

A close-up photograph of a hand dipping a quill pen into a dark inkwell. The scene is set on a light-colored surface, possibly a desk, with a dark wooden object and a lit candle in the background. The lighting is warm and focused on the hand and the quill.

Ellen G. White Estate

SELECTED MESSAGES

BOOK 2

ELLEN G. WHITE

Selected Messages Book

2

Ellen G. White

1958

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About the Author

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

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A Word to the Reader

Together with the other volumes of *Selected Messages*, this book preserves in permanent form choice counsels that have appeared in articles, mimeographed documents, pamphlets, and Ellen G. White's letters and manuscripts. A statement about the compilation and purpose of *Selected Messages* is given in "A Word to the Reader" in Book 1, hence is not repeated here.

The counsels contained in this volume provide warnings against fanatical and deceptive teachings, give principles for detecting false prophets and misleading movements, and deal with such practical issues as avoiding labor conflicts and providing fair pay for church workers. They offer guidance for the aging, courage for the suffering, assurance for the dying, and comfort for the bereaved. Also included are counsels about miraculous healing, proper attitudes in prayer, voting, saving money for future needs, serving in the military, and many other practical topics.

Counsels related to health form a significant part of this volume. Section VII deals with the use of medications and medical procedures, and Appendix 1 contains Mrs. White's six articles on "Disease and Its Causes" from her 1865 publication of *Health, or How to Live*. These articles present some of her earliest health counsel.

Each section of this book is preceded by an introduction. Prepared by the White Estate Trustees, these introductions provide background and context for the material that follows. In providing this historical information, they also give the reader a better understanding of how to apply the counsels in the section. Particularly noteworthy are the introductions to Section VII and Appendix 1.

Appendix items 2 and 3 have special value at this time as the Advent message circles the globe and reaches all cultures: "Important Factors in Choosing a Life Companion" and "The Brotherhood of Mankind."

The present volume closes with the section entitled “As We Near the End.” Included are a number of specific messages that instill confidence in the triumph of the church. Among them are two messages Mrs. White addressed to the General Conference session in 1913, the last session before her death in 1915. Because of her advanced age, she was unable to attend the session, but her words were read to the delegates. These communications express confidence in her fellow workers and in the triumph of the cause to which she devoted her life.

That this volume of *Selected Messages* may cheer and guide the Advent family on their journey to the city of God is the sincere wish of the Publishers and

The Board of Trustees of the Ellen G. White Estate

**Section 1—Fanaticism and Deceptive
Teachings**

[12]

Introduction

The Seventh-day Adventist Church is brought to view in prophecy in the setting of conflict, for Satan, the dragon, wages relentless war against those who “keep the commandments of God, and have the testimony of Jesus.” The great adversary knows that if he is successful in misleading and confusing Seventh-day Adventists, he frustrates the purposes of God. His attacks are usually of an insidious character, and often of a nature tending to lead sincere men and women to such extremes that they will believe a lie.

While remarkably free from fanaticism and extremes, the Advent Movement since its early days has faced the threat of fanaticism. One of Mrs. White’s first tasks was to go into the field to meet fanaticism with the Word of God. Down through the seventy years of her ministry she was called upon again and again to meet fanatical or deceptive teachings in one form or another. The many warnings that fanaticism is to be repeated, serve to alert the church to its dangers; and the counsels the messenger of the Lord has given concerning various types of fanatical outbreak and emotional religion are of great service now in safeguarding the flock.

The instruction included in this section, supplementing like warnings appearing in earlier E. G. White books, for the most part were drawn together in 1933 in a compilation to meet a critical situation that developed in one local conference. Available in mimeographed form, this material has been much appreciated and has served the church well. The Trustees of the Ellen G. White Publications welcome this opportunity to present these important counsels in permanent form.

The section closes with various statements dealing with the manifestation of spurious miracle-working power and the relative importance of miracles to the presentation of testing truths. These counsels are of particular value now, and will be more essential as we near the earth’s closing days, when Satan, through one scheme and device after another, will attempt to deceive the very elect.

White Trustees.

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Chapter 1—Warnings Against Sensational Teachings and Emotional Religion

The Danger of Speculative Ideas

There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. There is to be a shaking among God's people; but this is not the present truth to carry to the churches. It will be the result of refusing the truth presented.

The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken out, and a people will arise to go forward and upward to the victory. Satan's object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hands, as when they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling blocks.

[14]

Some zealous ones who are aiming and straining every energy for originality have made a grave mistake in trying to get something startling, wonderful, entrancing, before the people, something that they think others do not comprehend; but often they do not themselves know what they are talking about. They speculate upon God's Word, advancing ideas that are not a whit of help to themselves or to the churches. For the time being, they may excite the imagination; but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in the wrong direction. Let the plain, simple statements of the Word of God be food for the mind; this speculating upon ideas that are not clearly presented there, is dangerous business.—[Manuscript 82, 1894](#).

The danger that threatens our churches is that new and strange things will be brought in, things that confuse the minds of the people, and give them no strength, at the very time when they most need

strength in spiritual things. Clear discernment is needed that things new and strange shall not be laid alongside of truth as a part of the burden of the message to be given at this time. The very messages we have been giving to the world are to be made prominent.—*An Appeal for Canvassers*, pp. 1, 2.

The Charm of New Theories

Every phase of fanaticism and erroneous theories, claiming to be the truth, will be brought in among the remnant people of God. These will fill minds with erroneous sentiments which have no part in the truth for this time. Any man who supposes that in the strength of his own devised resolutions, in his intellectual might united with science or supposed knowledge, he can start a work which will conquer the world, will find himself lying among the ruins of his own speculations, and will plainly understand why he is there....

From the light given me of the Lord, men will arise speaking perverse things. Yea, already they have been working and speaking things which God has never revealed, bringing sacred truth upon a level with common things. Issues have been and will continue to be made of men's conceited fallacies, not of truth. The devisings of men's minds will invent tests that are no tests at all, that when the true test shall be made prominent, it shall be considered on a par with the man-made tests that have been of no value. We may expect that [15] everything will be brought in and mingled with sound doctrine, but by clear, spiritual discernment, by the heavenly anointing, we must distinguish the sacred from the common which is being brought in to confuse faith and sound judgment, and demerit the great, grand, testing truth for this time....

Never, never was there a time when the truth suffered more from being misrepresented, belittled, demerited through the perverse disputings of men than in these last days. Men have brought themselves in with their heterogeneous mass of heresies which they represent as oracles for the people. The people are charmed with some strange new thing, and are not wise in experience to discern the character of ideas that men may frame up as something. But to call it something of great consequence and tie it to the oracles of God, does not

make it truth. Oh, how this rebukes the low standard of piety in the churches.

Men who want to present something original will conjure up things new and strange, and without consideration will step forward on these unstable theories, that have been woven together as a precious theory, and present it as a life and death question.—[Letter 136a, 1898](#).

The Need for Clear Discernment

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it were possible he will deceive the very elect, we must have our discernment sharpened by divine enlightenment, that we may know the spirit that is of God, that we may not be ignorant of Satan's devices. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time.

Christ uses 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.

[16] But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth.

“Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed” ([Amos 9:13](#)).

These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified.—[Letter 43, 1890](#).

Fanaticism to Appear in Our Midst

Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would

mislead the very elect. If marked inconsistencies and untruthful utterances were apparent in these manifestations, the words from the lips of the Great Teacher would not be needed. It is because of the many and varied dangers that would arise, that this warning is given.

The reason why I hang out the danger signal is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as faithful sentinels keep the flock of God from accepting indiscriminately all that professes to be communicated to them from the Lord. If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and clearly “Preach the word.” We must not regard it as our work to create an excitement.

The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit, which is light and life.—[Letter 68, 1894](#).

[17]

The end is near. The children of light are to work with earnest, persevering zeal to lead others to prepare for the great event before us, that they may be able to resist the enemy because they have allowed the Holy Spirit to work upon their hearts. New and strange things will continually arise to lead God’s people into false excitement, religious revivals, and curious developments. Let them keep advancing, with their eyes fixed alone upon the Light and Life of the world. Know that everything that is called light and truth in the Word of God is light and truth, an emanation from divine wisdom, not an imitation of Satan’s subtle arts. The light of God’s wisdom will be to every true, steadfast, contrite soul as a lamp to his feet.—[Letter 45, 1899](#).

Feeling Not to Master Judgment

With much that is truth there is mingled error that is accepted in its extreme meaning, and acted upon by persons of excitable

temperament. Thus fanaticism will take the place of well-regulated, well-disciplined, heaven-ordained efforts to carry forward the work to its completion....

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....

I have a warning to give to our brethren, that they shall follow their Leader and not run ahead of Christ. Let there be no haphazard work in these times. Beware of making strong expressions which will lead unbalanced minds to think that they have wonderful light from God. The one who bears a message to the people from God must exercise perfect control. He should ever bear in mind that the path of presumption lies close beside the path of faith....

[18] Once let impulse and emotion get the mastery over calm judgment, and there may be altogether too much speed, even in traveling a right road. He who travels too fast will find it perilous in more ways than one. It may not be long before he will branch off from the right road into a wrong path.

Not once should feeling be allowed to get the mastery over judgment. There is danger of excess in that which is lawful, and that which is not lawful will surely lead into false paths. If there is not careful, earnest, sensible work, solid as a rock in the advancement of every idea and principle, and in every representation given, souls will be ruined.—[Letter 6a, 1894](#). [For fuller context see pages 90-92.]

Obedience Versus Emotion or Rapture

There is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rapture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words, "Teaching them to observe all things whatsoever I have commanded you" ([Matthew 28:20](#)), will lose their significance. There is danger that original devisings and superstitious imaginings will take the place of the Scriptures. Tell our people: "Be not anxious to bring in something not revealed in the Word. Keep close to Christ"....

Let us remember that the Word Christ has commanded us to preach to all nations, kindreds, tongues, and peoples is confirmed by the Holy Spirit. This is God's plan of work. Christ is the mighty power which confirms the Word, bringing men and women, through conversion to the truth, to an understanding faith, making them willing to do whatsoever He has commanded them. The human agent, the seen instrument, is to preach the Word, and the Lord Jesus, the unseen, agency, by His Holy Spirit is to make the Word efficacious and powerful.—[Letter 105, 1900](#).

A Call for Old-fashioned Sermons

A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. The young ministers seek to be original, and to introduce new ideas and new plans for labor. Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus. [19]

The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, repent was the message rung out by John the Baptist in the wilderness. Christ's message to the people was "Except ye repent, ye shall all likewise perish" ([Luke 13:5](#)). And the apostles were commanded to preach everywhere that men should repent.

The Lord desires His servants today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the Lord Jesus Christ—[Manuscript 82, 1894](#).

Cold Formalism or Fanaticism

Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an obstacle to prevent God's light in warnings, reproof, and counsel from coming to the world.

He [Satan] is working with all his insinuating, deceiving power, to lead men away from the third angel's message, which is to be proclaimed with mighty power. If Satan sees that the Lord is blessing His people and preparing them to discern his delusions, he will work with his master power to bring in fanaticism on the one hand and cold formalism on the other, that he may gather in a harvest of souls.

[20] Now is our time to watch unceasingly. Watch, bar the way to the least step of advance that Satan may make among you.

There are dangers to be guarded against on the right hand and on the left. There will be inexperienced ones, newly come to the faith, who need to be strengthened, and to have a correct example before them. Some will not make a right use of the doctrine of justification by faith. They will present it in a one-sided manner.

Others will seize the ideas that have not been correctly presented, and will go clear over the mark, ignoring works altogether.

Now genuine faith always works by love. When you look to Calvary it is not to quiet your soul in the nonperformance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from the slime of selfishness. When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare. Every soul is required to fight the fight of faith. If one is a follower of Christ, he cannot be sharp in deal, he cannot be hardhearted, devoid of sympathy. He cannot be coarse in his speech. He cannot be full of pomposity and self-esteem. He cannot be overbearing, nor can he use harsh words, and censure and condemn.

The labor of love springs from the work of faith. Bible religion means constant work. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" ([Matthew 5:16](#)). Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure. We are to be zealous of good works, be careful

to maintain good works. And the true Witness says: "I know thy works" ([Revelation 2:2](#)).

While it is true that our busy activities will not in themselves ensure salvation, it is also true that faith which unites us to Christ will stir the soul to activity.

Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and place themselves in the channel of light, will have time to give to the suggestions of Satan and the working out of his plans. [21]

Satan will insinuate himself by little wedges, which widen as they make a place for themselves. The specious devices of Satan will be brought into the special work of God at this time.—[Manuscript 16, 1890](#).

False Ideas of God's Blessing

Many are questioning and troubled. This is because they have not faith in God. With some, religious exercises mean little more than a good time. When their feelings are aroused, they think they are greatly blessed. Some do not think they are blessed unless they are stirred and excited. The intoxication of excitement is the object they are seeking; and if they do not obtain this, they suppose they are all wrong, or that someone else is all wrong.

People should not be educated to think that religion of an emotional order, bordering on fanaticism, is the only pure religion. Under the influence of such religion the minister is expected to use all his nervous energy in preaching the gospel. He must pour forth with abundance the strong current of the water of life. He must bring stimulating draughts that will be acceptable to human appetite. There are those who, unless their decaying emotions are stimulated, think they can be careless and inattentive.—[Letter 89, 1902](#).

All is Quiet, Calm, Unpretending

The enemy is preparing to deceive the whole world by his miracle-working power. He will assume to personate the angels of light, to personate Jesus Christ. Every one who teaches the truth for this time is to preach the Word. Those who cling to the Word will not

[22] throw open the doors for Satan by making unguarded statements in reference to prophesying or to dreams and visions. To a greater or less degree false manifestations have been coming in, here and there, since 1844, after the time when we looked for the second coming of Christ.... We shall have them more and more, and like faithful sentinels we must be on guard. Letters are coming to me from many persons concerning visions which they have had and feel it their duty to relate. May the Lord help His servants to be cautious.

When the Lord has a genuine channel of light, there are always plenty of counterfeits. Satan will surely enter any door thrown open for him. He will give messages of truth mingling with the truth ideas of his own, prepared to mislead souls, to draw the mind to human beings and their sayings, and prevent it from holding firmly to a "Thus saith the Lord." In God's dealings with His people, all is quiet; with those who trust in Him, all is calm and unpretending. There will be simple, true, earnest believers in the Bible, and there will be doers of the Word as well as hearers. There will be sound, earnest, sensible waiting upon God.—[Letter 102, 1894](#).

The Example of Christ

Let not anyone be afraid of going to extremes while he is a close student of the Word, humbling the soul at every step. Christ must dwell in him by faith. He, their Exemplar, was self-possessed. He walked in humility. He had true dignity. He had patience. If we individually possess these traits of character, who accept justification by faith, there will be no extremists....

The example of Christ is before us, ever to keep the law and the gospel closely connected. They cannot be separated. Let calmness and self-possession be cultivated and perseveringly maintained, for this was the character of Christ. We hear the vehement expressions of false religionists who make bold pretensions, who talk loud and long, saying, "I am holy, I am sinless," when they have not the least foundation for their faith. We hear no noisy protestations of faith, nor do we see tremendous bodily contortions and exercises in the Author of all truth.

Remember in Him dwelt all the fullness of the God-head bodily. If Christ is abiding in our hearts by faith, we shall, by beholding

the manner of His life, seek to be like Jesus, pure, peaceable, and undefiled. We shall reveal Christ in our character. We will not only receive and absorb light but will also diffuse it. We will have more clear and distinct views of what Jesus is to us. The symmetry, loveliness, and benevolence that were in the life of Jesus Christ will be shining forth in our lives.—[Manuscript 24, 1890](#). [23]

A Desire to Change the Present Order

Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunity, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in His own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth....

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for His blessing, by pleading with Him for His power, by fervently praying that His grace may come upon us, and that our characters may be transformed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt earnestness.—[The Review and Herald, March 22, 1892](#).

No Oddities or Eccentricities

Let there be no oddities or eccentricities of movement on the part of those who speak the Word of truth, for such things will weaken the impression that should be made by the Word. We must be guarded, for Satan is determined, if possible, to intermingle with religious

[24] services his evil influence. Let there be no theatrical display, for this will not help to strengthen belief in the Word of God. Rather, it will divert attention to the human instrument.—[Letter 352, 1908](#).

God's Word to Be Uncontaminated by Fallacies

Amid the confusing cries, “Lo, here is Christ! Lo, there is Christ!” will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The Word, precious in its holy, uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect.—[The Review and Herald, October 13, 1904](#).

Let God's people act so that the world will see that Seventh-day Adventists are an intelligent, thinking people, whose faith is based on a surer foundation than the bedlam of confusion. The people are hungry for the bread of life. Do not offer them a stone.—[Manuscript 101, 1901](#).

Chapter 2—Early Fanaticism to be Repeated

[25]

Removing the Landmarks

Our people need to understand the reasons of our faith and our past experiences. How sad it is that so many of them apparently place unlimited confidence in men who present theories tending to uproot our past experiences and to remove the old landmarks! Those who can so easily be led by a false spirit show that they have been following the wrong captain for some time—so long that they do not discern that they are departing from the faith, or that they are not building upon the true foundation. We need to urge all to put on their spiritual eyeglasses, to have their eyes anointed that they may see clearly and discern the true pillars of the faith. Then they will know that “the foundation of God standeth sure, having this seal, The Lord knoweth them that are his” (2 Timothy 2:19). We need to revive the old evidences of the faith once delivered to the saints.

Every conceivable fanciful and deceptive doctrine will be presented by men who think that they have the truth. Some are now teaching that children will be born in the new earth. Is this present truth? Who has inspired these men to present such a theory? Did the Lord give anyone such views?—No; those things which are revealed are for us and our children, but upon subjects not revealed, and having nought to do with our salvation, silence is eloquence. These strange ideas should not even be mentioned, much less taught as essential truths.

[26]

We have reached a time when things are to be called by their right name. As we did in the earlier days, we must arise, and, under the Spirit of God, rebuke the work of deception. Some of the sentiments now expressed are the alpha of some of the most fanatical ideas that could be presented. Teachings similar to those we had to meet soon after 1844 are being taught by some who occupy important positions in the work of God.

In New Hampshire, in Vermont, and in other places we had to resist the stealthy, deceptive work of fanaticism. Presumptuous sins were committed, and unholy lusts were freely indulged by some, under the cloak of sanctification. The doctrine of spiritual free-love was advocated. We saw the fulfillment of the scripture “that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Timothy 4:1).—[The Southern Watchman, April 5, 1904.](#)

Bodily Demonstrations Not Demanded

True religion does not demand great bodily demonstrations.... These are no evidence of the presence of the Spirit of God. In 1843 and 1844 we were called to meet just such fanaticism. Men would say, I have the Holy Spirit of God, and they would come into the meeting and roll just like a hoop; and because some would not receive this as evidence of the working of the Spirit of God, they were looked upon as wicked people. The Lord sent me into the midst of this fanaticism.... Some would come to me and ask, Why do you not join with them? I said, I have another Leader than this, One who is meek and lowly in heart, One who made no such demonstrations as you are making here, nor such boasts. These demonstrations are not of Christ but of the devil.—[Manuscript 97, 1909.](#)

A Claim to Be Sealed and Holy

[27] In 1850 my husband and myself visited Vermont, Canada, New Hampshire, and Maine. The meetings were held in private houses. It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter. They were impatient and unbelieving, and many seemed rebellious, coming out in a most decided manner against their past Advent experience. Others dared not go to this length, and deny the way the Lord had led them. These were glad to hear arguments from the Word of God which would harmonize our position with prophetic history. As they listened to an explanation of the disappointment which had been so bitter to them, they saw that God indeed led them, and they rejoiced

in the truth. This awakened the most bitter opposition on the part of those who denied our past experience.

But we had a still worse element to meet in a class who claimed that they were sanctified, that they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. Conscientious souls were deceived by the pretended piety of these fanatics. Satan had worked artfully to have these deluded ones accept the Sabbath, as through their influence, while professing to believe one part of the truth, he could crowd upon the people a great many errors. He could also use them to good advantage to disgust unbelievers, who pointed to these inconsistent, unreasonable ones as representatives of Seventh-day Adventists. This class urged upon the people human tests and manufactured crosses, which Christ had not given them to bear.

They claimed to heal the sick and to work miracles. They had a satanic, bewitching power; yet they were over-bearing, dictatorial, and cruelly oppressive. The Lord used us as instruments to rebuke these fanatics, and to open the eyes of His faithful people to the true character of their work. Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw His unerring wisdom in setting before them the light of truth and its precious fruits in contrast with satanic heresies and delusions. The truth shone in contrast with these deceptions like clear gold amid the rubbish of earth.—[The Review and Herald, November 20, 1883.](#)

[28]

Marring the Sacredness of the Work

I am charged to keep ever before our people—ministers of the gospel, and all who claim to be giving the light of truth to the world—the danger of marring the sacredness of God’s work by allowing the mind to consent to a cheap interpretation of the way that God desires His work to be done. I have had special instruction given me regarding bringing human plans and devisings into the work of making known to the world the truth for this time.

Again and again in past years I have been bidden to speak in protest against the fanciful and forbidden schemes that have been presented by one and another. My message has ever been, Preach

the Word in simplicity and all humility; present clear, unadulterated truth to the people. Open no door to fanatical movements, for the influence of these is to bring confusion of mind and discouragement and lack of faith to God's people....

Whenever I have been called to meet fanaticism in its varied forms, I have received clear, positive, and definite instruction to lift my voice against its influence. With some the evil has revealed itself in the form of man-made tests for ascertaining a knowledge of the will of God; and I was shown that this was a delusion which became an infatuation, and that it is contrary to the will of the Lord. If we follow such methods, we shall be found aiding the enemy's plans. In times past certain among the believers had great faith in the setting of signs by which to decide their duty. Some had such confidence in these signs that men went so far as to exchange wives, thus bringing adultery into the church.

[29] I have been shown that deceptions like those we were called to meet in the early experiences of the message would be repeated, and that we shall have to meet them again in the closing days of the work. At this time we are required to bring all our powers under the control of God, exercising our faculties in accordance with the light He has given. Read the fourth and fifth chapters of Matthew. Study [Matthew 4:8-10](#); also [Chapter 5:13](#). Meditate upon the sacred work that was carried forward by Christ. It is thus that the principles of the Word of God are to be brought into our labors.—[Letter 36, 1911](#).

Maintaining Propriety In Deportment

After the passing of the time in 1844, fanaticism came into the ranks of Adventists. God gave messages of warning to stay the incoming evil. There was too great familiarity between some men and women. I presented to them the holy standard of truth that we should reach, and the purity of deportment that we should maintain, in order to meet the approval of God and be without spot or wrinkle or any such thing. Most solemn denunciations from God were given to men and women whose thoughts were running in an impure channel, while they claimed to be especially favored of God; but the message God gave was despised and rejected....

We are not out of danger even now. Every soul who engages to give to the world the message of warning will be sorely tempted to pursue such a course in life as will deny his faith.

We must as workers be united in frowning down and condemning anything that bears the least approach to evil, in our associations with one another. Our faith is holy; our work is to vindicate the honor of God's law, and is not of a character to bring anyone down to a low level in thought or in deportment. There are many who claim to believe and teach the truth who have error and fanciful ideas of their own mingled with the truth. But there is an exalted platform for us to stand upon. We must believe and teach the truth as it is in Jesus. Holiness of heart will never lead to impure actions. When one who claims to be teaching the truth is inclined to be much in the company of young or even married women, when he familiarly lays his hand upon their person, or is often found conversing with them in a familiar manner, be afraid of him; the pure principles of truth are not inwrought in his soul. Such are not workers with Jesus; they are not in Christ, and Christ is not abiding in them. They need a thorough conversion before God can accept their labors. [30]

The truth of heavenly origin never degrades the receiver, never leads him to the least approach to undue familiarity; on the contrary, it sanctifies the believer, refines his taste, elevates and ennobles him, and brings him into a close connection with Jesus. It leads him to regard the apostle Paul's injunction to abstain from even the appearance of evil, lest his good should be evil spoken of.—[The Review and Herald, November 10, 1885.](#)

[For further references to early fanaticism see [Life Sketches, 85-94](#); [Testimonies for the Church 1:71-73](#); [Testimonies for the Church 8:291, 292](#); [Gospel Workers, 316, 317.](#)]

[31]

Chapter 3—The “Holy Flesh” Doctrine

[A fanatical teaching termed “The Doctrine of Holy Flesh” was started in 1900 in Indiana, leading the conference president and various workers into serious error. This theory alleged that those who follow the Saviour must have their fallen natures perfected by passing through a “Garden of Gethsemane” experience, thus acquiring a state of physical sinlessness as an essential preparation for translation. Eyewitness accounts report that in their services the fanatics worked up a high pitch of excitement by use of musical instruments such as organs, flutes, fiddles, tambourines, horns, and even a big bass drum. They sought a physical demonstration and shouted and prayed and sang until someone in the congregation would fall, prostrate and unconscious, from his seat. One or two men, walking up and down the aisle for the purpose, would drag the fallen person up on the rostrum. Then about a dozen individuals would gather around the prostrate body, some singing, some shouting, and some praying, all at the same time. When the subject revived, he was counted among those who had passed through the Gethsemane experience, had obtained holy flesh, and had translation faith. Thereafter, it was asserted, he could not sin and would never die. Elders S. N. Haskell and A. J. Breed, two of our leading denominational ministers, were sent to the camp meeting held at Muncie, Indiana, from September 13 to 23, 1900, to meet this fanaticism. These developments were revealed to Mrs. White while she was in Australia in January, 1900, and she bore testimony of warning and reproof against it, as seen in the two following messages.—Compilers.]

A Repetition of Early Fanaticism

[A statement read by Mrs. E. G. White before the ministers at the General Conference, April 17, 1901.]

[32] Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have given to the churches.

Through this experience and teaching the enemy has been working to lead souls astray.

The teaching given in regard to what is termed “holy flesh” is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. The apostle Paul declares, “I know that in me (that is, in my flesh,) dwelleth no good thing” ([Romans 7:18](#)). To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility.

If those who speak so freely of perfection in the flesh, could see things in the true light, they would recoil with horror from their presumptuous ideas. In showing the fallacy of their assumptions in regard to holy flesh, the Lord is seeking to prevent men and women from putting on His words a construction which leads to pollution of body, soul, and spirit. Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates cannot sin; that since they have holy flesh, their actions are all holy. What a door of temptation would thus be opened!

The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts

the surrender of the soul, to be molded and fashioned after His own likeness.

In His life on earth, Christ could have made disclosures which would have eclipsed and assigned to oblivion all human discoveries. He could have opened door after door to mysterious things, and many revelations of eternal realities would have been the sure result. He could have uttered words which would have been as a key to unlock mysteries that would have captivated the minds of generations to the close of time. But Christ does not open the numerous doors at which human curiosity has been striving to obtain entrance. He does not spread for men a feast that would prove deleterious to their highest interests. He came to plant for men, not the tree of knowledge, but the tree of life....

I have been instructed to say to those in Indiana who are advocating strange doctrines, You are giving a wrong mold to the precious and important work of God. Keep within the bounds of the Bible. Take Christ's lessons, and repeat them over and over again. Remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" ([James 3:17, 18](#)).

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is forgiven in this life, its results are not now wholly removed. It is at His coming that Christ is to "change our vile body, that it may be fashioned like unto his glorious body" ([Philippians 3:21](#))....

[34] Again and again in the progress of our work, fanatical movements have arisen, and when the matter was presented before me, I have had to bear a message similar to the message I am bearing to my brethren from Indiana. I have been instructed by the Lord that this movement in Indiana is of the same character as have been the movements in years past. In your religious meetings there have been exercises similar to those I have witnessed in connection with those movements in the past.

In the period of disappointment after the passing of the time in 1844, fanaticism in various forms arose. Some held that the resurrection of the righteous dead had already taken place. I was

sent to bear a message to those believing this, as I am now bearing a message to you. They declared that they were perfected, that body, soul, and spirit were holy. They made demonstrations similar to those you have made, and confused their own minds and the minds of others by their wonderful suppositions. Yet these persons were our beloved brethren, and we were longing to help them. I went into their meetings. There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision, and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations.

Some who had engaged in these movements were brought to their right mind, and saw their delusion. Some had been excellent, honest people, but they thought that sanctified flesh could not sin, and thus they had been taken in Satan’s trap. They had carried their strong ideas so far that they became a reproach to the precious cause of God. These sorely repented, and some were afterward among our most reliable men and women. But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master, whose precious cause they had so greatly dishonored.

As the result of fanatical movements such as I have described, persons in no way responsible for them have in some cases lost their reason. They could not harmonize the scenes of excitement and tumult with their own past precious experience; they were pressed beyond measure to receive the message of error; it was represented to them that unless they did this they would be lost; and as the result their mind was unbalanced, and some became insane. These things bring a reproach upon the cause of truth, and hinder the proclamation of the last message of mercy to the world.

[35]

Shouting No Evidence of Sanctification

The manner in which the meetings in Indiana have been carried on, with noise and confusion, does not commend them to thoughtful, intelligent minds. There is nothing in these demonstrations which

will convince the world that we have the truth. Mere noise and shouting are no evidence of sanctification, or of the descent of the Holy Spirit. Your wild demonstrations create only disgust in the minds of unbelievers. The fewer of such demonstrations there are, the better it will be for the actors and for the people in general.

Fanaticism, once started and left unchecked, is as hard to quench as a fire which has obtained hold of a building. Those who have entered into and sustained this fanaticism, might far better be engaged in secular labor; for by their inconsistent course of action they are dishonoring the Lord and imperiling His people. Many such movements will arise at this time, when the Lord's work should stand elevated, pure, unadulterated with superstition and fables. We need to be on our guard, to maintain a close connection with Christ, that we be not deceived by Satan's devices.

The Lord desires to have in His service order and discipline, not excitement and confusion. We are not now able to describe with accuracy the scenes to be enacted in our world in the future; but this we do know, that this is a time when we must watch unto prayer; for the great day of the Lord is at hand. Satan is rallying his forces. We need to be thoughtful and still, and to contemplate the truths of revelation. Excitement is not favorable to growth in grace, to true purity and sanctification of the spirit.

[36] God wants us to deal with sacred truth. This alone will convince the gainsayer. Calm, sensible labor must be put forth, to convince souls of their condition, to show them the character building which must be carried on if a beautiful structure is raised for the Lord. Minds that are awakened must be patiently instructed if they rightly understand and duly appreciate the truths of the Word.

God calls upon His people to walk with sobriety and holy consistency. They should be very careful not to misrepresent and dishonor the holy doctrines of truth by strange performances, by confusion and tumult. By this, unbelievers are led to think that Seventh-day Adventists are a set of fanatics. Thus prejudice is created that prevents souls from receiving the message for this time. When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion.—[The General Conference Bulletin, April 23, 1901.](#)

Worship With a Bedlam of Noise

It is impossible to estimate too largely the work that the Lord will accomplish through His proposed vessels in carrying out His mind and purpose. The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit’s working.

When the camp meeting is ended, the good which ought to have been done and which might have been done by the presentation of sacred truth is not accomplished. Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles.

[37]

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

History of the Past to Be Repeated

I will not go into all the painful history; it is too much. But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated. I felt greatly distressed. I was instructed

to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence.

The third angel's message is to be given in straight lines. It is to be kept free from every thread of the cheap, miserable inventions of men's theories, prepared by the father of lies, and disguised as was the brilliant serpent used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have stand forth in purity.

The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent.

[38] Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But the itching desire to originate something new results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them.

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip [margin: “run out as leaking vessels”]. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?” ([Hebrews 2:1-3](#)). “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ,

if we hold the beginning of our confidence stedfast unto the end” (Hebrews 3:12-14).

Brother and Sister Haskell, we must put on every piece of the armor, and having done all, stand firm. We are set as a defense for the gospel, and we must compose a part of the Lord’s grand army for aggressive warfare. By the Lord’s faithful ambassadors the truth must be presented in clear-cut lines. Much of that which today is called testing truth is twaddle which leads to a resistance of the Holy Spirit...

Defective Presentation Regarding the Holy Spirit

Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches. Eternal life is the receiving of the living elements in the Scriptures and doing the will of God. This is eating the flesh and drinking the blood of the Son of God. To those who do this, life and immortality are brought to light through the gospel, for God’s Word is verity and truth, spirit and life. It is the privilege of all who believe in Jesus Christ as their personal Saviour to feed on the Word of God. The Holy Spirit’s influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle.

[39]

“Search the scriptures,” Christ declared, “for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39). Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word spirit and life.

Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carried him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the

first great lesson, that God's Spirit and life are in His Word. If they had received in the heart the eternal element contained in the Word of God, they would see how tame and expressionless are all efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the word of life for the people, who will soon distinguish the chaff from the wheat, for Jesus left His promise with His disciples.—[Letter 132, 1900](#).

Chapter 4—Warnings Against Deceptive Claims of the Spirit’s Guidance [40]

[On November 12, 1908, there came to St. Helena, California, a zealous man, with his wife. They sought an interview with Mrs. White, and related to her remarkable experiences dating back for about three years. These experiences began to come to them after several days of fasting and praying for the Holy Spirit until, as they said, “great drops of sweat stood on our brow.” They believed that they had received the Holy Spirit as did the early apostles. They claimed to have spoken in tongues, and to have labored zealously for others that they might enter into a similar experience.

They had been arrested in the east on a charge of exercising mesmeric influence on a child. After hearing the case the attorney and the mayor had said that if they were not on the border of insanity, they were perilously close to it. They claimed that while in the jail they were told “through the Spirit” to act as though they were insane, with the result that God “put the fear on these men, so they were fearful to come inside” the cell.

They believed that the child whom they were charged with mesmerizing was gifted with the Spirit of Prophecy, and directed them where to go. They claimed that through prayer they had healed the sick, cast out devils, and had done many other wonderful works. Of this wife, the husband said, “The Spirit operates through her, and we believe that this is the gift of prophecy that is to be poured out on all flesh.”

The following statements were made by Mrs. White in reference to this and similar movements.—Compilers.]

God’s Work Characterized by Calmness and Dignity [41]

Two weeks ago today, while I was writing, my son W. C. White came into my room and stated that there were two persons below who wished to speak with me. I went downstairs into our sitting

room and there met a man and his wife who claim to follow the Word of God and to believe the Testimonies. They have had an unusual experience during the past two or three years. They seemed to be honesthearted people.

I listened while they related some of their experiences, and then I told them something of the work we had to do in meeting and opposing fanaticism soon after the passing of the time when we expected to see our Lord. During those trying days some of our most precious believers were led into fanaticism. I said further that before the end we would see strange manifestations by those who professed to be led by the Holy Spirit. There are those who will treat as something of great importance these peculiar manifestations, which are not of God, but which are calculated to divert the minds of many away from the teachings of the Word.

In this stage of our history we must be very careful to guard against everything that savors of fanaticism and disorder. We must guard against all peculiar exercises that would be likely to stir up the minds of unbelievers, and lead them to think that as a people we are led by impulse, and delight in noise and confusion accompanied by eccentricities of action. In the last days the enemy of present truth will bring in manifestations that are not in harmony with the workings of the Spirit, but are calculated to lead astray those who stand ready to take up with something new and strange.

I told this brother and his wife that the experience through which I passed in my youth, shortly after the passing of the time in 1844, had led me to be very, very cautious about accepting anything similar to that which we then met and rebuked in the name of the Lord.

[42] No greater harm could be done to the work of God at this time than for us to allow a spirit of fanaticism to come into our churches, accompanied by strange workings which are incorrectly supposed to be operations of the Spirit of God.

As this brother and his wife outlined their experiences, which they claim have come to them as the result of receiving the Holy Ghost with apostolic power, it seemed to be a facsimile of that which we were called to meet and correct in our early experience.

Toward the close of our interview Brother L proposed that we unite in prayer, with the thought that possibly while in prayer his wife would be exercised as they had described to me, and that then

I might be able to discern whether this was of the Lord or not. To this I could not consent, because I have been instructed that when one offers to exhibit these peculiar manifestations, this is a decided evidence that it is not the work of God.

We must not permit these experiences to lead us to feel discouraged. Such experiences will come to us from time to time. Let us give no place to strange exercisings, which really take the mind away from the deep movings of the Holy Spirit. God's work is ever characterized by calmness and dignity. We cannot afford to sanction anything that would bring in confusion and weaken our zeal in regard to the great work that God has given us to do in the world to prepare for the second coming of Christ.—[Letter 338, 1908](#).

Statements by Mrs. White in the Interview

I am telling you these experiences, in order that you may know what we have passed through.... Some [fanatics after 1844] would dance up and down, singing, "Glory, glory, glory, glory, glory, glory." Sometimes I would sit still until they got through, and then I would rise and say, "This is not the way the Lord works. He does not make impressions in this way. We must direct the minds of the people to the Word as the foundation of our faith."

I was but a mere child at that time, and yet I had to bear my testimony repeatedly against these strange workings. And ever since that time I have sought to be very, very careful lest something of this sort should come in again among our people. Any manifestation of fanaticism takes the mind away from the evidence of truth—the Word itself.

You might take a consistent course, but those who would be influenced by you might take a very inconsistent course, and, as a result, we should very soon have our hands full of something that would make it almost impossible to give unbelievers the right impression of our message and work. We must go to the people with the solid Word of God; and when they receive that Word, the Holy Spirit may come, but it always comes, as I have stated before, in a way that commends itself to the judgment of the people. In our speaking, our singing, and in all our spiritual exercises, we are to

[43]

reveal that calmness and dignity and godly fear that actuates every true child of God.

There is constant danger of allowing something to come into our midst that we may regard as the workings of the Holy Spirit, but that in reality is the fruit of a spirit of fanaticism. So long as we allow the enemy of truth to lead us into a wrong way, we cannot hope to reach the honest in heart with the third angel's message. We are to be sanctified through obedience to the truth. I am afraid of anything that would have a tendency to turn the mind away from the solid evidences of the truth as revealed in God's Word. I am afraid of it; I am afraid of it. We must bring our minds within the bounds of reason, lest the enemy so come in as to set everything in a disorderly way. There are persons of an excitable temperament who are easily led into fanaticism; and should we allow anything to come into our churches that would lead such persons into error, we would soon see these errors carried to extreme lengths, and then because of the course of these disorderly elements, a stigma would rest upon the whole body of Seventh-day Adventists.

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Fanaticism to be Seen Again

I have been studying how to get some of these early experiences into print again, so that more of our people may be informed, for I have long known that fanaticism will be manifest again, in different ways. We are to strengthen our position by dwelling on the Word, and by avoiding all oddities and strange exercisings that some would be very quick to catch up and practice. If we were to allow confusion to come into our ranks, we could not bind off our work as we should....

During the years of Christ's ministry on earth godly women assisted in the work that the Saviour and His disciples were carrying forward. If those who were opposing this work could have found anything out of the regular order in the conduct of these women, it would have closed the work at once. But while women were laboring with Christ and the apostles, the entire work was conducted on so high a plane as to be above the shadow of a suspicion. No occasion for any accusation could be found. The minds of all were directed

to the Scriptures, rather than individuals. The truth was proclaimed intelligently, and so plainly that all could understand.

How afraid I am to have anything of a fanatical nature brought in among our people. There are many, many who must be sanctified, but they are to be sanctified through obedience to the message of truth. . . .

We cannot allow excitable elements among us to display themselves in a way that would destroy our influence with those whom we wish to reach with the truth. It took us years to outlive the unfavorable impression that unbelievers gained of Adventists through their knowledge of the strange and wicked workings of fanatical elements among us during the early years of our existence as a separate people.—[Manuscript 115, 1908](#).

Counsel to the Brother and His Wife

Dear Brother and Sister L,

Recently, in visions of the night, there were opened before me some matters that I must communicate to you. I have been shown that you are making some sad mistakes. In your study of the Scriptures and of the Testimonies you have come to wrong conclusions. The Lord's work would be greatly misunderstood if you should continue to labor as you have begun. You place a false interpretation upon the word of God and upon the printed Testimonies; and then you seek to carry on a strange work in accordance with your conception of their meaning. You have even supposed that power is given you to cast out devils. Through your influence over the human mind men and women are led to believe that they are possessed of devils, and that the Lord has appointed you as His agents for casting out these evil spirits.

[45]

Your wife, in speech, in song, and in strange exhibitions that are not in accordance with the genuine work of the Holy Spirit, is helping to bring in a phase of fanaticism that would do great injury to the cause of God, if allowed any place in our churches.

My brother and sister, I have a message for you: you are starting on a false supposition. There is much of self woven into your exhibitions. Satan will come in with bewitching power through these exhibitions. It is high time that you call a halt. If God had

given you a special message for His people, you would walk and work in all humility—not as if you were on the stage of a theater, but in the meekness of a follower of the lowly Jesus of Nazareth. You would carry an influence altogether different from that which you have been carrying....

The sincere desire to do others good will lead the Christian worker to put away all thought of bringing into the message of present truth any strange teachings leading men and women into fanaticism. At this period of the world's history we must exercise the greatest of care in this respect.

[46] Some of the phases of experience through which you are passing endanger not only your own souls but the souls of many others, because you appeal to the precious words of Christ as recorded in the Scriptures, and to the Testimonies, to vouch for the genuineness of your message. In supposing that the precious Word, which is verity and truth, and the Testimonies that the Lord has given for His people, are your authority, you are deceived. You are moved by wrong impulses, and are bracing up yourselves with declarations that mislead. You attempt to make the truth of God sustain false sentiments and incorrect actions that are inconsistent and fanatical. This makes tenfold, yes, twentyfold harder the work of the church in acquainting the people with the truths of the third angel's message.—[Letter 358a, 1908.](#)

A Message to the Churches in California

To Our Brethren in California,

Last night instruction was given me for our people. I seemed to be in a meeting where representations were being made of the strange work of Brother L and wife. I was instructed that it was a work similar to that which was carried on in _____, in the State of Maine, and in various other places after the passing of the time in 1844. I was bidden to speak decidedly against this fanatical work.

I was shown that it was not the Spirit of the Lord that was inspiring Brother and Sister L, but the same spirit of fanaticism that is ever seeking entrance into the remnant church. Their application of Scripture of their peculiar exercises is Scripture misapplied. The work of declaring persons possessed of the devil, and then praying

with them and pretending to cast out the evil spirits, is fanaticism which will bring into disrepute any church which sanctions such work.

I was shown that we must give no encouragement to these demonstrations, but must guard the people with a decided testimony against that which would bring a stain upon the name of Seventh-day Adventists, and destroy the confidence of the people in the message of truth which they must bear to the world. The Lord has done a great work for His people in placing them on vantage ground. It is the duty of the church to cherish its influence. Precious are the words, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" ([John 5:39](#)). The words of inspiration carefully studied and prayerfully obeyed, will thoroughly furnish unto all good works.

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As a denomination we need to look more continually to God for guidance. We are living in an evil age. The perils of the last days are upon us. Because iniquity abounds, Satan presumes to bring in all kinds of delusive theories upon those who have tried to walk humbly with God, and who are distrustful of self. Shall self-confident, fanatical men come to these humble souls assuring them that they are possessed of evil spirits, and after praying with them, affirm that the devil is cast out? Such are not the manifestations of the Spirit of God, but of another spirit.

I call upon every church to beware of being led to think evil of those who, because distrustful of self, fear that they have not the Holy Spirit. There are those who have followed their own ways instead of the ways of God. They have not acknowledged the light that God has graciously given; and because of this they have lost the power to distinguish between darkness and light. There are many who have heard much in regard to the path they ought to follow, but who ignore the requirements God makes of them. Their light does not shine in works that reveal the principles of truth and holiness. It is this class who in time of test will accept falsehood and erroneous theories for the truth of God.

Great light has been given to the people of God. Let our people awake, and go forward to perfection. You will be exposed to the fallacies of satanic agencies. Fearful waves of fanaticism will come. But God will deliver the people who will earnestly seek the Lord,

and consecrate themselves to His service.—[Pacific Union Recorder](#),
[December 31, 1908](#).

Chapter 5—Miracles Not a Test of God’s Favor

[48]

Seek not for Miraculous Manifestations

Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. Christ has declared the Word to be spirit and life. “The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea” ([Habakkuk 2:14](#), A.R.V.).

Satan will work in a most subtle manner to introduce human inventions clothed with angel garments. But the light from the Word is shining amid the moral darkness; and the Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it. Cling to the Word, receive the ingrafted Word, which will make men wise unto salvation. This is the meaning of the words of Christ in regard to eating His flesh and drinking His blood. And He says, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” ([John 17:3](#)).

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We shall encounter false claims; false prophets will arise; there will be false dreams and false visions; but preach the Word, be not drawn away from the voice of God in His Word. Let nothing divert the mind. The wonderful, the marvelous, will be represented and presented. Through satanic delusions, wonderful miracles, the claims of human agents will be urged. Beware of all this.

Christ has given warning, so that none need accept falsehood for truth. The only channel through which the Spirit operates is that of the truth.... Our faith and hope are founded, not in feeling, but in God.—[Letter 12, 1894](#).

When the Miracle Worker Disregards God's Law

We must not trust the claims of men. They may, as Christ represents, profess to work miracles in healing the sick. Is this marvelous, when just behind them stands the great deceiver, the miracle worker who will yet bring down fire from heaven in the sight of men?

Nor can we trust impressions. The voice or spirit that says to a man, You are under no obligation to obey the law of God; you are holy and sinless, while he is trampling on the divine law, is not the voice of Jesus; for He declares: "I have kept my Father's commandments" ([John 15:10](#)). And John testifies: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" ([1 John 2:4](#)).

Then how can these manifestations of great power, and these wonderful impressions, be accounted for, except on the ground that they are given through the influence of that miracle-working spirit that has gone forth to deceive the whole world, and infatuate them with strong delusion that they shall believe a lie? He is pleased when men and women claim to possess great spiritual power, and yet disregard the law of God, because through their disobedience they mislead others, and he can use them as effective agents in his work.—[The Signs of the Times, July 21, 1887](#).

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None Need be Deceived

Every one of us will be sorely tempted; our faith will be tried to the uttermost. We must have a living connection with God; we must be partakers of the divine nature; then we shall not be deceived by the devices of the enemy, and shall escape the corruption that is in the world through lust.

We need to be anchored in Christ, rooted and grounded in the faith. Satan works through agents. He selects those who have not been drinking of the living waters, whose souls are athirst for something new and strange, and who are ever ready to drink at any fountain that may present itself. Voices will be heard, saying, "Lo, here is Christ," or "Lo, there"; but we must believe them not. We have unmistakable evidence of the voice of the True Shepherd, and He is calling upon us to follow Him. He says, "I have kept my

Father's commandments." He leads His sheep in the path of humble obedience to the law of God, but He never encourages them in the transgression of that law.

"The voice of a stranger" is the voice of one who neither respects nor obeys God's holy, just, and good law. Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness. But through whose power are these cures wrought? Are the eyes of either party opened to their transgressions of the law? and do they take their stand as humble, obedient children, ready to obey all of God's requirements? John testifies of the professed children of God: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" ([1 John 2:4](#)).

None need be deceived. The law of God is as sacred as His throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test character. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the Word of God, or shall man's pretensions be credited? Christ says, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness.

Brethren, we must beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising.—[The Review and Herald, November 17, 1885](#).

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Will Sweep in the Whole World

We are coming right upon the time when Satan is to work with all manner of bewitching influences, and those who are charmed with them now, or give them the least countenance now, will be all ready to be swept right in to act a part with the devil then. Evil angels are working all the time upon the hearts of men. Satan is working with everyone who is not under the control of the Spirit of God. It is the lying wonders of the devil that will take the world captive, and he will cause fire to come down from heaven in the sight of men. He is to work miracles; and this wonderful, miracle-working power is to sweep in the whole world. It is now just beginning.

I want to tell you another thing. The vials of God's wrath and the sprinkling of them are already coming. What is the matter that we do not discern it? It is because the light of truth does not affect the heart. The Spirit of God is being withdrawn from the world.

[52] You hear of calamities by land and by sea, and they are constantly increasing. What is the matter? The Spirit of God is taken away from those who have the lives of men in their hands, and Satan is coming in to control them, because they give themselves to his control. Those who profess to be the children of God do not place themselves under the guardianship of the heavenly angels, and as Satan is a destroyer, he works through those men and they make mistakes; and they will get drunk, and because of intemperance, many times bring these terrible calamities upon us.

And see the storms and tempests. Satan is working in the atmosphere; he is poisoning the atmosphere, and here we are dependent upon God for our lives—our present and eternal life. And being in the position that we are, we need to be wide awake, wholly devoted, wholly converted, wholly consecrated to God. But we seem to sit as though we were paralyzed. God of heaven, wake us up!—[Manuscript 1, 1890](#).

Miracles not a Test

Those who engage in the work of God's cause today will meet just such trials as Paul endured in his work. By the same boastful and deceptive work Satan will seek to draw converts from the faith.

Theories will be brought in that it will not be wise for us to handle. Satan is a cunning worker, and he will bring in subtle fallacies to darken and confuse the mind and root out the doctrines of salvation. Those who do not accept the Word of God just as it reads, will be snared in his trap.

Today we need to speak the truth with holy boldness. The testimony borne to the early church by the Lord's messenger, His people are to hear in this time: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" ([Galatians 1:8](#)).

The man who makes the working of miracles the test of his faith will find that Satan can, through a species of deceptions, perform wonders that will appear to be genuine miracles. It was this he hoped to make a test question with the Israelites at the time of their deliverance from Egypt.—[Manuscript 43, 1907](#).

Wonderful Miracles Will Deceive

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Let not the days pass by and precious opportunities be lost of seeking the Lord with all the heart and mind and soul. If we accept not the truth in the love of it, we may be among the number who will see the miracles wrought by Satan in these last days, and believe them. Many strange things will appear as wonderful miracles, which should be regarded as deceptions manufactured by the father of lies.—[Letter 136, 1906](#).

How Satan and His Agents Work

I am instructed to say that in the future great watchfulness will be needed. There is to be among God's people no spiritual stupidity. Evil spirits are actively engaged in seeking to control the minds of human beings. Men are binding up in bundles, ready to be consumed by the fires of the last days. Those who discard Christ and His righteousness will accept the sophistry that is flooding the world. Christians are to be sober and vigilant, steadfastly resisting their adversary the devil, who is going about as a roaring lion, seeking whom he may devour. Men under the influence of evil spirits will work miracles. They will make people sick by casting their spell

upon them, and will then remove the spell, leading others to say that those who were sick have been miraculously healed. This Satan has done again and again.—[Letter 259, 1903](#).

We need not be deceived. Wonderful scenes, with which Satan will be closely connected, will soon take place. God's Word declares that Satan will work miracles. He will make people sick, and then will suddenly remove from them his satanic power. They will then be regarded as healed. These works of apparent healing will bring Seventh-day Adventists to the test. Many who have had great light will fail to walk in the light, because they have not become one with Christ.—[Letter 57, 1904](#).

Ellen G. White Worked No Miracles

[54] Some declare their unbelief in the work that the Lord has given me to do because, as they say, "Mrs. E. G. White works no miracles." But those who look for miracles as a sign of divine guidance are in grave danger of deception. It is stated in the Word that the enemy will work through his agents who have departed from the faith, and they will seemingly work miracles, even to the bringing down of fire out of heaven in the sight of men. By means of "lying wonders" Satan would deceive, if possible, the very elect.

Multitudes have heard me speak, and have read my writings, but no one has ever heard me claim to work miracles. I have at times been called upon to pray for the sick, and the word of the Lord has been verified. [[James 5:14, 15](#) quoted.] Christ is the great miracle worker. To Him be all the glory.—[Letter 410, 1907](#).

Why Miracles are Less Important Today

The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way, for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles, because spurious works of healing, claiming to be divine, will be wrought.

For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined

with the teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitariums for treatment.

This is the provision the Lord has made whereby gospel medical missionary work is to be done for many souls.—[Letter 53, 1904](#).

Miracles in the Closing Conflict

It is impossible to give any idea of the experience of the people of God who will be alive on the earth when past woes and celestial glory will be blended. They will walk in the light proceeding from the throne of God. By the means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds to deceive, if possible, the very elect. God's people will not find their safety in working miracles, for Satan would counterfeit any miracle that might be worked. God's tried and tested people will find their power in the sign spoken of in [Exodus 31:12-18](#). They are to take their stand on the living Word—"It is written." This is the only foundation upon which they can stand securely. Those who have broken their covenant with God will in that day be without hope and without God in the world. [55]

The worshipers of God will be especially distinguished by their regard for the fourth commandment—since this is the sign of His creative power and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. In the issue of the contest all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond" ([Revelation 13:16](#)), to receive the mark of the beast, yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of

glass, having the harps of God” ([Revelation 15:2](#)) and singing the song of Moses and the Lamb.

Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God’s chosen people will stand unmoved. Satan and his angels cannot destroy them, for angels that excel in strength will protect them.—[Letter 119, 1904](#).

Chapter 6—Our Safety Against Delusions

[56]

Sincerity Alone Will Not Save

Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things, but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action.—[Letter 12, 1890](#).

An Outward Transformation of Character

As long as individuals are content with a theory of truth, and are yet lacking in the daily operation of the Spirit of God upon the heart, which is manifested in outward transformation of character, they are cutting themselves off from the qualification that would fit them for greater efficiency in the Master's work. Those who are devoid of the Holy Spirit cannot be faithful watchmen upon the walls of Zion; for they are blind to the work that ought to be done, and do not give the trumpet a certain sound. [57]

The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion and to the performance of many wonderful works. Heavenly intelligences will come among us, and men will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon men as He did on and after the day of Pentecost, many who now claim to believe the truth would know

so very little of the operation of the Holy Spirit that they would cry, “Beware of fanaticism.” They would say of those who were filled with the Spirit, “These men are full of new wine.”

The time is not far off now when men will want a much closer relation to Christ, a much closer union with His Holy Spirit, than ever they have had, or will have, unless they give up their will and their way, and submit to God’s will and God’s way. The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness, exclaim “Be careful, do not go to extremes.” When the angels of heaven come among us, and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of Pentecost.

Now brethren, be careful and do not go into or try to create human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved, but are cold and unimpressible.—[Letter 27, 1894](#).

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Need for Understanding the Doctrine

Rebellion and apostasy are in the very air we breathe. We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations, professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God’s people from giving their allegiance to false christs? “Go ye not after them” ([Luke 21:8](#)).

The doctrines must be plainly understood. The men accepted to teach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase.—[Letter 1, 1897](#).

Satan is now more earnestly engaged in playing the game of life for souls than at any previous time; and unless we are constantly on our guard, he will establish in our hearts, pride, love of self, love of the world, and many other evil traits. He will also use every possible device to unsettle our faith in God and in the truths of His Word. If we have not a deep experience in the things of God, if we have not a thorough knowledge of His Word, we shall be beguiled to our ruin by the errors and sophistries of the enemy. False doctrines will sap the foundations of many, because they have not learned to discern truth from error. Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty. The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation.—[The Review and Herald, November 19, 1908.](#)

Look Constantly to Jesus

Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent, with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels. [59]

But let us be careful now not to exalt men, their sayings, and doings; and let not anyone consider it a grand point to have a startling experience to relate; for here is a fruitful field where credence will be given to unworthy persons. Young men and women will be lifted up, and will regard themselves as wonderfully favored, called to do some great thing. There will be conversions many, after a peculiar order, but they will not bear the divine signature. Immorality will come in, and extravagance, and many will make shipwreck of faith.

Our only safety is in keeping fast hold of Jesus. Never are we to lose sight of Him. He says, "Without me ye can do nothing" ([John 15:5](#)). We must cultivate an abiding sense of our own inefficiency and helplessness and rely wholly on Jesus. This should keep us individually calm and steadfast in words and deportment. Excitement in

the speaker is not power but weakness. Earnestness and energy are essential in presenting Bible truth, the gospel, which is the power of God unto salvation

[60] There are quicksands upon which many are in danger of being swamped. It is always safe to seek for the earnest of the Spirit of God, if we do not mingle with it a force and presumption that is not heaven born. There is need of caution in all our utterances lest some poor souls of ardent temperament shall work themselves up into a zeal not according to knowledge. They will act as though it was their prerogative to use the Holy Spirit instead of letting the Holy Spirit use them, and mold and fashion them after the pattern of the divine. There is danger of running ahead of Christ. We should honor the Holy Spirit by following where it shall lead. “Lean not unto thine own understanding” ([Proverbs 3:5](#)). This is one danger of those who teach the truth to others. To follow where Christ leads is a safe path for our feet. His work will stand. Whatsoever God saith is truth.

But ministers who bear the last message of mercy to fallen men must utter no random words; they must not open doors whereby Satan shall find access to human minds. It is not our work to experiment, to study out something new and startling that will create excitement. Satan is watching his chance to take advantage of anything of this order that he may bring in his deceiving elements. The Holy Spirit’s moving upon the human agents will keep the mind well balanced. There will not be a wrought-up excitement, to be followed by reaction.

Satan will make use of every extravagant expression to the injury, not only of the speaker, but of those who shall catch the same spirit and infuse others to their harm. Calmness and solemnity should be cultivated; the solemn truths we dwell upon will lead us to manifest deep earnestness. How can we do otherwise when weighted with the most sacred message to bear to perishing souls—weighted by the sense of the nearness of our Saviour’s coming.

If we are constantly looking unto Jesus and receiving His Spirit, we shall have clear eyesight. Then we shall discern the perils on every side, and shall guard every word we utter, lest Satan find opportunity to weave in his deceptions. We do not want to have the minds of the people wrought up into an excitement. We should not encourage an expectation to see strange and wonderful things.

But teach them to follow Jesus step by step. Preach Jesus Christ, in whom our hope of eternal life is centered.—[Letter 102, 1894](#).

Section 2—Erroneous and Subversive	[61]
Movements	[62]

Introduction

Through the years several erroneous or subversive movements, based on misinterpretation of Scripture or supposed divine illumination, have arisen among Seventh-day Adventists. These were firmly and squarely dealt with by the Spirit of Prophecy counsels given to meet these situations as they arose. Some of these counsels are included in this section.

Usually closely linked with the supposed new light was a message of condemnation of the church and its leaders, and often there was some phase of time setting. One such movement, known as the Loud Cry of the Third Angel, led by a Mr. Stanton, was met through a series of articles published in 1893 in the *Review and Herald* under the title of “The Remnant Church Not Babylon” (now found in [Testimonies to Ministers and Gospel Workers, 23-53](#), and also in [The Remnant Church; Its Organization, Authority, Unity, and Triumph, 23-53](#)). The materials drawn together in this section make further reference to this movement and deal in considerable detail with several like movements.

Two prominent cases involving claims to the prophetic gift are also presented here in the form of counsel given by Mrs. White to those directly or indirectly concerned. She was in an extremely delicate position in dealing with situations of this character, but in fulfilling her office as God’s messenger, she was given instruction that protected the church from these pretenders to the prophetic office. She emphasized the point that the genuine manifestation of the prophetic gift would bear its own credentials, accompanied by ample clear, convincing evidence.

As long as there is an adversary to truth, subversive and erroneous movements will arise and must be met. The Ellen G. White depiction of several of these movements with their characteristic teachings, and the counsel given in analyzing the work and teachings, offer much that may prove of great service in easily and clearly identifying and meeting again such situations when they appear.

White Trustees.

Chapter 7—The Divine Credentials

Dear Brother M,

[Letter to one who had come to the conclusion that the Seventh-day Adventist Church had fallen into the low spiritual state described as Babylon.—Compilers.]

Your letter addressed to me was received at the beginning of the Sabbath I should advise you to attend the school, and not to leave this country until you become thoroughly settled in your mind as to what is truth. I sincerely hope that you will attend this term of school and learn all you can in regard to this message of truth that is to go to the world.

The Lord has not given you a message to call the Seventh-day Adventists Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject, because the Lord has given me decided light that is opposed to such a message.

[64] I do not doubt your sincerity or honesty. I have written long letters at different times to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But this matter has been brought before my mind in other cases where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, and the word has been given me, “Believe them not.” “I have not sent them, and yet they ran.”

A Few Cases Recalled

Elder K, [See p. 96, also [Selected Messages 1:176-184](#).] a dying man, had his room filled with interested people, while he was at the hospital at Battle Creek. Many were deceived. The man seemed to

be inspired. But the light that was given me was, "This work is not of God. Believe not the message."

A few years since, a man named N, of Red Bluff, California, came to me to deliver his message. He said it was the loud cry of the third angel which was to lighten the earth with his glory. He thought God had passed all the leading workers and given him the message. I attempted to show him that he was mistaken. He said Seventh-day Adventists were Babylon, and when we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he certainly gave a loud cry We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum.

One, Garmire, [See [ch. 9.](#)] advocated and published a message in regard to the loud cry of the third angel; he accused the church in a similar manner to what you are now doing. He said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things. This man had daughters who claimed to have visions.

This delusion was opened to me. This is an intelligent man, of an acceptable address, and self-denying and full of zeal and earnestness, and carrying an appearance of consecration and devotion. But the word of God came from God to me, "Believe them not, I have not sent them!"

He claimed to believe the testimonies. He claimed them to be true, and used them in the same manner you have used them to give force and appearance of truth to his claims. I told them this message was not of God; but it was deceiving the unwary. He would not be convinced. I told them the visions of his daughter [Anna] were spurious, yet these visions, he claimed, were like the visions of Sister White, testifying to the same things. This daughter was deceiving the family and several others who believed these false messages. I was shown that the young girl was not virtuous; but was corrupt

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If ever a man that I looked upon was inspired, this man certainly was; but I told him plainly his inspiration was of Satan, not of God. His message bore not the divine credentials.

In order for him to give this message broadcast to the world, he made an honest, conscientious young man believe it to be his duty to steal the *Review and Herald* list. This is a State-prison crime, and

the young man ran away from Battle Creek. He did not dare return to Battle Creek for some time. The time was set [by this fanatical teacher] for probation to close, and as every prediction failed, the young man saw he had been deceived, and he confessed his sin and is now an honorable member of the Battle Creek church.

Only two years since another man, by the name of O, from Connecticut, came out with a message which he called new light in regard to the message of the third angel. This intelligent family have, through this delusion, separated from the Seventh-day Adventist Church. Because I had borne a decided testimony against this new light, so-called, in _____, Connecticut, where he lived, he opposed me and my work and testimonies.

[66] The father of the O children attended the Conference and Ministers' Bible Institute held in Battle Creek; but he held himself aloof and did not harmonize with the spirit of the meeting. He left for his home, and began to leaven the little church in _____. If I had not labored in that place they might have broken up the whole church with their repudiating the truth and position of Seventh-day Adventists, and Mrs. White in particular.

At this same time, one, Mrs. P, came from Washington, D.C., claiming to be wholly sanctified and to have the power of healing. This spirit led many to become bewildered. The same accusing spirit was with them—that is, that the church was all wrong and God was calling out a people who would work miracles. A large class of our people in Battle Creek were being severed. I was moved upon by the Spirit of God, in the night season, to write to our people in Battle Creek.

The Message to the Laodiceans

God is leading out a people. He has a chosen people, a church on the earth, whom He has made the depositaries of His law. He has committed to them sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent. The

message to pronounce the Seventh-Day Adventist Church Babylon, and call the people of God out of her, does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.

The True Witness says, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne” ([Revelation 3:18-21](#)).

“I Rebuke and Chasten”

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Jesus is coming in to give the individual members of the church the richest blessings, if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. But He says, “As many as I love, I rebuke and chasten” (with messages of reproof and warning) ([Revelation 3:19](#)). These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given me words of reproof. I have not shunned to declare the whole counsel of God, which has been given me for the church.

I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for His church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days.

Babylon of [Revelation 18](#)

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and

[68] the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her” ([Revelation 18:1-8](#)).

The whole chapter shows that Babylon that has fallen is the churches who will not receive the messages of warning the Lord has given in the first, second, and third angels’ messages. They refused the truth and accepted a lie. They refused the messages of truth. See [2 Thessalonians 2:1-12](#). The message in the eighteenth chapter of Revelation is plain and clearly defined. “For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies” ([Verse 3](#)). Anyone who reads this chapter need not be deceived.

How Satan would exult to have a message go broadcast that the only people whom God has made the repositories of His law are the ones to whom this message applies. The wine of Babylon is the exalting of the false and spurious sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also [it is] the immortality of the soul. These kindred heresies, and the rejection of the truth, convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony.

The Church Not to Be Broken Up

Again I say, The Lord hath not spoken by any messenger who calls the church that keeps the commandments of God, Babylon. True, there are tares with the wheat; but Christ said He would send His angels to first gather the tares and bind them in bundles to burn them, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to nought. [69]

There is in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes the message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation.

I warn the Seventh-day Adventist Church to be careful how you receive every new notion and those who claim to have great light. The character of their work seems to be to accuse and to tear down.

My brother, I would say to you, Be careful. Go not one step farther in the path you have entered upon. Walk in the light “while ye have the light, lest darkness come upon you” ([John 12:35](#)).

You complain of being treated coldly in Battle Creek. Did you go with a humble spirit to those who are spiritual and say, “Will you examine the Scriptures with me? Shall we pray over this matter? I have not the light, I want it; for error will never sanctify the soul.” Can you be surprised that they would not give you all that confidence you might think they should, after the experience they have passed through? Should not the words of Christ have any weight? “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” ([Matthew 7:15](#)). “Lo here and lo there is Christ” will be multiplied. Let the believers heed the voice of the angel who has said to the church, “Press together.” In unity is your strength. Love as brethren, be pitiful, be courteous.

God hath a church, and Christ hath declared, “The gates of hell shall not prevail against it” ([Matthew 16:18](#)). The messengers the Lord sends bear the divine credentials. I have tender feelings toward you, but come to the light, I beseech of you.—[Letter 16, 1893](#).

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The Fruitage of an Underhanded Work

It is essential that all shall know what atmosphere surrounds their own souls, whether they are in copartnership with the enemy of righteousness, and unconsciously doing his work, or whether they are linked up with Christ, doing His work, and seeking to establish souls more firmly in the truth.

Satan would be pleased to have anyone and everyone become his allies to weaken the confidence of brother in brother, and to sow discord among those who profess to believe the truth. Satan can accomplish his purposes most successfully through professed friends of Christ who are not walking and working in Christ’s lines. Those who in mind and heart are turning away from the Lord’s special work for this time, those who do not cooperate with Him in establishing souls in the faith by leading them to heed His words of warning, are doing the work of the enemy of Christ.

It is a most serious matter to go from house to house, and under pretense of doing missionary work, cast in the seed of mistrust and suspicion. Each one speedily germinates, and there is created a distrust of God’s servants, who have His message to bear to the people. When God speaks through His servants, the seed [of mistrust and suspicion] sown has developed into a root of bitterness. The word falls upon hearts that will not hear, on hearts that will not respond. No earthly or heavenly power can find access to the soul.

Who is accountable for these souls? Who shall eradicate that poisonous root of bitterness that has prevented them from receiving the word of the Lord? A good sister or a brother planted the evil seed, but how can that one restore the soul thus imperiled? The tongue that should have been used to the glory of God in speaking words of hope and faith and confidence in God’s workmen has turned away a soul from Jesus Christ. Those who themselves despised the words of Christ, and refused to hear His voice and to be converted, have leavened other minds with the leaven of evil surmisings and

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evilspeaking.

This is the day of the Lord's preparation. We have no time now to talk unbelief and to gossip, no time now to do the devil's work. Let everyone beware of unsettling the faith of others by sowing seeds of envy, jealousy, disunion; for God hears the words, and judges, not by assertions, which are yea and nay, but by the fruit one's course of action produces. "By their fruits ye shall know them" ([Matthew 7:20](#)). The seed sown will determine the character of the harvest."—[Manuscript 32a, 1896](#).

Convincing Evidence Accompanies the Message Inspired by God

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask his people to believe everyone who comes to them with a message.

The Lord sends warnings to His people, not to destroy them, but to correct their errors

We are living in perilous times. From the light I have, I know that Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him. God lives and reigns, and He desires us to walk before Him in humility. He does not wish this man to force himself before a congregation....

We are not going to be interrupted in meeting after meeting by those who claim they have a message to deliver. He who presses himself forward into a place where he is not wanted is not doing the work of God. We are to work like soldiers in an army. We are not to step out of the ranks, and begin to work on our own account.—[Manuscript 30, 1901](#).

[72] Chapter 8—Meeting the Claims of False Prophets

What We May Expect

I have been shown many who will claim to be especially taught of God, and will attempt to lead others, and from mistaken ideas of duty they will undertake a work that God has never laid upon them. Confusion will be the result. Let everyone seek God most earnestly for himself that he may individually understand His will.—[Letter 54, 1893](#).

There will be those who will claim to have visions. When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America.—[The Review and Herald, May 25, 1905](#).

The Visions of a Mised Child

[In communications about, or to, the Mr. Garmire referred to in chapter 7, is counsel and information which may serve in dealing with those who claim to have special light.—Compilers.]

I am compelled to state that I have not had the least faith in Mr. [J. M.] Garmire or his work. The pamphlet that was issued last fall at the time of our Jackson camp meeting had not the least sanction of our people. They were sent broadcast by stealing the *Review and Herald* list.

[73] The daughter of Mr. Garmire claims, or he claims for her, to have visions; but they bear not the stamp of God. They are of the same character as many such things we have met in our experience—a delusion of Satan.

I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884.

I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message, which four or five were engaged in advocating with great zeal, was heresy. The visions of this poor child were not of God. This light came not from heaven. Time was short; but the end was not yet. A great work was to be accomplished to prepare a people to be sealed with the seal of the living God.—*An Exposure of Fanaticism and Wickedness, 9, 10*, (Pamphlet) (1885).

A Message to J. M. Garmire

Satan has arranged things so that you should be ensnared. Fanaticism, deception, and strong delusion hold you captive. You have talked your ideas in your family, misinterpreting scripture, wresting the Word of God from its true interpretation, and have thus led them to believe that the views held and advocated by our people are not correct. Your interpretations of scripture are not in harmony with the positions taken by Seventh-day Adventists...

The mold you have given to your children's minds savors of the errors that have corrupted your own mind. You have educated them to see spots and stains in others, and to criticize them. By your words and example in thus talking against your brethren and picking up their faults, you have set in motion a train of circumstances that, through your own power combined with satanic agencies, has resulted in the visions of your daughter. All this fault-finding, this accusing of your brethren, is satanic....

The Divine Credentials

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Your expressing so much faith in the testimonies, and making them so prominent, is no help to me or my work, because you place the false visions of your daughter on the same level with those the Lord gives to me, and thus lower the sacredness and exalted character of the work God has given me to do.

The Lord has plainly shown me that what you regard as communications from God to you and others through your child Anna, are not from Him. They do not bear the divine credentials. It is another spirit that controls the child. It is the enemy that works in her. Such

manifestations will be more and more common in these last days. They do not lead to unity, into all truth, but away from the truth.

One decided evidence we have that these exercises are not of God, is that they concur with your views, which we know to be erroneous. Things she says she sees in vision are not sustained by the Word of God, but are contrary to it. Satan is constantly at work to imbue her with his own spirit, that through her, under a cloak of righteousness, he may bring in commonness, heresies, and defilement. As you regard her utterances as from God, your faith in the true testimonies is valueless; and thus Satan hopes to disconnect you, and all who have any confidence in your ideas, from the agencies that God has ordained, that you may be left to believe a lie. The Scriptures speak of those who are deceived and are being deceived. This is your case. You deceive your daughter; she deceives you—the blind leading the blind. The enemy seeks to accomplish his purposes by various means, as shall best meet the circumstances and situation of those whom he sees he can allure by temptation.

[75] I tell you plainly, the messages of your daughter Anna are not from God. This the Lord has shown me, and He will not lie. She may say many good things, may speak much that is truth, but so does the enemy of souls. The counterfeit will in many respects resemble the true. It is the fruit borne that testifies of the character. . . .

History Repeated

In the work in which my husband and I were called by the providence of God to act a part, even from its very beginning in 1843 and 1844, we have had the Lord to devise and plan for us, and He has worked out His plans through His living agents. False paths have been so often pointed out to us, and the true and safe paths so clearly defined in all the enterprises connected with the work given us to do, that I can say of a truth I am not ignorant of Satan's devices, nor of the ways and works of God. We have had to tax every power of mind, relying upon wisdom from God to guide us in our investigations, as we have had to review the different theories brought to our attention, weighing their merits and defects in the light shining from the Word of God and the things God has revealed to me through His Word and the testimonies, in order that we might not

be deceived nor deceive others. We surrendered our will and way to God, and most earnestly supplicated His aid; and we never sought in vain. Many years of painful experience in connection with the work of God have made me acquainted with all kinds of false movements. Many times I have been sent to different places with the message, "I have a work for you to do in that place; I will be with you." When the occasion came, the Lord gave me a message for those who were having false dreams and visions, and in the strength of Christ I bore my testimony at the Lord's bidding. The most terrible denunciations were hurled against me, which they said were from the Lord, because I was opposing His work. They said that terrible calamities would come upon me, just as your Anna has prophesied; but I passed along perfectly conscious of the guardianship of heavenly angels.

During the past forty-five years, I have had to meet persons claiming to have from God messages of reproof to others. This phase of religious fanaticism has sprung up again and again since 1844. Satan has worked in many ways to establish error. Some things spoken in these visions came to pass; but many things—in regard to the time of Christ's coming, the end of probation, and the events to take place—proved utterly false, as your prophesyings and Anna's have done. Yet they would try to excuse the blunders by twisting the statements about, and giving them another meaning, and go on in the same way, deceiving and being deceived.

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When I was first wrought upon by the Spirit of the Lord, I was shown that I would be brought in contact with those who claimed to see visions, but that the Lord would not permit me to be deceived. My work was to unveil this falsehood, and to rebuke it in the name of the Lord. As the end drew near, I was to see more of these manifestations.

"I Have Not Sent Them"

Letters have come to me from different ones, relating visions that they said God had given them; but the Lord Jesus tells me, "Believe them not; I have not sent them." Some write to me, saying that God has revealed to them that Sister White is in error, that she is influenced by the leaders to believe some things that are not true, and to reject some things that are true. But the word comes again,

“Heed them not; I have not spoken by them, nor given them any word or message. They have spun lying words, from the suggestions of Satan.”

Some have come to me claiming to be Christ, and have apparently worked miracles. They have said that the Lord led me in many things, but the Sabbath was not a test question; that the law of God was not binding upon men; all we had to do was to accept Christ, and they themselves were Christ. I have had experience with all these pretentious claims, and I have no faith in them. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” ([Isaiah 8:20](#)).

[77] In one place, four in one family professed to have communications from the Lord, reproving wrong, and they predicted things that actually did take place. This inspired confidence in them. But the things that did not take place were kept in the dark, or were treated as something mysterious, which would be understood later. Whence did these receive their inspiration?—From satanic agencies, which are many. The Lord laid it upon me to meet these things, and bear a decided testimony against them. . . .

I have seen several fall in vision; but when I rebuked the spirit which controlled them, they immediately came out of vision, and were in great distress of mind.

Cheap, Common, Earthly Matters

Such experiences as these came to be very common. Several in one family were under this species of deception.... Messages would be given for different members of the church, telling some poor trembling soul, “You are proud”; another, “You are unbelieving; you will be lost.” The Lord gave me light in this instance to speak words of comfort and encouragement. I bore my testimony to those deceived ones, whether they would hear, or reject it. Their visions were Satan’s work. The things revealed were often common, earthly matters, such as, who should get breakfast the next morning, who should prepare the dinner, who should wash the dishes. Mingled with these frivolous things were sacred truths, which they had found in the Bible and testimonies. Satan’s hand was in all this, to disgust people, and cause them to spurn everything in the nature of visions.

Thus the false and the true would be rejected together. And even those who were engaged in the deception, when they should become weary of it, would be inclined to doubt all visions.

After a very solemn meeting with these deceived ones, confessions were made that they threw themselves into attitudes resembling Sister White, as nearly as they could. It was all a farce, a deception. Yet many things they told came to pass as they predicted.

I was asked how this could be if the visions were all false. I told them that it was Satan's purpose to mingle truth with error, that through these deceptive exercises he might make of none effect the genuine work of God. From that time all their many visions ceased. What has become of those who had the visions, and those who encouraged them? Several now living are skeptics, have no belief in the gifts of the church, no faith in the truth, no religion at all. Such, I have been shown, is the sure result of spurious visions.

[78]

The manifestations of your daughter are a similar deception. And your encouraging these things in her will prove her ruin, and the ruin of others, unless something breaks the deception. You called these false visions and meaningless dreams the wonderful light of God, but it is like the chaff to the wheat. This is a serious matter. It will have a decided influence upon your family. While you regard your daughter's words as spoken under the influence of the Spirit of God, it will be the same to you as though they were true. You are under strong delusion of Satan. You will claim to credit them, and thus your confidence in the veritable, genuine messages from God will be uprooted. And so will it be with all who believe as you do. This is why Satan is so constantly pressing in the spurious—to lead away from the truth.

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish" ([Proverbs 29:18](#)). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. He will bring in spurious visions to mislead, and will mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them...

Take Heed How Ye Hear

[79] Oh, how deceptive is the human heart! How easy it is to harmonize with that which is evil! There is nothing more detrimental to the soul's interest, its purity, its true and holy conceptions of God, and of sacred and eternal things, than constantly giving heed to and exalting that which is not from God. It poisons the heart, and degrades the understanding. Pure truth can be traced to its divine Source, by its elevating, refining, sanctifying influence upon the character of the receiver. The Author of all truth prayed to His Father, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" ([John 17:20, 21](#)). Things will be constantly arising to cause disunion, to draw away from the truth. This questioning, criticizing, denouncing, passing judgment on others, is not an evidence of the grace of Christ in the heart. It does not produce unity. Such work has been carried on in the past by persons claiming to have wonderful light, when they were deep in sin. Heresy, dishonesty, and falsehood were all blended in them.

The present is a time of great peril to the people of God. God is leading out a people, not an individual here and there. He has a church on the earth, that abide in the truth; and when we see, not only men, but young girls, crying out against the church, we are afraid of them. We know God has not sent them, yet they ran, and all who do not accept their erratic ideas are denounced as warring against the Spirit of the Lord. All such things are in Satan's line, but the work of God will go forward while there are now and ever will be those who work directly against the prayer of Christ. The work will advance, leaving them with their satanic inventions far behind....

"Take heed, therefore, how ye hear" ([Luke 8:18](#)), is an admonition of Christ. We are to hear for the sake of learning the truth, that we may walk in it. And again: "Take heed what ye hear" ([Mark 4:24](#)). Examine closely, "prove all things" ([1 Thessalonians 5:21](#)), "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" ([1 John 4:1](#)). This is the counsel of God; shall we heed it?—[Letter 12, 1890](#).

Chapter 9—Earmarks of Erroneous Teaching

[80]

Further Communications to Mr. Garmire

Since visiting your house Sabbath afternoon, August 23, some things have rested on my mind to say to you. I have no hesitancy in saying that Anna's visions are not of God. The dreams that the members of your family have had are a deception of Satan....

Satan saw that he could work upon your fruitful imagination, and lead you, with others, into his net. Did God give you that time message? No; for no such message comes from the true Source of light.... Time has proved you to be a false prophet, and Anna's visions false exercises. God never works in this way.

Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Anna's visions, corresponding to that of the mighty angel that came down from heaven, whose glory lightened the earth. Satan sees that your mind is all ready to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you....

Several times, during our conversation, in which you became very much in earnest, you repeated the sentence, "O consistency, thou art a jewel!" I repeat the same with decided force to you. You say that Anna's visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.

[81]

Your position is such a jumble of inconsistencies that but few will be deceived....

You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sister White. You say she is perfectly honest, but the deceived prophet. For this reason the

testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sister White? If she has walked contrary to God, will you show in what? My duty is to make plain statements of my position; for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth.

You seem to have special bitterness against Elder [Uriah] Smith, and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Elder Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him?—No. “As many as I love I rebuke and chasten: be zealous therefore, and repent” ([Revelation 3:19](#)). The Lord reproves wrongs in His people, but is this an evidence that He has rejected them?—No. There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies. Now shall we seize these reproofs and make capital of them, and say that God is not imparting to them His light and love?—No. The very [82] work that God is trying to do for them shows that He loves them, and wants to draw them away from paths of danger.

God has spoken in reference to yourself. That which you term light from heaven, He has pronounced darkness, and the visions born of this error, He calls a delusion. Will you believe this testimony? Will you heed what the Lord has spoken through Sister White, or will you cast the word of the Lord behind you? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? “O consistency, thou art a jewel!”—[Letter 11, 1890](#).

A Wrong and Right Use of Inspired Counsel

[Addressed to Mr. Garmire.—Compilers.]

My brother, you have been deceived yourself, and have deceived others. You have not searched the Scriptures in the right way. You

must search them to learn the mind of God, not to prove your theory. You read the Word of God in the light of your own views. You build up a false structure, and then barricade it with texts which you claim prove it to be true; but you pass over those passages which prove it to be untrue. You say, "The Bible is my foundation of faith." But is it? I answer, The Bible does not sustain your position. Again you say, "Show me by the Bible that I am wrong, and I will give up my views." But how can you be convinced by the Bible as long as you wrest and misapply its utterances? By so doing you cut off the only source by which God might reach and convict you.

The only true way to search the Scriptures is to lay down every prejudice, every preconceived opinion, at the very door of investigation, and then enter into the work with an eye single to the glory of God, with an understanding open to conviction, and a heart softened to believe what the Lord says to you.

The opinions of men in regard to the interpretation of Scripture are many and varied; but the Scriptures are not changed to suit men's ideas. The blessed Book is yea and amen; it remains firm, eternal. The commentaries of men do not all agree, but the great and blessed facts remain the same. God's Word is immutable; "it is written."

[83]

You have also taken from their connection portions of the testimonies which the Lord has given for the benefit of His people, and have misapplied them to the support of your erroneous theories—borrowing or stealing the light of Heaven to teach that which the testimonies have no harmony with, and have ever condemned. Thus you place both scripture and testimony in the framework of error. All who are in error do as you have done.... You do not have real faith in the testimonies. If you did, you would have received those which pointed out your delusion. You have been drinking at polluted streams....

You have been prepared to accept Satan's suggestions to give to the world something new and strange and startling, something in opposition to the positions that have been so long held as truth by our people. Your daughter's false productions have exalted you to do a great work. You have been flattered and have made yourself an agent of the enemy in bringing about results which it is impossible for you to estimate. You have published heresies and theories which could only excite animosity. The result is lamentable to your family and to

all who are in sympathy with the false theories you have advanced. Brother Garmire, there is a work for you to do for yourself which no one can do for you, which is to humble your heart before God, confess your sins, and be converted.

Criticism and its Fruitage

[84] The Lord has a people, and He is leading them. Though there certainly are things existing in the church which are not right, Jesus has not placed you at the helm, to guide the church. Unless you change your attitude, you cannot be saved. “Repent, and do the first works” ([Revelation 2:5](#)), is the only condition upon which God can restore you to favor. Those whom the Lord pardons, He first makes penitent. The genuine work of the Spirit of God in the heart is necessary in your case, if you are ever recovered from the snare of the enemy. I have but little hope in your case, for your principles are tainted. You are a man of deceptive character; yet you claim great things for yourself.

Satan has succeeded in making you think that you are selected by God to act a special part as a representative man in connection with the third angel’s message, as it goes forth with power. But you are not right with God, and God cannot administer to error. You make the most of the errors you see in the responsible men of the church, and make capital of the reproofs given them, because these men do not harmonize with you, or regard as correct the religious experience which you hold as superior to the light God has let shine upon the church. Who placed you on the judgment seat, to condemn others?—Not God, but yourself...

The words you have spoken in condemnation of your brethren, have not been few. It seems to be your meat and drink to condemn. Your spiritual experience is composed of that which you give it to feed upon. You also love to present your false ideas before your family, and before anyone who will hear you. Can you be surprised, then, that the unholy leaven has worked? You may call this blasphemy, if you will, but it is what the Lord has shown me. Anna’s visions come in to confirm you in your wrong views. You are deceiving and being deceived. Satan has so arranged matters that you have barricaded your soul with falsehood.—[Letter 12, 1890](#).

There Will Always be False and Fanatical Movements

There will always be false and fanatical movements made by persons in the church who claim to be led of God—those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.—[Letter 28, 1897](#).

[85]

Chapter 10—The Visions of Anna Phillips

[In 1893 Anna Phillips, a young woman residing in Battle Creek, was led to believe that her impressions and dreams were the intimations of the Spirit of God. She was encouraged in her work when her so-called testimonies, placed in the hands of a leading worker, were read by him before the Battle Creek church as divinely inspired communications. The next morning this worker received the communication here presented. On hearing this read, Anna Phillips discerned and acknowledged the delusion, repudiated her past work, and became a trusted, fruitful Bible instructor in the work of the church.—Compilers.]

Does Not Bear Signature of Heaven

I know that we are living near the close of this earth's history; startling events are preparing for development. I am fully in harmony with you in your work when you present the Bible, and the Bible alone, as the foundation of our faith. Satan is an artful foe, and he will work where he is by many least expected. I have a message for you. Did you suppose that God had commissioned you to take the burden of presenting the visions of Anna Phillips, reading them in public, and uniting them with the testimonies the Lord has been pleased to give me? No, the Lord has not laid upon you this burden. He has not given you this work to do.... Do not belittle the work by mingling with it productions that you have no positive evidence are from the Lord of life and glory....

[86]

My dear brother, I wish to present before you some things concerning the dangers that threaten the work at the present time. The work of Anna Phillips does not bear the signature of Heaven. I know what I am talking about. In our first experience in the infancy of this cause we had to meet similar manifestations. Many such revelations were given, and we had a most disagreeable work in meeting this el-

ement and giving it no place. Some things stated in these revelations were fulfilled, and this led some to accept them as genuine....

God has not called Anna Phillips to follow on after the testimonies He has given to His people, and repeat their purport. But such her work is and has been. Persons did exactly the same thing in the first experience in this cause. We had every phase of these false revelations to meet.

How is it, my brother, that you have taken up these communications, and presented them before the people, weaving them in with the testimonies God has given Sister White? Where is your evidence that these are of God? You cannot be too careful how you hear, how you receive, how you believe. You cannot be too careful how you talk of the gift of prophesying, and state that I have said this and that in reference to this matter. Such statements, I well know, encourage men and women and children to imagine that they have special light in revelations from God, when they have not received such light. This, I have been shown, would be one of Satan's masterpieces of deception. You are giving to the work a mold which it will take precious time and wearing soul labor to correct, to save the cause of God from another spasm of fanaticism....

Much Good and Just a Little Seed of Error

Do you not think I know something about these matters? All along our pathway to the heavenly Canaan we see many souls that have made shipwreck of faith, and in their false movements have led others astray through the supposition that they were led of God in special revelations. I have had to write many, many pages to correct these errors. I have been burdened and oppressed night after night, unable to sleep because of the agony of my soul for God's heritage, His people, who are in danger of being misled. Many things in these visions and dreams seem to be all straight, a repetition of that which has been in the field for many years; but soon they introduce a jot here, a tittle of error there, just a little seed which takes root and flourishes, and many are defiled therewith.

[87]

Oh, I wish that we had far greater wisdom in all things than we now have! One thing every worker in the vineyard of the Lord must learn, that is, to practice the prayer of Christ, to move as one in

Christ Jesus. Jesus prayed that His disciples might be one, as He is one with the Father. The enemy is at work, to divide, to scatter. Now as never before he will make determined efforts to scatter our forces. Above every other period it is unsafe now for us to move out in lines of our own. The truth for this time is broad in its outlines, far reaching, embracing many doctrines; but these doctrines are not detached items, which mean little; they are united by golden threads, forming a complete whole, with Christ as the living center. The truths we present from the Bible are as firm and immovable as the throne of God.

My brother, why should Elder R and yourself pursue the course you have taken in regard to Anna Phillips without a greater certainty that the Lord has chosen her as His mouthpiece to the people, His channel through which to communicate light? If you accept everything of this order that shall come up purporting to be a revelation from God, if you continue to encourage these supposed prophets as you have done, giving the influence of your testimony to sustain their work, you will not be a safe keeper of the Lord's heritage. The warnings Christ has given mean something to us. See [Matthew 24:21-23](#).

[88] Satan will work with all deceivableness of unrighteousness to personate Jesus Christ; if it were possible, he would deceive the very elect. Now if the counterfeit bears so close a resemblance to the genuine, is it not essential to be on your guard, that no man deceive you? Christ enforces His warnings, saying, "Behold, I have told you before" ([Matthew 24:25](#)). Brethren, preach the Word, call not the people to rest their faith upon uncertain things or to place confidence in the human agent. I have the word from the Lord. I was shown Elder R before a number of persons reading from the professed revelations of Anna Phillips. A noble, dignified Person was present, and with a grieved expression upon His countenance He removed the written document, placed in Brother R's hand the Bible, and said, "Take the Word of God as your textbook, 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works'" ([2 Timothy 3:16, 17](#)).

Those who search the Scriptures will find explicit instruction as to what God requires of them on points of practical religious life. You are making a mistake in calling the attention of the flock of God from the Word, the unerring word of prophecy. Take heed what you hear, and be cautious what you receive. There is need of caution lest the minds of the little flock shall be found accrediting that which is not the genuine work of the Holy Spirit. There is very great danger here. Satan is ever seeking to introduce spurious material into the work, in order that he may mar the testimony, and bring discredit upon the truth. He would mingle with it an element that would be a stumbling block in the pathway of God's people.

The commandments of God and the testimony of Jesus is the message we have to bear to the world. The Word of God is not one-sided, it is truth to be practiced. It is light extending on every side like the rays of the sun. It is light to lighten every man who will read and understand and practice its teachings. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" ([James 1:5](#)).—[Letter 103, 1894](#).

"Believe Them Not"

I have a message to you from the Lord. Brother R is not engaged in the work which the Lord would have him do. God has given to every man his work, and Brother R is stepping out of the lines to which the Lord has appointed him. He cannot see the outcome of this work which he has taken up. Anna Phillips is being injured, she is led on, encouraged in a work which will not bear the test of God.

[89]

Anna Garmire was thus injured. Her father and mother made her believe that her childish dreams were revelations from God. Her father talked to the child as one chosen of God; all her fancies and dreams were written down as Anna's visions. She had figures and symbols presented to her, and had reproofs for her mother and for her father. After a scathing reproof, there followed the most flattering representations of the wonderful things the Lord would do for them. These things I was pointed to as spurious, a deception. They descended to the most minute and trifling matters, commingled common, cheap things with important subjects. The imagination

was largely developed, there was a mingling of the sacred and the common. The truth of God was belittled, and yet some received these pretended revelations, and carried out their teaching. A little party was formed who were apparently inspired by them, and the visions were declared to be more spiritual than the visions of Sister White...

The Mingling of the Sublime and the Ridiculous

I have received from God the warning which I now send to you. Anna Phillips should not have been given the encouragement she has had; it has been a great injury to her—fastened her in a deception. I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations, and imagine they see in them the divine credentials. These things are not of the right character to accomplish the work essential for this time. Childish figures and illustrations are employed in describing sacred, heavenly things, and there is a mingling of the sublime and the ridiculous. While the work has an appearance of great sanctity, it is calculated to ensnare and mislead souls...

[90] Various things will appear claiming to be revelations from God, but which flow from the imagination of a conceited and deceived mind. We had to meet these things in our early experience. There were youth and children as well as those of mature age who claimed to be led and taught of God, having a special message to declare. They were springing up on every side, having the truth on some points, and error upon other points. For years the message from God came to me, “Believe them not, for they lead into false paths. God hath not sent them.”—[Letter 4, 1893](#).

Test All So-Called Visions

As the report has been quite widely circulated that Sister White has endorsed what has been written and circulated as revelations from God to Miss Anna Phillips, I feel that it is my duty to speak. I have not endorsed these productions. Warnings have been given to me in reference to them, that they will most certainly mislead. Woven in them will be statements that will lead to extremes, and to wrong actions on the part of those who accept them. It would be well

for our brethren and sisters to move more cautiously, in accordance with the light given them. They should test these so-called visions before accepting them, and presenting them in connection with the light God has given me. I see that our people are in danger of making grave blunders and premature movements. God says of these prophets that are springing up, "I have not sent them, and yet they ran. Believe them not."

But that which grieves me is that some of our brethren have associated the exercise of Anna Phillips with the testimonies of Sister White, and have presented the two to the people as one and the same thing. Many have accepted the whole as proceeding from me. And when the result of such productions shall be seen in their true character, when falsehoods are presented as truths from God, and individuals act upon these things, believing them to be a message from the Lord, movements will be made that bear not the divine credentials, doubt will be cast upon the true work of the Spirit of prophecy. And the testimonies that God sends to the people will bear the stigma of these false utterances. These revelations are largely a repetition of that which has been before the people in publication for years; and yet mingled with this are some things that will lead astray...

[91]

I have a warning to give to our brethren, that they shall follow their Leader and not run ahead of Christ. Let there be no haphazard work in these times. Beware of making strong expressions which will lead unbalanced minds to think that they have wonderful light from God. The one who bears a message to the people from God must exercise perfect control. He should ever bear in mind that the path of presumption lies close beside the path of faith. In no case should he make use of extravagant expressions, for a certain class are sure to be affected, and influences are set in motion that can no more be controlled than can an impetuous horse. Once let impulse and emotion get the mastery over calm judgment, and there may be altogether too much speed, even in traveling a right road. He who travels too fast, will find it perilous in more ways than one. It may not be long before he will branch off from the right road into a wrong path.

Not once should feeling be allowed to get the mastery over judgment. There is danger of excess in that which is lawful, and that

which is not lawful will surely lead into false paths. If there is not careful, earnest, sensible work, solid as a rock, in the advancement of every idea and principle, and in every representation given, souls will be ruined.... The greatest care should be exercised concerning those who claim to receive revelations from God. There needs to be much close watching and much praying. Those who are acting a part in the great work for these last days need to counsel together in regard to every new thing that shall be introduced, for no one man's mind is to be left to judge of, or to place before the public, important matters which have a relation to the cause of God.—[Letter 6a, 1894](#).

[92]

Without Sufficient Evidence

I want to say just as little as possible in regard to Anna Phillips. The less this matter is talked over and agitated, the better. There is a “dead fly in the ointment.” Before this reaches you, you will have received a letter giving a more complete statement in regard to what we may expect in the case. I am more sorry than I can express to you that the matter has been handled unwisely. We shall have scores of just such developments, and if our leading brethren shall catch up things of this character and endorse them as they have done in this case, we shall have one of the most sweeping tidal waves of fanaticism that has been seen in our experience. There will be the wildest performances. Satan has already begun his work. To give ready credence to these things, and make loose, unguarded statements endorsing them without sufficient evidence of their genuine character, is one of Satan's devices. The Lord Jesus has certainly given cautions sufficient in regard to this matter, so that none need be deceived.

In such cases as these, it is essential that we let our moderation be seen. The Lord is at hand. We cannot afford to work in such a way as those have done who have given the productions of Anna Phillips to our churches without clear and certain evidence that God is speaking to His people through her. For our ministers to rush a thing before the people as bearing the divine credentials, unless they know for a surety that it is of God, will do a work that God has told them not to do. Many things intended to deceive will come, bearing some of the marks of truth. Just as soon as these shall be set forth as

the great power of God, Satan is all ready to weave in that which he has prepared to lead souls from the truth for this time...

Error Bears Inscription of Truth

Every conceivable message is coming to counterfeit the work of God, and always bearing the inscription of truth upon its banner...

It is no light matter to substitute for God's revealed will, opinions and assertions, dreams, symbols, and figures from human, finite beings. Our actions, words, spirit, and influence are watched and criticized. Those whom God has chosen to be His ministers are to settle solidly into His Word, and let the Word of God be their authority...

[93]

At this time above all others, hasty judgment, opinions formed carelessly, without sufficient evidence, may lead to most disastrous results. When we trace from cause to effect, we shall find that harm has thus been done which in some cases can never be remedied. Oh, what wisdom and fine spiritual perceptions are needed in giving food to the flock of God, that it be pure provender, thoroughly winnowed. The natural, hereditary traits of the character need a firm curb, else earnest zeal, good purposes, will run into evil, and the excess of feeling will produce such impressions upon human hearts that they will be carried away by impulse and will allow impressions to become their guide.

A curb must be kept upon the spiritual impulse, that no injudicious words shall be spoken, no overwrought ideas expressed, that shall cause impulsive persons to lose their bearings. There are some whose feelings are quickly stirred by strong assertions, and their imagination magnifies the statement to large dimensions; it all appears real to them, and they become fanatical. The spiritual experience is fevered, diseased. When persons yield their will in perfect submission to the will of God, and the spirit is humble and teachable, the Lord will correct them by His Holy Spirit, and lead them into safe paths.—[Letter 66, 1894](#).

“Nothing Objectionable” an Unsound Basis for Acceptance

You may be perplexed to know just what is the best course to pursue in reference to the writings of Anna Phillips. I would suggest

[94] that nothing should be done rashly. I feel very tenderly toward this sister. I would not say or do anything to harm her. And as the writings have been so eagerly grasped and scattered broadcast with so little test and proving, let there be no abrupt moves to call them in and destroy them as if they were poison. Where they have already been sent out with the sanction of our responsible men, let them remain. To make abrupt moves now would do harm.

The great wonder to me is that our brethren should accept these writings because they could see nothing objectionable in them. Why did they not consider what there is in them that is of a character to be endorsed and sent forth with the power of influence which gives them their force?

There are many things I shall not say now, which it will be necessary to say hereafter. While I would do nothing to hurt this sister, I would not dare to keep silent... I am placed in a peculiar position, and this matter should never have been so treated as to make it necessary for me to speak on such a subject. It hurts my heart to do it, and were it not that I see the future dangers, I would not utter one word in regard to the matter, but would let it develop, and leave my brethren and sisters to pursue their own course in regard to these manifestations, which are not at all peculiar... I fail to see in the writings of Sister Phillips anything of a character that should create such movements as have been made. And if things of this nature are to be so eagerly grasped, you will have plenty of them, varied in some respects, yet such as you could treat with as much confidence. I am so sorry, so sorry.

You seem to think I should be able to point out just where the particularly objectionable sentiments lie. There is nothing so very apparent in that which has been written; you have been able to discover nothing objectionable; but this is no reason for using these writings as you have done. Your course in this matter is decidedly objectionable. Is it necessary that you should discern at once something that would produce harm to the people of God, to make you cautious? If nothing of this kind appears, is this a sufficient reason for you to set your endorsement to these writings? ...

[95] Do not spread abroad writings of this character without more consideration and deep insight as to the after consequences of your course of action....

Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect. If marked inconsistencies and untruthful utterances were apparent in these manifestations, the words from the lips of the Great Teacher would not be needed. It is because of the many and varied dangers that would arise, that this warning is given. The reason why I hang out the danger signal is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as faithful sentinels keep the flock of God from accepting indiscriminately all that professes to be communicated to them from the Lord.

If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and clearly “preach the word” (2 Timothy 4:2). We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life.

The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the Word as impressive as possible. The Word of God is not a dead, dry theory, but spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel. They should not have their attention called to dreams and visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God.—[Letter 68, 1894](#).

[96]

Chapter 11—To Be on Guard

In God's Work All Is Quiet, Calm

The enemy is preparing to deceive the whole world by his miracle-working power. He will assume to personate the angels of light, to personate Jesus Christ. Everyone who teaches the truth for this time is to preach the Word. Those who cling to the Word will not throw open the doors for Satan by making unguarded statements in reference to prophesying or to dreams and visions. To a greater or less degree, false manifestations have been coming in, here and there, since 1844, after the time when we looked for the second coming of Christ. We have had them in the Garmire case, in the statements of K, and in the Stanton movement. [See [Testimonies to Ministers and Gospel Workers](#), 32 to 62.] We shall have them more and more, and like faithful sentinels we must be on guard. Letters are coming to me from many persons concerning visions which they have had and feel it their duty to relate. May the Lord help His servants to be cautious.

[97] When the Lord has a genuine channel of light, there are always plenty of counterfeits. Satan will surely enter any door thrown open for him. He will give messages of truth, mingling with the truth ideas of his own, prepared to mislead souls, to draw the mind to human beings and their sayings, and prevent it from holding firmly to a "Thus saith the Lord." In God's dealings with His people, all is quiet; with those who trust in Him, all is calm and unpretending. There will be simple, true, earnest believers in the Bible, and there will be doers of the Word as well as hearers. There will be sound, earnest, sensible waiting upon God. The believer will hang his helpless soul on Jesus Christ. Christ will be exalted. Working and praying, watching and waiting, is our position.—[Letter 102, 1894.](#)

A Message to One Claiming to have Visions

[Written from Washington, D.C., May 24, 1905.]

A question has been brought to me concerning the attitude that we should take toward the work of a sister in Germany, who claims to have visions.

The word given me by the Lord during the past night is that God does not direct His people to look to this sister for counsel. If we should encourage this sister in the work she thinks she is called to do and in the messages she bears, much confusion would be caused. The Lord has not given her the work of saying what this one shall do, and what that one shall do. He says to His people, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” ([Matthew 11:28-30](#)). “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord” ([James 1:5-7](#)).

Teach the people to seek God individually for guidance, to study the Scriptures, and to counsel together, humbly, prayerfully, and with living faith. But do not encourage this sister to think that the Lord has given her messages for the people. The light given me regarding this case is that should this sister be encouraged to think that she has been given messages for others, the result would be disastrous, and the sister would be in danger of losing her own soul.

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My message to the sister is, Walk humbly with God, and look to Him for yourself. God has not given you the work of pointing out the duty of others; but you can be a helper if you are a sincere Christian, seeking to encourage others, and not claiming supernatural revelations.—[Manuscript 64, 1905](#).

Tested by “The Law and the Testimony”

In these days of delusion, every one who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth. There will be human wisdom to

meet—the wisdom of learned men, who, as were the Pharisees, are teachers of the law of God, but do not obey the law themselves. There will be human ignorance and folly to meet in disconnected theories arrayed in new and fantastic dress—theories that it will be all the more difficult to meet because there is no reason in them.

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” ([Isaiah 8:20](#)). If they belittle the law of God, if they pay no heed to His will as revealed in the testimonies of His Spirit, they are deceivers. They are controlled by impulse and impressions, which they believe to be from the Holy Spirit, and consider more reliable than the Inspired Word. They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable.

[99] But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan.—[The Bible Echo, September, 1886](#).

Tested “By their Fruits”

In these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that “false prophets shall rise, and shall deceive many” ([Matthew 24:11](#)). But we need not be deceived; for the Word of God gives us a test whereby we may know what is truth. The prophet says, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” ([Isaiah 8:20](#)).

From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, “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. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth

forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire” ([Matthew 7:15-19](#)).—[The Review and Herald, February 23, 1892](#).

Voluntary Exhibition Evidence Spurious Work

As this brother and his wife outlined their experiences, which they claim have come to them as the result of receiving the Holy Ghost with apostolic power, it seemed to be a facsimile of that which we were called to meet and correct in our early experience.

Toward the close of our interview, Brother L proposed that we unite in prayer, with the thought that possibly while in prayer his wife would be exercised as they had described to me, and that then I might be able to discern whether this was of the Lord or not. To this I could not consent, because I have been instructed that when one offers to exhibit these peculiar manifestations, this is a decided evidence that it is not the work of God.—[Letter 338, 1908](#).

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Bible Not Superseded by Miracles

Let none cherish the idea that special providences or miraculous manifestations are to be the proof of the genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. Christ has declared the Word to be spirit and life. “The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea” ([Habakkuk 2:14](#), A.R.V.).

Satan will work in a most subtle manner to introduce human inventions clothed with angel garments. But the light from the Word is shining amid the moral darkness; and the Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it. Cling to the Word, receive the ingrafted Word, which will make men wise unto salvation. [See fuller context on pages 48, 49.]

[101] **Chapter 12—The Three Angels and the Other Angel**

[Often in connection with erroneous teachings and false movements, the one leading out identifies his message and work with that of the other angel of [Revelation 18:1](#). Some erroneous teachings through the years have involved as well the messages of the three angels of [Revelation 14](#). Such was the case in a situation met in 1896 by Mrs. White in the communications which follow. The review of the three angels' messages in their broad work, while lengthy, will be treasured for its confirming statements.—Compilers.]

A Mixture of Truth and Error

I have not been able to sleep since half past one o'clock. I was bearing to Brother T a message which the Lord had given me for him. The peculiar views he holds are a mixture of truth and error. If he had passed through the experiences of God's people as He has led them for the past forty years, he would be better prepared to make the correct application of Scripture. The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them.

[102] The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.

There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the

prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God....

There have been one and another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. We are engaged in a mighty conflict, and it will become more close and determined, as we near the final struggle. We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined.

From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error. The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth

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is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed.

The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, "Here is the truth," "I have the truth; follow me." But the warnings came, "Go not ye after them. I have not sent them, but they ran." (See [Jeremiah 23:21](#)).

The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth *then*, is truth today. But the voices do not cease to be heard—"This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out new theories, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper

from the divine altar, and it has gone out in darkness.—[Manuscript 31, 1896](#).

The Three Angels' Messages in their Larger Setting

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

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be. [105]

The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" ([Daniel 12:4](#)). When the book was opened, the proclamation was made, "Time shall be no longer." (See [Revelation 10:6](#).) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.

The Sabbath the Great Issue

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with

a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” ([Revelation 14:6, 7](#)).

[106] This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard.

In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” ([Genesis 3:15](#)). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.

In the fifty-eighth chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified: “They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations” ([Isaiah 58:12](#)). God’s memorial, His seventh-day Sabbath, will be uplifted. “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 [no longer trample it under your feet], from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, 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). [107]

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

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

The Angel of Revelation Ten

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

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer” ([Revelation 10:5, 6](#)). This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed.

Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established. His law is linked with His throne, and satanic agencies combined with human agencies cannot destroy it. Truth is inspired and guarded by God; it will live, and will succeed, although it may appear at times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the appearing of the sun at noonday. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory.

The Certainty of Prophecy

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

In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction....

After the great disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the disappointment. We could then proclaim the message in unity.

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But among those who had not held fast their faith and experience, there was great confusion. Every conceivable opinion was presented as the message of truth; but the Lord's voice was, "Believe them not; for I have not sent them."

We walked carefully with God. The message was to be given to the world, and we knew that this present light was the special gift of God. The impartation of this gift was the prerogative of God. His disappointed ones, who were still seeking after truth, were led step by step to communicate to the world that which had been communicated to them. The prophetic declarations were to be repeated, and the truth essential for salvation was to be made known. The work moved hard at first. Often the hearers rejected the message as unintelligible, and the conflict began in decided earnest, especially upon the Sabbath question. But the Lord manifested His presence. At times the veil which concealed His glory from our eyes was drawn aside. We beheld Him in the high and holy place.

The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.

Many will honestly search the Word for Light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground in their experience, when these messages of warning were first proclaimed. Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a peculiar people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so [111] mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think that they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. This is the enemy's design.

The Threat of Misapplied Scripture

Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present

truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them....

The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on “their word” who have been led by the Lord in the proclamation of the first, second, and third angels’ messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels’ messages.

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of [Revelation 14](#) are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.

According to the light God has given me, this is the work which you, Brother F, have been attempting to do. Your views have found favor with some; but it is because these persons have not discernment to see the true bearing of the arguments you present. They have had but a limited experience in the work of God for this time, and they do not see where your views would lead them, and you do not see yourself where they would lead. They are ready to assent to your

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statements; they see nothing in them but that which is correct. But they are misled because you have woven together much Scripture in constructing your theory. Your arguments appear conclusive to them.

Not so, however, with those who have an experimental knowledge of the truth that applies in the last period of this earth's history. While they see that you hold some precious truth, they see also that you have misapplied Scripture, placing it in a framework of error where it does not belong, and making it give force to that which is not present truth. Because some accept that which you have written, do not become elated. It is most trying to your brethren who have confidence in you as a Christian and who love you as such, to state to you that the network of argument, which you have thought of so great consequence, is not the theory of truth that God has given His people to proclaim for this time.

The light God has given me is that the Scriptures you have woven together you yourself do not fully understand. If you did, you would discern that your theories tear up the very foundation of our faith.

[113] My brother, I have had many testimonies to correct those who have started out in the same way you are now traveling. These persons seemed sure that they were led by God, and they have come with their different theories to ministers who were preaching the truth. I said to these ministers, "The Lord is not in this; be not deceived, neither take the responsibility of deceiving others." At camp meetings I have had to speak plainly in regard to those who were thus leading away from right paths. With pen and voice I have borne the message, "Go not ye after them."

Dealing With a Dying Man

The hardest task I ever had to do in this line was in dealing with one who, I knew, wanted to follow the Lord. For some time he had thought he was obtaining new light. He was very ill, and must soon die. And oh, how my heart hoped he would not make it necessary for me to tell him just what he was doing. Those to whom he presented his views listened to him eagerly, and some thought him inspired. He had a chart made, and reasoned from the Scriptures to show that the Lord would come at a certain date, in 1894, I think. To many his

reasoning seemed to be without a flaw. They told of his powerful exhortations in his sickroom. Most wonderful views passed before him. But what was the source of his inspiration? It was the morphine given him to relieve his pain.

At our camp meeting at Lansing, Michigan, just before I came to Australia, I had to speak plainly in regard to this new light. I told the people that the words they had heard were not the truth of inspiration. The wonderful light, which presented such a show of truth, was the result of a misapplication of Scripture. The Lord's work would not close up in 1894. The word of the Lord to me was, "This is not truth, but will lead into strange paths, and some will become confused over this representation, and will give up the faith"....

No True Message Fixes Time

No one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming five years, ten years, or twenty years. "Be ye also ready: for in such an hour as ye think not the Son of man cometh" ([Matthew 24:44](#)). This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.

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The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages. The truth as it is in Jesus is the refuge in these days of error....

Messages Given for our Day

Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the

supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment.

[115] I would not feel that I could present these things, if the Lord had not given me this work to do. There are others besides yourself, and more than one or two, who like you think they have new light, and are all ready to present it to the people. But it would be pleasing to God for them to accept the light already given and walk in it, and base their faith upon the Scriptures, which sustain the positions held by the people of God for many years. The everlasting gospel is to be proclaimed by human agents. We are to sound the messages of the angels which are represented as flying in the midst of heaven, with the last warning to a fallen world. If we are not called upon to prophesy, we are called to believe the prophecies, and to cooperate with God in giving light to other minds. This we are trying to do.

You can help us, my brother, in many ways. But I am commissioned of the Lord to say to you that you are not to be self-centered. Take heed how you hear, how you understand, and how you appropriate the Word of God. The Lord will bless you in drawing in even lines with your brethren. Those whom He has sent forth to proclaim the third angel's message have been working in unison with the heavenly intelligences. The Lord does not lay upon you a burden to proclaim a message that will bring discord into the ranks of believers. I repeat, He is not leading anyone by His Holy Spirit to frame a theory that will unsettle faith in the solemn messages He has given His people to bear to our world.

I advise you not to regard your writings as precious truth. It would not be advisable for you to immortalize by putting in print that which has cost you so much anxiety. It is not the Lord's will that this matter should be brought before His people, for it will work to hinder the very message of truth they are to believe and practice in these last days of peril....

Theories will be continually agitated to divert the mind, to unsettle the faith. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies. They are to stand with their loins girt about with truth, and with the whole armor on. Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end.

[116]

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” ([Revelation 14:12](#)). Here we stand, under the third angel’s message. “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities” ([Revelation 18:1-5](#)).

The Message of the Other Angel

Thus the substance of the second angel’s message is again given to the world by that other angel who lightens the earth with his glory. These messages all blend in one, to come before the people in the closing days of this earth’s history. All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men.

Our work is to proclaim the commandments of God and the testimony of Jesus Christ. “Prepare to meet thy God” ([Amos 4:12](#)), is the

warning to be given to the world. It is a warning to us individually. We are called upon to lay aside every weight, and the sin which doth so easily beset us. There is a work for you, my brother, to do, to yoke up with Christ. Make sure that your building is on the rock. [117] Do not risk eternity on a probability. You may not live to participate in the perilous scenes on which we are now entering. The life of no one of us is assured for any given time. Should you not watch every moment? Should you not closely examine your own self, and inquire, What will eternity be to me?

The great burden of every soul should be, Is my heart renewed? Is my soul transformed? Are my sins pardoned through faith in Christ? Have I been born again? Am I complying with the invitation, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” ([Matthew 11:28](#))? ... Do you count all things but loss for the excellency of the knowledge of Christ Jesus? And do you feel it your duty to believe every word that proceeds out of the mouth of God?—[Manuscript 32, 1896](#).

Two Temple Cleansings—Two Calls Out of Babylon

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 through the midst of heaven, crying with a loud voice, “Here are they that keep the commandments of God, and the faith of Jesus” ([Revelation 14:12](#)). The first, second, and third angels’ messages are all 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, cannot be extinguished. 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 again with power and great glory. [118]

The prophet 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, and is become the habitation of devils” ([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 falsehood that Satan first told 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” ([Matthew 15:9](#)).

When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” ([Revelation 14:8](#)). And in the loud cry of the third angel’s message a voice is heard from heaven saying, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities” ([Revelation 18:4, 5](#)).—[The Review and Herald, December 6, 1892](#).

Section 3—Unwise Affiliations

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Introduction

Early in her sojourn in Australia (1891-1900) Ellen White was called upon to give counsel to a prominent worker in our publishing house who had become deeply involved in the activities of the Masonic Lodge. The counsel she presented to this brother led him to sever his connections with the lodge in spite of the fact that he had attained the highest degree of honor in the organization.

Without condemning, Mrs. White pointed out that the Christian cannot serve two masters, or render allegiance to two authorities. Our brother, who had become so involved in lodge activities that his work for the church had been sadly neglected, recognized the simple truth in the Ellen G. White counsels, and his confidence in the message was confirmed as Mrs. White—unbeknown to herself—gave the secret sign used only by members of the lodge. He promptly surrendered his membership in the lodge, although he had stoutly affirmed on a number of occasions that nothing would shake his confidence in the fraternal organization or lead him to break with it. Looking back to this experience in later years, he testified that the Spirit of Prophecy message completely changed his life.

At this time and in this connection, Mrs. White wrote quite fully concerning the relationship of Seventh-day Adventists to such organizations. This was published under the title “Should Christians Be Members of Secret Societies?” In pamphlet form, it had wide circulation in Australia and in the United States, but it has long been out of print. This pamphlet is reprinted here in its entirety.

The second chapter is composed of counsels from the pen of Mrs. White relating to the attitude that Seventh-day Adventists should take toward labor organizations. This material was published in 1946 as Section II in the pamphlet *Country Living*. It appears here in this permanent form for continued and prayerful study.

White Trustees.

Chapter 13—Should Christians Be Members of Secret Societies?

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[Reprinted from a pamphlet by this title published in 1893.]

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Corinthians 6:14-18).

The Lord’s injunction, “Be ye not unequally yoked together with unbelievers” (2 Corinthians 6:14), refers not only to the marriage of Christians with the ungodly, but to all alliances in which the parties are brought into intimate association, and in which there is need of harmony in spirit and action. The Lord gave special direction to Israel to keep themselves distinct from idolaters. They were not to intermarry with the heathen nor form any confederacy with them: “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God” (Exodus 34:12-14).

[122]

“For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he

had sworn unto your fathers.... Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations” ([Deuteronomy 7:6-9](#)).

Again the Lord declares through the prophet Isaiah:

“Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread” ([Isaiah 8:9-13](#)).

There are those who question whether it is right for Christians to belong to the Free Masons and other secret societies. Let all such consider the scriptures just quoted. If we are Christians at all, we must be Christians everywhere, and must consider and heed the counsel given to make us Christians according to the standard of God’s Word.

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Cooperation With Divine Agencies

The people of God on earth are the human agents that are to cooperate with divine agencies for the salvation of men. To the souls that have joined themselves to Him, Christ says, “You are one with Me, ‘labourers together with God’” ([1 Corinthians 3:9](#)). God is the great and unperceived actor; man is the humble and seen agent, and it is only in cooperation with the heavenly agencies that he can do anything good. It is only as the mind is enlightened by the Holy Spirit that men discern the divine agency. And hence Satan is constantly seeking to divert minds from the divine to the human, that man may not cooperate with Heaven. He directs the attention to human inventions, leading men to trust in man, to make flesh their arm, so that their faith does not take hold upon God.

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy

whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” ([Matthew 6:22, 23](#)).

And when our light becomes darkness, how shall we be a light to the world?

The work of our personal salvation also depends upon our cooperation with the divine agencies. God has imparted to us moral powers and religious susceptibilities. He has given His Son as a propitiation for our sins, that we might be reconciled to God. Jesus lived a life of self-denial and sacrifice, that we might follow His example. He has given the Holy Spirit to be in Christ’s stead in every place where help is needed. He employs the heavenly intelligences to bring divine power to combine with our human efforts. But we must accept the gift of God, we must repent, and believe in Christ. We must watch, we must pray, we must obey the requirements of God. We must practice self-denial and self-sacrifice for Christ’s sake. We must grow up into Christ by constant connection with Him. Whatever turns the mind away from God to trust in man, or conform to a human standard, will prevent us from cooperating with God in the work of our own salvation. This is why the Lord forbade His people to form any alliance with the heathen, “lest it be for a snare in the midst of thee” ([Exodus 34:12](#)). He said, “They will turn away thy son from following me” ([Deuteronomy 7:4](#)). And the same principle applies to the association of Christians with the ungodly.

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In Covenant Relation

When we accepted Christ as our Redeemer, we accepted the condition of becoming laborers together with God. We made a covenant with Him to be wholly for the Lord; as faithful stewards of the grace of Christ, to labor for the upbuilding of His kingdom in the world. Every follower of Christ stands pledged to dedicate all his powers of mind and soul and body to Him who has paid the ransom money for our souls. We engaged to be soldiers, to enter into active service, to endure trials, shame, reproach, to fight the fight of faith, following the Captain of our salvation.

In your connection with worldly societies are you keeping your covenant with God? Do these associations tend to direct your own mind or that of others to God, or are they diverting the interest and

attention from Him? Do they strengthen your connection with the divine agencies, or turn your mind to the human in place of the divine?

Are you serving, honoring, and magnifying God, or are you dishonoring Him and sinning against Him? Are you gathering with Christ or scattering abroad? All the thought and plan and earnest interest devoted to these organizations has been purchased by the precious blood of Christ; but are you doing service for Him when uniting yourselves with atheists and infidels, men who profane the name of God, tipplers, drunkards, tobacco devotees?

[125] While there may be in these societies much that appears to be good, there is, mingled with this, very much that makes the good of no effect, and renders these associations detrimental to the interests of the soul. We have another life than that which is sustained by temporal food. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” ([Matthew 4:4](#)). “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you” ([John 6:53](#)). Jesus said, “Whoso eateth my flesh, and drinketh my blood, hath eternal life” ([John 6:54](#)). Our bodies are built up from what we eat and drink. And as in the natural, so in the spiritual economy; it is that which our minds dwell upon which sustains the spiritual nature. Our Saviour said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” ([John 6:63](#)). Spiritual life must be sustained by communion with Christ through His Word. The mind must dwell upon it, the heart must be filled with it. The Word of God laid up in the heart and sacredly cherished and obeyed, through the power of the grace of Christ can make man right, and keep him right; but every human influence, every earthly invention, is powerless to give strength and wisdom to man. It cannot restrain passion, or correct deformity of character. Unless the truth of God controls the heart, the conscience will be warped. But in these worldly societies the mind is turned away from the Word of God. Men are not led to make it the study and the guide of life.

Is God Honored?

I ask you who take pleasure in these associations, who love the gathering for indulgence in wit and merriment and feasting, Do you take Jesus with you? Are you seeking to save the souls of your companions? Is that the object of your association with them? Do they see and feel that there is in you a living embodiment of the Spirit of Christ? Is it manifest that you are a witness for Christ, that you belong to a peculiar people, zealous of good works? Is it manifest that your life is governed by the divine precepts, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” ([Matthew 22:37](#)), and, “Thou shalt love thy neighbour as thyself” ([Matthew 19:19](#))? To speak to the hearts and consciences of those that are ready to perish, is beyond the power of one who does not himself surrender all for Christ. But where do your fluency and warmth of speech show that your interest is centered?

[126]

In these societies what are the favorite subjects of conversation? What are the themes that excite interest and give pleasure? Are they not the gratification of the senses—eating and drinking and pleasure seeking? The presence of Christ is unknown in these gatherings. No reference is made to Him. His companionship is not desired. Where and when is God honored by such associations? Wherein is the soul in the least benefited? If you do not influence your companions for good, are they not influencing you for evil? Will it do to lay aside the lamp of life, God’s Word, and mingle freely with this class of associates, and come to their level? Do you think you can find something to satisfy the hunger of the soul apart from truth and the favor of God? Shall those who profess to believe the truth for this time be at home in such scenes, when God is not in all their thoughts?

In the same room where these societies have had their gatherings, the congregations have met to worship God. Can you during the sacred hour of divine service forget the scenes of merriment and feasting, and indulgence in the wine cup? All this God writes in His book as intemperance. How does it blend with eternal realities? Do you forget that at all these pleasure gatherings there is a Witness present, as at the feast of Belshazzar? Could the curtain that separates us from the invisible world be rolled back, you would behold the

Saviour grieved to see men absorbed in the pleasures of the table, in hilarity and witticism, that put Christ, the center of the world's hope, out of their thoughts.

[127] Those who cannot discern between him that serveth God and him that serveth Him not, may be charmed with these societies that have no connection with God, but no earnest Christian can prosper in such an atmosphere. The vital air of heaven is not there. His soul is barren, and he feels as destitute of the refreshing of the Holy Spirit as were the hills of Gilboa of dew and rain.

At times the follower of Christ may by circumstances be compelled to witness scenes of unholy pleasure, but it is with a sorrowful heart. The language is not the language of Canaan, and the child of God will never choose such associations. When he is necessarily brought into society that he does not choose, let him lean upon God, and the Lord will preserve him. But he is not to sacrifice his principles in any case, whatever the temptation.

Not of Christ

Christ will never lead His followers to take upon themselves vows that will unite them with men who have no connection with God, who are not under the controlling influence of His Holy Spirit. The only correct standard of character is the holy law of God, and it is impossible for those who make that law the rule of life to unite in confidence and cordial brotherhood with those who turn the truth of God into a lie, and regard the authority of God as a thing of nought.

Between the worldly man and the one who is faithfully serving God, there is a great gulf fixed. Upon the most momentous subjects—God and truth and eternity—their thoughts and sympathies and feelings are not in harmony. One class is ripening as wheat for the garner of God, the other as tares for the fires of destruction. How can there be unity of purpose or action between them?

“Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God” ([James 4:4](#)).

“No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” ([Matthew 6:24](#)).

But we are to beware of indulging a spirit of bigotry and intolerance. We are not to stand aside from others in a spirit that seems to say, "Come not near me; I am holier than thou." Do not shut yourselves away from your fellow men, but seek to impart to them the precious truth that has blessed your own heart. Let it be manifest that yours is the religion of love. [128]

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" ([Matthew 5:16](#)).

But if we are Christians, having the Spirit of Him who died to save men from their sins, we shall love the souls of our fellow men too well to countenance their sinful pleasures by our presence or our influence. We cannot sanction their course by associating with them, partaking in their feasts and their councils, where God does not preside. Such a course, so far from benefiting them, would only cause them to doubt the reality of our religion. We should be false lights, by our example leading souls to ruin.

I lately read of a noble ship that was plowing its way across the sea, when at midnight, with a terrific crash, it struck upon a rock; the passengers were awakened only to see with horror their hopeless condition, and with the ship they sank to rise no more. The man at the helm had mistaken the beacon light, and hundreds of souls were at a moment's warning launched into eternity. If we present a phase of character that misrepresents Christ, we present a false light, and souls will surely be misled by our example.

Danger of Spiritual Declension

And Christians who connect themselves with worldly associations are injuring themselves as well as misleading others. Those who fear God cannot choose the ungodly for companions, and be themselves unharmed. In these societies they are brought under the influence of worldly principles and customs, and through the power of association and habit the mind becomes more and more conformed to the worldling's standard. Their love for God grows cold, and they have no desire for communion with Him. They become spiritually blind. They can see no particular difference between the transgressor of God's law and those who fear God and keep His commandments. They call evil good, and good evil. The brightness [129]

of eternal realities fades away. The truth may be presented to them in ever so forcible a manner, but they do not hunger for the bread of life, or thirst for the waters of salvation. They are drinking at broken cisterns that can hold no water. Oh, it is an easy thing, by association with the world, to catch their spirit, to be molded by their views of things, so that we do not discern the preciousness of Jesus and the truth. And just to the degree that the spirit of the world dwells in our heart, it will control our life.

When men are not under the control of the Word and the Spirit of God, they are captives of Satan, and we know not to what lengths he may lead them in sin. The patriarch Jacob beheld those who take pleasure in wickedness. He saw what would be the result of association with them, and in the Spirit he exclaimed, “O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united” ([Genesis 49:6](#)). He lifts up the danger signal, to warn every soul against such associations. The apostle Paul echoes the warning: “Have no fellowship with the unfruitful works of darkness” ([Ephesians 5:11](#)). “Be not deceived: Evil company doth corrupt good manners” ([1 Corinthians 15:33](#), R.V.).

The soul is deceived when it trusts to worldly policy and human inventions instead of trusting in the Lord God of Israel. Can man find a better guide than the Lord Jesus? a better counselor in doubt and trial? a better defense in danger? To set aside the wisdom of God for human wisdom is a soul-destroying delusion.

[130] If you would see what man will do when he rejects the influence of the grace of God, look to that scene in the judgment hall, when the infuriated mob, headed by Jewish priests and elders, clamored for the life of the Son of God. See the divine Sufferer standing by the side of Barabbas, and Pilate asking which he should release unto them. The hoarse cry, swelled by hundreds of passionate, Satan-inspired voices, is, “Away with this man, and release unto us Barabbas” ([Luke 23:18](#))! And when Pilate asked what was to be done with Jesus they cried, “Crucify him, crucify him” ([Luke 23:21](#))!

Human nature then is human nature now. When the divine Remedy that would have saved and exalted human nature is despised, the same spirit still lives in the hearts of men, and we cannot trust to their guidance and maintain our loyalty to Christ.

God Looks Beneath the Surface

These societies, that are not controlled by the love and fear of God, will not be found true and upright toward man. Many of their transactions are contrary to justice and equity. He who is of too pure eyes to behold evil will not, cannot, be a party to many things that take place in these associations. Your own conscience will bear witness to the truth of what I say. The talent and skill and inventive power with which God has endowed men are, in these associations, too often perverted to instruments of cruelty, of iniquity, of selfishness in practicing fraud upon their fellow men.

Of course all this is denied by the members of these bodies. But God looks beneath the pleasant, attractive appearance, to the secret, underlying motives and the real working of the association. While some of them claim to make the Word of God in a certain sense the basis of their organization, they depart far from the principles of righteousness. The vows imposed by some of these orders require the taking of human life when the secrets of the order are divulged. Members are also pledged, under certain circumstances, to clear the guilty from deserved punishment. Toward those who work against the order, they are required to pursue a course that is not at all in harmony with the law of God.

We cannot swerve from the truth, we cannot depart from right principles, without forsaking Him who is our strength, our righteousness, and our sanctification. We should be firmly rooted in the conviction that whatever in any sense turns us aside from truth and justice in our association and partnership with men, cannot benefit us, and greatly dishonors God. Every species of deceit or conniving at sin is abhorrent to Him.

[131]

Fraud runs all through these secret associations, and none can be bound up with them and be free men before God and heaven. The moral nature is dragged down to that which God pronounces unjust, which is contrary to His will and His commandments. One who professes to love God, may in these associations be placed in positions which are called honorable, but in the eyes of God he is tarnishing his honor as a Christian, and separating farther and farther from the principles of righteousness and true holiness. He

is perverting his powers, that have been purchased by the blood of Jesus. He is selling his soul for nought.

In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit and the books be opened, there will be revealed the un-Christlikeness of the whole confederacy. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.

These societies offer some advantages which from a human point of view appear like great blessings, but not so when judged by the Lord's measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eliphaz spoke to Job are true in respect to these associations: "I saw him 'taking root,' but I 'cursed his habitation'" ([Job 5:3](#)). They are Satan's traps, his net to entangle souls.

A Question of Loyalty to God

[132] Very many things are sanctioned and upheld by the world when they are an offense to the Holy One of Israel. It was seemingly a small thing for Eve to depart from God's specified restrictions and do the thing He told her not to do, and for Adam to follow her example; but that very thing was planned by the archdeceiver to destroy the souls of men by leading them to follow their own imaginations rather than the revealed will of God. So in these associations principles are held that bring men under the deceptive power of Satan, leading away from safe paths into rebellion against God and disregard of His holy standard of righteousness. "Watch ye and pray, lest ye enter into temptation" ([Mark 14:38](#)), is the oft-repeated injunction of our Saviour. Watch, watch with diligence and care, lest Satan succeed in ensnaring the souls of those for whom Christ has paid the ransom money of His own blood.

God calls upon you who would be His children to act as under the divine eye, to adopt the holy standard of righteousness. His justice and His truth are the principles that should be established

in every soul. He who preserves his integrity toward God, will be upright toward man. No man who truly loves God, will, for the sake of a bribe of gold and silver, of honor, or any other earthly advantage, expose his soul to temptation. "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?" ([Mark 8:36, 37](#)).

Christians must sever every tie that binds them to these secret orders that are not under the control of God. They cannot be loyal to these organizations and loyal to God. Either the connection with these bodies must be severed or you will assimilate more closely to them, and as the result will come to unite more fully with them, and will sever the ties that bind you to those who love and fear God. The Christian will abandon those things which are a hindrance to his spirituality, be the sacrifice ever so great. Better lose money, possessions, and life itself, than to imperil the vital interests of the soul.

Stewards of God

You who have connected yourselves with these secret societies are trusting in a staff that will be broken in pieces; you do not trust in the Lord God of Israel, diligently searching to know His will and to follow in His way. When you invest money in these organizations, you do so in the hope of making provision for the future. You have given them time and thought and labor and money, while the cause of Christ has been neglected. Every dollar paid into these organizations is as truly turned away from the cause of God as if sunk in the ocean. But was not this capital entrusted to you of God to use in His service, for the salvation of your fellow men? By investing it where it cannot honor God or benefit men, you are repeating the sin of the slothful servant who hid his Lord's talent in the earth.

[133]

The Lord had entrusted to the unfaithful servant not a large capital, but only one talent. That one talent the man did not invest for the interest of God; he hid it in the earth, complaining that the Lord was a hard Master, reaping where He had not sown, and gathering where He had not strown. The selfishness he manifested, and the complaints he made, as though God would require of him that which He had no right to claim, showed that he did not know

God, or Jesus Christ, whom He had sent. Everything he possessed was the Lord's own property, and was entrusted to him to use for God. When he says, "I was afraid, and went and hid thy talent in the earth" ([Matthew 25:25](#)), he acknowledged that the talent was from God.

And what saith the Lord?—"Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed" ([Matthew 25:26](#)). Here He repeats the servant's words, not acknowledging their truth, but showing what, even according to his own account, the servant ought to have done. The Lord virtually says: "You made no effort to trade upon My entrusted capital, and to gain an increase to promote My glory in the earth. "Thou oughtest ... to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not [traded on his Lord's goods] shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness" ([Matthew 25:27-30](#)). To every soul to whom the light of truth has come is this lesson given.

We should never forget that God has placed us on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here by committing to us temporal possessions, that our use of these may show whether we can be entrusted with eternal riches. It is only as the self-sacrificing life of Christ is reflected in our life that we can be in harmony with heaven, and be fitted to enter there.

Where Are We Placing Our Treasures?

But the great study and ambition of the world is to obtain material, temporal advantages, to the neglect of spiritual good. Thus it is with some members of the church. When at last they shall be called to render their account to God, they will not only be ashamed but astonished that they did not discern the true riches, and have not laid up treasure in the heavens. They have bestowed their gifts and offerings upon the enemies of truth, expecting a time to come

in this life when they would receive the returns for what they have invested. They could entrust their means to secret societies, but when the cause of God is in need of the means He has committed to His human agents, they feel no interest, they do not consider the gift that the Lord has made to them. They are blinded by the god of this world.

They say: "I have nothing to give to this enterprise; for I shall receive no returns. In paying to the lodge, I am providing for the future, and, besides this, I must bear my share of expense for the entertainments that gratify my taste. I cannot give up these enjoyments. Why does the church look to me to help meet these constantly recurring demands? 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth' [Matthew 25:24, 25], expecting that some time I would be benefited by it."

[135]

The Saviour bids us: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matthew 6:19-21).

Many are laying up their treasure in these secret societies, and can we not see that their heart is there? However powerful may be the evidences of truth, little by little it loses its brightness, loses its force, heaven fades from the mind, the eternal weight of glory, the gift of God for a life of obedience, appears a matter unworthy of notice in comparison with the supposed benefits to be realized in laying up earthly treasure. Souls are starving for the bread and water of life; but what is that to him whose heart is set on this world? Many a man is saying by his actions, if not in words, "I cannot let go my interest in these earthly treasures, to secure that which is eternal. The life to come is too remote for me to count upon. I choose the earthly goods, and I will run the risk of the future. God is good and merciful." Slothful servant! your portion is just as surely appointed with hypocrites and unbelievers as you continue to pursue this course. The fascination of the club room, the suppers,

and the world-loving associates, has led, as did Belshazzar's feast, to forgetfulness of God and dishonoring of His name.

Will You Cooperate With God?

[136] There is a blindness upon human minds that is willful. Jesus said, "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" ([Matthew 13:15](#)). The work of God for the salvation of men is the one work of supreme importance to be carried forward in our world; but many do not see this, because their interest is more with the ranks of the enemy than with the loyal soldiers of Christ. They do not see the necessity of the cooperation of the human with the divine agency. The Lord has bidden us: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" ([Philippians 2:12, 13](#)). This is the plan which God has revealed to us to guide us in all the plans and purposes of life. But while men pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" ([Matthew 6:10](#)), many reject the very means by which God would establish His kingdom.

When they are willing to count all things but loss that they may win Christ, their eyes will be opened to see things as they really are. Then they will turn away from the earthly attractions to the heavenly. Then they will see the true nature of the worldly, selfish enjoyments that they now value so highly, and these things that they now hold so dear will be given up.

All heaven is looking upon you who claim to believe the most sacred truth ever committed to mortals. Angels are waiting with longing desire to cooperate with you in working for the salvation of souls. Will you refuse this heavenly alliance in order to maintain your connection with society where God is not honored, where His commandments are trampled upon? How would the truth ever have been brought to you if others had felt so little interest in its advancement as some of you manifest? The cause of God demands our help, that it may be established upon a proper basis, and that the truth may be carried forward into new fields, to those who are

ready to perish. Can you who claim to be sons of God refuse to aid in this work? Will you, in order to receive an earthly return, withhold your means from the treasury of God, and let His work be shamefully neglected? It is grievous to consider what might have been accomplished in the saving of souls if the heart and service of all who profess to believe the truth had been undividedly given to God. Work has been negligently done. If self had been hid in Christ, sinners might, through wise, ingenious methods, have been won to the truth, and today be in cooperation with God. [137]

Now, before the time comes when you must render up your account to God, I urge you to give heed to His word, “Lay up for yourselves” a “treasure in the heavens” ([Matthew 6:20](#); [Luke 12:33](#)), not in secret societies. Consider that there is only one Proprietor of the universe, and that every man, with his time, his intellect, his resources, belongs to the One who has paid the ransom for the soul. God has a righteous claim to constant service and supreme affection. God’s will, not your pleasure, is to be your criterion. And though you should accumulate a fortune less rapidly, you are laying up treasure in heaven. Who of the church is resolved to maintain his spirituality? Who will develop an experience that reveals Christian fervor, persevering energy? Who, like Jesus, will not fail nor be discouraged, not in grasping means for the service of self, but in laboring together with God?

All who are striving for the crown of everlasting life will be tempted as was their Master before them. He was proffered the kingdoms of the world if He would pay homage to Satan. Had Christ yielded to this temptation, the world would have passed forever under the sway of the wicked one. But, thank God, His divinity shone through humanity. He did that which every human being may do in the name and strength of Jesus. He said, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve” ([Matthew 4:10](#)). If this is the way you meet temptation, Satan will leave you, as he left Christ, and angels will minister unto you, as they ministered unto Him.

To those who have thought and talked of the great advantages to be gained by worldly association, the Lord declares, through the prophet Malachi:

[138] “Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered” ([Malachi 3:13-15](#)).

These are the thoughts of many, if the words are not spoken.

“Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch” ([Malachi 3:16 to 4:1](#)).

Here are the people that in the world are judged to be greatly favored; but there comes a time when the children of God are distinguished as those who are honored of God because they have honored Him.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure” ([1 John 3:1-3](#)).

The Better Way

While temporal honor and riches and power are the great objects of ambition with the men of this world, the Lord points out something more worthy of our highest aspirations:

[139] “Thus saith the Lord, Let not the wise man glory in his wisdom,

neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised” ([Jeremiah 9:23-25](#)).

“Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light” ([1 Peter 2:6-9](#)).

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but 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. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot” ([1 Peter 1:13-19](#)).— Pamphlet published in 1893, *Should Christians Be Members of Secret Societies?*

Cannot Receive the Seal of God

[140]

Those who stand under the bloodstained banner of Prince Immanuel cannot be united with the Free Masons or with any secret organization. The seal of the living God will not be placed upon

anyone who maintains such a connection after the light of truth has shone upon his pathway. Christ is not divided, and Christians cannot serve God and mammon. The Lord says, “Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty” ([2 Corinthians 6:17, 18](#)).—[Letter 21, 1893](#).

Chapter 14—Avoiding Labor Conflicts

[141]

[Appearing in pamphlet, [Country Living](#), 7, 9, 10-12.]

The time is fast coming when the controlling power of the labor unions will be very oppressive. Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.—[Letter 5, 1904](#).

Avoid Party Strifes

Men have confederated to oppose the Lord of hosts. These confederacies will continue until Christ shall leave His place of intercession before the mercy seat, and shall put on the garments of vengeance. Satanic agencies are in every city, busily organizing into parties those opposed to the law of God. Professed saints and avowed unbelievers take their stand with these parties. This is no time for the people of God to be weaklings. We cannot afford to be off our guard for a moment.—[Testimonies for the Church 8:42 \(1904\)](#).

[142]

The trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.—[Letter 200, 1903](#).

Conflicts Between Trade Confederacies and Labor Unions

The work of the people of God is to prepare for the events of the future, which will soon come upon them with blinding force. In the world gigantic monopolies will be formed. Men will bind themselves together in unions that will wrap them in the folds of the enemy. A few men will combine to grasp all the means to be obtained in

certain lines of business. Trades unions will be formed, and those who refuse to join these unions will be marked men.—[Letter 26, 1903](#).

Preparing for the Issue

The trades unions and confederacies of the world are a snare. Keep out of them, and away from them, brethren. Have nothing to do with them. Because of these unions and confederacies, it will soon be very difficult for our institutions to carry on their work in the cities. My warning is: Keep out of the cities. Build no sanitariums in the cities. Educate our people to get out of the cities into the country, where they can obtain a small piece of land, and make a home for themselves and their children

Our restaurants must be in the cities; for otherwise the workers in these restaurants could not reach the people and teach them the principles of right living. And for the present we shall have to occupy meetinghouses in the cities. But ere long there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.—[The General Conference Bulletin, April 6, 1903](#).

[143]

To Preserve Our Individuality

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

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

In Disregard of the Decalogue

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 neighbour as thyself” ([Luke 10:27](#)). These words sum up the whole duty of man. They mean the consecration of the whole being, body, soul, and spirit, to God’s service. How can men obey these words, and at the same time pledge themselves to support that which deprives their neighbors of freedom of action? And how can men obey these words, and form combinations that rob the poorer classes of the advantages which justly belong to them, preventing them from buying or selling, except under certain conditions?—[Letter 26, 1903](#).

Unions that are Formed or shall be Formed

[144]

Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Cannot those who study the prophecies see and understand what is before us?—[Letter 201, 1902](#).

Section 4—Counsels for Workers

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Introduction

A number of helpful messages that appeared in *Notebook Leaflets* were addressed more specifically to Seventh-day Adventist workers. Such of these counsels as have not been included or paralleled in other Ellen G. White books of recent issuance, now appear in this volume. The reader will note that these messages touch on many subjects of special interest to the ministry, and to all who have consecrated their talents to the service of God.

The closing chapter of this section is addressed to D. M. Canright, A Seventh-day Adventist minister who was trusted and loved by both leaders and laity, but who allowed in his heart a little seed of distrust and bitterness that grew until he finally severed his connection with the church. Before doing so, D. M. Canright left the ministry and returned to it at least three times. Mrs. White tried again and again to steady Mr. Canright. One such appeal is presented here. References to several other communications will be found in connection with this chapter.

In 1887 Mr. Canright severed his connection with the Seventh-day Adventist church forever. He spent his remaining years in writing and speaking against the church and Mrs. White. The earnest appeal that is made to him at the close of this section might well call for self-examination by each reader.

White Trustees.

Chapter 15—Admonition Will Be Heard

[147]

[Appeared in *Notebook Leaflets*, Methods, No. 1.]

We are living in the last days of this earth's history, and we may be surprised at nothing in the line of apostasies and denials of the truth. Unbelief has now come to be a fine art which men work at to the destruction of their souls. There is constant danger of there being shams in pulpit preachers, whose lives contradict the words they speak; but the voice of warning and of admonition will be heard as long as time shall last; and those who are guilty of transactions that should never be entered into, when reprov'd or counseled through the Lord's appointed agencies, will resist the message and refuse to be corrected. They will go on as did Pharaoh and Nebuchadnezzar, until the Lord takes away their reason, and their hearts become unimpressible. The Lord's word will come to them; but if they choose not to hear it, the Lord will make them responsible for their own ruin.

In John the Baptist the Lord raised up for Himself a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony in reprov'ing and denouncing sin. Luke, in announcing his mission and work, says, "And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" ([Luke 1:17](#)).

[148]

Many of the Pharisees and Sadducees came to the baptism of John, and addressing these, he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but He that

cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire” ([Matthew 3:7-12](#)).

The voice of John was lifted up like a trumpet. His commission was, “Shew My people their transgression, and the house of Jacob their sins” ([Isaiah 58:1](#)). He had obtained no human scholarship. God and nature had been his teachers. But one was needed to prepare the way before Christ who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance.

Heard by All Classes

[149] And all went forth into the wilderness to hear him. Unlearned fishermen and peasants came from the surrounding countries and from regions nigh and afar off. The Roman soldiers from the barracks of Herod came to hear. Chieftains came with their swords girded by their sides, to put down anything that savored of riot or rebellion. The avaricious tax gatherers came from the regions round about; and from the Sanhedrim came forth the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressionable scoffer of the age, with the sneer gone, and cut to the heart with a sense of their sin. There were no long arguments, no finely cut theories, elaborately delivered in their “firstly,” “secondly,” and “thirdly.” But pure native eloquence was revealed in the short sentences, every word carrying with it the certainty and truth of the weighty warnings given.

The warning message of John was in the same lines as the warning to Nineveh, “Yet forty days, and Nineveh shall be overthrown” ([Jonah 3:4](#)). Nineveh repented, and called upon God, and God accepted their acknowledgment of Him. Forty years of probation was granted them in which to reveal the genuineness of their repentance and to turn from sin. But Nineveh turned again to the worship of images; her iniquity became deeper and more desperate than before, because the light had come and had not been heeded.

John called every class to repentance. To the Pharisees and Sadducees he said, Flee from the wrath to come. Your claims to Abraham as your father are not of the least value to you. They will not impart to you pure principles and holiness of character. Ceremonial sacrifices possess no value unless you discern their object, the Lamb of God, that taketh away the sin of the world. You turn from God's requirements and follow your own perverted ideas; and you lose those characteristics which constitute you children of Abraham.

And pointing to the rocks in wild confusion around through which the stream was winding its course, he said, "God is able of these stones to raise up children unto Abraham" ([Matthew 3:9](#)).

John the Baptist met sin with open rebuke in men of humble occupation and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. He spoke personally and pointedly. He reproved the Pharisees of the Sanhedrim because their religion consisted in forms and not in righteousness of pure, willing obedience.... He spoke to Herod in regard to his marriage with Herodias, saying, It is not lawful for thee to have her. He spoke to him of a future retribution, when God would judge every man according to his works....

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"Then came also publicans to be baptized, and said unto him, Master, what shall we do?" ([Luke 3:12](#)). Did he say, Leave your toll and custom houses? No, he said to them, "Exact no more than that which is appointed you" ([Luke 3:13](#)). If they were taxgatherers still, they could hold just weights and balances of truth in their hands. They could reform in those things that savored of dishonesty and oppression.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages" ([Luke 3:14](#))....

The Sword of Truth at Work

Christ also spoke pointedly to every class of men. He reproved those who dominated over their fellow men, those whose passions and prejudices caused many to err and compelled many to blaspheme God. The sword of truth was blunted by apologies and suppositions;

but Christ called things by their right names. The ax was laid to the root of the tree. He showed that all the religious forms of worship could not save the Jewish nation, because they did not behold and receive by faith the Lamb of God as their Saviour.

Just such a work and message as that of John will be carried on in these last days. The Lord has been giving messages to His people, through the instruments He has chosen, and He would have all take heed to the admonitions and warnings He sends.

The message preceding the public ministry of the Son of God was, Repent, publicans; repent, Pharisees and Sadducees, “for the kingdom of heaven is at hand” ([Matthew 3:2](#)). Our message is not to be one of “peace and safety” ([1 Thessalonians 5:3](#)). As a people who believe in Christ’s soon appearing, we have a work to do, a message to bear—“Prepare to meet thy God” ([Amos 4:12](#)). We are to lift up the standard, and bear the third angel’s message—the commandments of God, and the faith of Jesus.

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The Message for Today

The message we bear must be as direct as was the message of John. He rebuked kings for their iniquity. He rebuked the adultery of Herod. Notwithstanding his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the Flood. The wickedness of the inhabitants of the old world is plainly stated: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually” ([Genesis 6:5](#)). God became weary of these people whose only thoughts were of pleasure and indulgence. They sought not the counsel of the God who had created them, nor cared to do His will. The rebuke of God was upon them because they followed the imagination of their own hearts continually; and there was violence in the land. “And it repented the Lord that he had made man on the earth, and it grieved him at his heart.” “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them;

and, behold, I will destroy them with the earth” ([Genesis 6:6, 12, 13](#))....

There are special duties to be done, special reproofs to be given in this period of the earth’s history. The Lord will not leave His church without reproofs and warnings. Sins have become fashionable; but they are none the less aggravating in the sight of God. They are glossed over, palliated, and excused; the right hand of fellowship is given to the very men who are bringing in false theories and false sentiments, confusing the minds of the people of God, deadening their sensibilities as to what constitutes right principles. Conscience has thus become insensible to the counsels and the reproofs which have been given. The light given, calling to repentance, has been extinguished in the clouds of unbelief and opposition brought in by human plans and human inventions.

It is living earnestness that God requires. Ministers may have little learning from books; but if they do the best they can with their talents, if they work as they have opportunity, if they clothe their utterances in the plainest and most simple language, if they are humble men who walk in carefulness and humility, seeking for heavenly wisdom, working for God from the heart, and actuated by one predominating motive—love for Christ and the souls for whom He has died—they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. Christ is the greatest teacher that the world has ever known.

[152]

John had not learned in the schools of the rabbis. Yet kings and nobles, Pharisees and Sadducees, Roman soldiers and officers, trained in all court etiquette, wily, calculating taxgatherers, and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin. They asked of him, “What shall we do?” ([Luke 3:14](#))....

Earnestness Is Necessary

In this age, just prior to the second coming of Christ in the clouds of heaven, the Lord calls for men who will be earnest and prepare a people to stand in the great day of the Lord. The men who have spent long terms in the study of books are not revealing in their lives that earnest ministry which is essential for this last time. They

do not bear a simple, straightforward testimony. Among ministers and students there is need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of a whole-souled messenger will create convictions. It will not need the learned men to do this; for they depend more on their learning from books than upon their knowledge of God and Jesus Christ whom He has sent. All who know the only true and living God will know Jesus Christ, the only-begotten Son of God, and will preach Jesus Christ and Him crucified....

[153] Does anyone suppose that the messages of warning will not come to those whom God reprove? The ones reprov'd may rise up in indignation and seek to bring the law to bear upon God's messenger, but in doing this, they are not bringing the law upon the messenger, but upon Christ, who gave the reproof and the warning. When men endanger the work and cause of God by their own wrong course of action, shall they hear no voice of reproof? If the wrongdoer only were concerned, and the work reached no farther than him, he alone should have the words of warning; but when his course of action is doing positive harm to the cause of truth, and souls are imperiled, God requires that the warning be as broad as the injury done. The testimonies will not be hindered. The words of rebuke and warning, the plain "Thus saith the Lord," will come from God's appointed agencies; for the words do not originate with the human instrument; they are from God, who appointed them their work. If a suit is instituted in earthly tribunals, and God suffers it to come to trial, it is that His own name may be glorified. But a woe will be upon the man who gives himself to do this work. God reads the motives, whatever they may be. I pray that the Lord will teach our brethren to be straightforward, and make no compromise in the matter. The cause of God has been bruised and wounded by any such men connecting with it, and the sooner they are separated from it, the better....

God calls for men of decided fidelity. He has no use in an emergency for two-sided men. He wants men who will lay their hand upon a wrong work and say, "This is not according to the will of God."—[Letter 19a, 1897](#).

Chapter 16—Christ’s Lifework and Ours

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[Appeared in Notebook Leaflets, Methods, No. 6.]

We read of One who walked this earth in meekness and lowliness, who went about “doing good” ([Acts 10:38](#)), who spent His life in loving service, comforting the sorrowing, ministering to the needy, lifting up the bowed down. He had no home in this world, only as the kindness of His friends provided it for Him as a wayfarer. Yet it was heaven to be in His presence. Day by day He met trials and temptations, yet He did not fail or become discouraged. He was surrounded by transgression, yet He kept His Father’s commandments. He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace and health. He saw the needs of men and women, and to all He gives the invitation, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” ([Matthew 11:28-30](#)).

What an example Christ has left us in His lifework! Who of His children are living as He did, for the glory of God? He is the light of the world, and he who works successfully for the Master must kindle his taper from His divine life.

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To His disciples Christ said, “Ye are the salt of the earth: but if the salt have lost his savour, ... it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men” ([Matthew 5:13](#)). How careful then we should be to follow the example of Christ in our lifework. Unless we do this, we are worthless to the world—salt which has lost its savor....

God uses a diversity of talents in His cause. He carries on His work for the church by a variety of instruments. No man who desires to make of himself the only teacher in the church is working for God. No one who says, “I want my influence only to tell in the church over which I preside,” is letting his light shine for God. Those who are

uncourteous to their fellow workers must reckon with God. By their influence they keep out of the church the light which God desires His people to have. They manifest a spirit which God does not endorse.

Christ the Pattern

Christ was sent to the world to look after His Father's interests. He is our pattern in all things. The variety of His teaching is a lesson we need to study.

All workers are not alike in their understanding and experience or in their administration of the Word. Some are constantly partaking of Christ's flesh and blood. They eat the leaves of the tree of life. They are constant learners in the school of Christ. They make daily progress in goodness, and gain an experience which fits them to labor for the Master. Their influence is a savor of life unto life. So spiritual minded are they that they readily discern spiritual things. The Bible is their study. Magazines, newspapers, and books which treat of nothing heavenly or divine have no attraction for them. But the Word of God grows constantly more precious to them. God draws near and speaks to them in language which cannot be misunderstood.

[156] There are others who have not learned how to fix their minds so intently upon the Scriptures that they draw from them each day a fresh supply of grace.

Some men have a special message from heaven. They are to be sent forth to waken the people, not to hover over the churches to their own detriment and the hindrance of the work of God. It does a church no good to have two or three ministers waiting upon it. Were these ministers to go forth to labor for those in darkness, their work would show some results. Let the experienced men take the young men who are preparing for the ministry and go forth into new territory to proclaim the message of warning.

Those who believe the truth will be greatly blessed as they impart the blessings God has given them, letting their light shine forth in good works. As they let their light shine by personal piety, by revealing sound principles in all business transactions, they will magnify the principles of God's law. God calls upon His workers to annex new territory for Him. With intense earnestness we are to

work for those who are without hope and without God in the world. There are rich fields of toil waiting for the faithful worker.

The laborers in God's cause should bow before Him in humble, earnest prayer, and then go forth, Bible in hand, to arouse the benumbed senses of those represented in the Word as dead in trespasses and sins. Those who do this work will be greatly blessed. Those who know the truth are to strengthen one another, saying to the ministers, "Go forth into the harvest field in the name of the Lord, and our prayers shall go with you as sharp sickles." Thus our churches should bear decided witness for God, and they should also bring Him their gifts and offerings, that those who go forth into the field may have wherewith to labor for souls.

Who is working faithfully for the Master in this age of the world, when the corruption of the earth is even as the corruption of Sodom and Gomorrah? Who is helping those around him to win eternal life? Are we cleansed and sanctified, fit to be used by the Lord as vessels unto honor? Will every church member now remember that deformity is not from God? The Divine Being is to be worshiped in the beauty of holiness; for He is excellent in majesty and power....

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God desires His people to show by their lives the advantage of Christianity over worldliness. We are to live so that God can use us in His work of converting men and women and leading them to wash their garments of character and make them white in the blood of the Lamb. We are His workmanship, "created in Christ Jesus unto good works" ([Ephesians 2:10](#)). Through us God desires to reveal His manifold wisdom. Therefore He bids us let our light shine forth in good works.—[Manuscript 73a, 1900](#).

The Shadows of Satan

[Appeared in *Notebook Leaflets*, the Church, No. 3.]

Bear in mind that the time will never come when the shadow of Satan will not be cast athwart our pathway to obstruct our faith and eclipse the light coming from the Sun of Righteousness. Our faith must not stagger, but cleave through that shadow. We have an experience that is not to be buried in the darkness of doubt. Our faith is not in feeling, but in truth. None of us need flatter ourselves

that while the world is progressing in wickedness we shall have no difficulties.

It is these very difficulties that bring us to the audience chamber of the Most High, to seek counsel of the One who is infinite in wisdom. He loves to have us seek Him; He loves to have us trust Him and believe His Word. If we had no perplexities, no trials, we would become self-sufficient and lifted up in ourselves. The true saints will be purified, and made white, and tried.—[Letter 58, 1909](#).

Chapter 17—Unity and Devotion

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[Appeared in Notebook Leaflets,.]

The Lord has appointed His work to go forward in missionary lines in such a way as to extend the knowledge of the truth for these last days. A deception has certainly been on those who ought to have been wide awake to see the great, grand work to be done by the people who bear God's sign as represented in [Exodus 31:12-18](#).

The Lord desires faithful stewards to measure the fields to be worked, and then use wisely His means in advancing the work in these fields. God has a people, and a ministry, who are to cooperate with Him....

The Lord will work for His people if they will submit to be worked by the Holy Spirit, not thinking that they must work the Spirit. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?" ([Deuteronomy 10:12, 13](#))....

God's ministers have a most solemn, sacred work to do in our world. The end is near. The message of truth must go. As faithful shepherds of the flock, God's servants are to bear a clear, sharp testimony. There is to be no perverting of the truth. Divine grace never leads away from mercy and the love of God. It is the power of Satan that does this. When Christ preached, His message was like a sharp, two-edged sword, piercing the consciences of men and revealing their inmost thoughts. The work that Christ did His faithful messengers will have to do. In simplicity, purity, and the strictest integrity they are to preach the Word. Those who labor in word or doctrine are to be faithful to their charge. They are to watch for souls as they that must give an account. Never are they to clothe a "Thus saith the Lord" with enticing words of man's wisdom. Thus they

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destroy its living energy, making it weak and powerless, so that it fails to convict of sin. Every word spoken by the direction of the Holy Spirit will be full of the deepest solicitude for the salvation of souls.

The minister's acceptance with God depends not on outward show, but on his faithful discharge of duty. Christ's road to exaltation lay through the deepest humiliation. Those who are partakers with Christ in His sufferings, who follow cheerfully in His footsteps, will be partakers with Him in His glory.

It has been the continual endeavor of the enemy to introduce into the church persons who assent to much that is truth, but who are not converted. Professed Christians who are false to their trust are channels through whom Satan works. He can use unconverted church members to advance his own ideas and retard the work of God. Their influence is always on the side of wrong. They place criticism and doubt as stumbling blocks in the way of reform. They introduce unbelief because they have closed their eyes to the righteousness of Christ and have not the glory of the Lord as their rearward.

[160] Unity is the strength of the church. Satan knows this, and he employs his whole force to bring in dissension. He desires to see a lack of harmony among the members of the church of God. Greater attention should be given to the subject of unity. What is the recipe for the cure of the leprosy of strife and dissension? Obedience to the commandments of God.

God has been teaching me that we are not to dwell upon the differences which weaken the church. He prescribes a remedy for strife. By keeping His Sabbath holy we are to show that we are His people. His Word declares the Sabbath to be a sign by which to distinguish the commandment-keeping people. Thus God's people are to preserve among them a knowledge of Him as their Creator. Those who keep the law of God will be one with Him in the great controversy commenced in heaven between Satan and God. Disloyalty to God means contention and strife against the principles of God's law.

Everything connected with the cause of God is sacred, and is to be thus regarded by His people. The counsels that have any reference to the cause of God are sacred. Christ gave His life to bring a sinful world to repentance. Those who are imbued with the spirit that dwelt

in Christ will work as God's husbandmen in caring for His vineyard. They will not merely work in spots which they may choose. They are to be wise managers and faithful workers, making it their highest aim to fulfill the commission which Christ has given. Just before His ascension the Saviour told His disciples that beginning at Jerusalem they must go to all nations, kindreds, tongues, and peoples; and He added, "Lo, I am with you alway, even unto the end of the world" ([Matthew 28:20](#)).—[Manuscript 14, 1901](#).

The Ministry of Trials

[Appeared in *Notebook Leaflets*, Christian Experience, No. 7.]

In Christian experience, the Lord permits trials of various kinds to call men and women to a higher order of living and to a more sanctified service. Without these trials there would be a continual falling away from the likeness of Christ, and men would become imbued with a spirit of scientific, fanciful, human philosophy, which would lead them to unite with Satan's followers.

In the providence of God, every good and great enterprise is subjected to trials, to test the purity and the strength of the principles of those who are standing in positions of responsibility, and to mold and substantiate the individual human character after God's model. This is the highest order of education.

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Perfection of character is attained through exercise of the faculties of the mind, in times of supreme test, by obedience to every requirement of God's law. Men in positions of trust are to be instrumentalities in the hands of God for promoting His glory, and in performing their duties with the utmost faithfulness they may attain perfection of character.

In the lives of those who are true to right principles, there will be a continual growth in knowledge. They will have the privilege of being acknowledged as colaborers with the great Master Worker in behalf of the human family, and will act a glorious part in carrying out the purposes of God. Thus, by precept and example, as laborers together with God, they will glorify their Creator.—[Manuscript 85, 1906](#).

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Chapter 18—An Appeal to D. M. Canright

[Appeared in Notebook Leaflets, The Church, No. 8.]

Battle Creek

October 15, 1880

Elder D M. Canright,

[Other communications to D. M. Canright may be found in the following:

[Testimonies for the Church 3:304-329](#), August 12, 1873, To a Young Minister and His Wife; [Testimonies for the Church 3:516-520](#), about 1886, Suitable Reading for Children; [Testimonies for the Church 3:571-573](#), An Impressive Dream; [Testimonies for the Church 3:621-628](#), April 20, 1887, A Letter.]

Dear Brother,

I was made sad to hear of your decision, but I have had reason to expect it. It is a time when God is testing and proving His people. Everything that can be shaken will be shaken. Only those will stand whose souls are riveted to the eternal Rock. Those who lean to their own understanding, those who are not constantly abiding in Christ, will be subject to just such changes as this. If your faith has been grounded in man, we may then expect just such results.

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But if you have decided to cut all connection with us as a people, I have one request to make, for your own sake as well as for Christ's sake: keep away from our people, do not visit them and talk your doubts and darkness among them. Satan is full of exultant joy that you have stepped from beneath the banner of Jesus Christ, and stand under his banner. He sees in you one he can make a valuable agent to build up his kingdom. You are taking the very course I expected you would take if you yielded to temptation.

You have ever had a desire for power, for popularity, and this is one of the reasons for your present position. But I beg of you to keep your doubts, your questionings, your skepticism to yourself. The people have given you credit for more strength of purpose and

stability of character than you possessed. They thought you were a strong man; and when you breathe out your dark thoughts and feelings, Satan stands ready to make these thoughts and feelings so intensely powerful in their deceptive character, that many souls will be deceived and lost through the influence of one soul who chose darkness rather than light, and presumptuously placed himself on Satan's side, in the ranks of the enemy.

You have wanted to be too much, and make a show and noise in the world, and as the result your sun will surely set in obscurity. Every day you are meeting with an eternal loss. The schoolboy who plays truant thinks he is cheating his parent and his teacher; but who is meeting with the greatest loss? Is it not himself? Is he not cheating and deceiving himself, robbing himself of the knowledge he might have? God would have us become efficient in copying the example of Christ in good works; but you are playing truant, you are nursing a feeling which will sting and poison your soul to its own ruin, playing truant upon important eternal things, robbing your soul of the richness, the knowledge of the fullness of Christ. Your ambition has soared so high, it will accept of nothing short of elevation of self. You do not know yourself. What you have always needed was a humble, contrite heart.

Christ the Pattern Man

What a life was that of Christ? He was just as certainly fulfilling His mission as the pattern man when toiling as a carpenter, and hiding the great secret of His divine mission from the world, as when He trod the foaming white-capped billows on the Sea of Galilee, or when raising the dead to life, or when dying [as] man's sacrifice upon the cross, that He might lift up the whole race to a new and perfect life. Jesus dwelt long at Nazareth, unhonored and unknown, that the lesson in His example might teach men and women how closely they may walk with God in even the common course of daily life. How humiliating, how rude and homely, was this condescension of the Majesty of heaven, that He might be made one of us. He drew the sympathy of all hearts by showing Himself capable of sympathizing with all. The men of Nazareth in their questioning doubts asked, "Is not this the carpenter" ([Mark 6:3](#)), the son of Joseph and Mary?

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Heaven and earth are no wider apart today than when common men of common occupation met angels at noonday, or when on Bethlehem's plains shepherds heard the songs of the heavenly host as they watched their flocks by night. It is not the seeking to climb to eminence that will make you great in God's sight, but it is the humble life of goodness, of fidelity, that will make you the object of the heavenly angels' special guardianship. The Pattern Man, who thought it not robbery to be equal with God, took upon Himself our nature, and lived nearly thirty years in an obscure Galilean town, hidden away among the hills. All the angel host was at His command, yet He did not claim to be anything great or exalted. He did not attach "Professor" to His name to please Himself. He was a carpenter, working for wages, a servant to those for whom He labored, showing that heaven may be very near us in the common walks of life, and that angels from the heavenly courts will take charge of the steps of those who come and go at God's command.

[165] Oh, that the spirit of Christ might rest upon His professed followers! We must all be willing to work and toil, for this is the lesson Christ has given us in His life. If you had lived for God in common things, doing your work purely and faithfully when there was no one to say it was well done, you would not be in your present position. Your life you could make faithful by good words wisely spoken, by kind deeds thoughtfully done, by the daily manifestation of meekness, purity, and love. In view of all the light you have had, I fear you have made your final move. You have given Satan every advantage.

Hasty Decisions

Decisions may be made in a moment that fix one's condition forever. Satan has come to you as he came to Christ, with the presentation of worldly honor and glory, if you will only acknowledge his supremacy. This you are now doing. But before you take one more step, I beseech you to reflect.

What record are angels making in regard to you? How will you meet that record? What excuse will you render to God for the abrupt apostasy? There has ever been with you a desire to do a large work. Had you been content to do your small work with thoroughness and

fidelity, this would meet the approval of the Master. But remember, it would take the work of a lifetime to recover what a moment of yielding to temptation and thoughtlessness throws away.

We are traveling, strangers and pilgrims, traveling to a better country; but it would be better for you and me to be beasts of burden to plow the field rather than to be in heaven without a heart to sympathize with its inhabitants. By a momentary act of will you may place yourself in the power of Satan, but it will require more than a momentary act of will to break his fetters and reach for a higher, holier life. The purpose may be formed, the work begun, but its accomplishment will require toil, time, and perseverance, patience and sacrifice. The man who deliberately wanders from God in the full blaze of light will find, when he wishes to set his face to return, that briars and thorns have grown up in his path, and he must not be surprised or discouraged if he is compelled to travel long with torn and bleeding feet. The most fearful and most to be dreaded evidence of man's fall from a better state is the fact that it costs so much to get back. The way of return can be gained only by hard fighting, inch by inch, every hour.

Heaven's path is too narrow for rank and riches to ride in state, too narrow for the play of ambition, too steep and rugged for carriages of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, hard work, enduring the contradiction of sinners against Himself, was the portion of Christ, and it must be the portion of man if he ever enters the Paradise of God. [166]

If your present faith is yielded so easily, it is because you never sent down the taproot in clinging faith. It has cost you too little. If it does not sustain you in trial and comfort you in affliction, it is because your faith has not been made strong by effort and pure by sacrifice. Those who are willing to suffer for Christ will experience more joy in suffering than in the fact that Christ has suffered for them, thus showing that He loved them. Those who win heaven will put forth their noblest efforts, and will labor with all long-suffering, that they may reap the fruit of toil.

There is a hand that will open wide the gates of Paradise to those that have stood the test of temptation and kept a good conscience by giving up the world, its honors, its applause, for the love of Christ,

thus confessing Him before men, and waiting with all patience for Him to confess them before His Father and holy angels.

The Influence of Doubt

I do not ask an explanation of your course. Brother [C. W.] Stone wished to read your letter to me. I refused to hear it. The breath of doubt, of complaint and unbelief, is contagious; if I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan's fountain, some suggestion may linger in my mind, polluting it. If his suggestions have had such power on you as to lead you to sell your birthright for a mess of pottage—the friendship of the Lord's enemies—I want not to hear anything of your doubts, and I hope you will be guarded, lest you contaminate other minds; for the very atmosphere surrounding a man who dares to make the statements you have made is as a poisonous miasma.

[167] I beg of you to go entirely away from those who believe the truth; for if you have chosen the world and the friends of the world, go with those of your own choice. Do not poison the minds of others and make yourself Satan's special agent to work the ruin of souls. If you have not fully taken your stand, make haste to resist the devil before it shall be forever too late. Do not take another step into darkness, but take your position as a man of God.

If you would secure the grand aim and purpose of life without mistake in your choice or fear of failure, you must make God first and last and best in every plan and work and thought. If you want a path that leads straight into darkness, you have only to cast the light of God behind you, live without God. When God points out your path and says, "This is your way of safety and peace," You have only to set your face in an opposite direction from the way of the Lord and your feet will take hold on perdition. The voice of the Lamb of God is heard speaking to us, "Follow Me, and ye shall not walk in darkness."

A Commission From the King of Kings

God has chosen you for a great and solemn work. He has been seeking to discipline, to test, to prove you, to refine and ennoble you, that this sacred work may be done with a single eye to His glory

which belongs wholly to God. What a thought that God chooses a man and brings him into close connection with Himself, and gives him a mission to undertake, a work to do, for Him. A weak man is made strong, a timid man is made brave, the irresolute becomes a man of firm and quick decision. What! Is it possible that man is of so much consequence as to receive a commission from the King of kings! Shall worldly ambition allure from the sacred trust, the holy commission?

The Majesty of heaven came to our world to give to man an example of a pure and spotless life, and to sacrifice Himself to the joy of saving the perishing. Whoever follows Christ is a colaborer with Him, sharing with Him the divine work of saving souls. If you have a thought of being released from it because you see some prospect of forming an alliance with the world which shall bring yourself to greater notice, it is because you forget how great and noble it is to do anything for God, how exalted a position it is to be a colaborer with Jesus Christ, a light bearer to the world, shedding light and love upon the pathway of others.

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Reward of Fidelity

You will have a great conflict with the power of evil in your own heart. You have felt that there was a higher work for you, but, oh, if you would only take up the work lying directly in your path, and do it with fidelity, not seeking in any way to exalt self, the peace and joy would come to your soul, purer, richer, and more satisfying than the conquerors in earthly warfare. To live and work for God and make the best use we can of all our time and faculties, is to grow in grace and knowledge. This we can do, because it is *our* work. You must needs put away your questioning doubts, and have full faith in the reality of your divine mission, to be indeed successful in labor.

The joy, the success, the glory of your ministry, is to be ever ready with listening ear to answer the call of the Master, "Here am I; send me" ([Isaiah 6:8](#)). Here, Lord, with my heart's best and holiest affections; here, take my mind with its purest and noblest thoughts, take me, and qualify me for Thy service.

I now appeal to you to make back tracks as fast as possible; take up your God-given mission, and seek for purity and holiness to

sanctify that mission. Make no delay; halt not between two opinions. If the Lord be God, serve Him; but if Baal, serve him. You have the old lesson of trust in God to learn anew in the hard school of suffering. Let D.M. Canright be swallowed up in Jesus....

Our names may be called in a little while, and there will be none to answer. Let that life be hid in God, and that name be registered in heaven, and it is immortalized. Follow on wherever Christ leads the way, and let the footprints which you leave behind you on the sands of time be such that others may safely follow in the path of holiness.

[169] All along the path that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings from God's messengers not to go on, and God will make it hard for the heedless and the headstrong to destroy themselves. All the way up the steep path leading to eternal life are wellsprings of joy to refresh the weary. The true, strong joy of the soul begins when Christ is formed within, the hope of glory. If you now choose the path where God leads, and go forward where the voice of duty calls, the difficulties which Satan has magnified before you will disappear.

No path is safe, save that which grows clearer and firmer the farther it is pursued. The foot may sometimes slip upon the safest path. In order to walk without fear, you must know that your hand is firmly held by the hand of Christ. You must not for a moment think there is no danger for you. The wisest make mistakes. The strongest sometimes falter. The foolish, self-confident, heady, and high-minded, who press heedlessly on upon forbidden paths, flattering themselves that they can change their course when they please, are walking upon a path of pitfalls. They may recover a fall, a mistake they make, but how many make one misstep which will prove their eternal ruin.

If you play the policy of noncommittal in order to gain objects you would otherwise fail to obtain, if you secure by art and cunning what should be won by perseverance, toil, and conflict, you will be entangled in a net of your own weaving, and will be ruined, not only for this world, but for the future life.

God forbid that you should make shipwreck of faith here. Look at Paul; listen to his words sounding along the line to our time: "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). Here is the battle shout of victory from Paul. What will be yours?

Now, Elder Canright, for your soul’s sake grasp firmly again the hand of God, I beseech you. I am too weary to write more. God deliver you from Satan’s snare is my prayer.—Letter 1, 1880. [170]

Exalting Christ

Every soul who truly accepts Christ by faith will walk in humility of heart. There will be no exalting of self; but Christ will be exalted as the One on whom the hope of eternal life depends. “By grace are ye saved through faith” (Ephesians 2:8), the apostle Paul declared. And it is the grace of Christ in us that makes us His witnesses. We can be overcomers only by the blood of the Lamb, and by the word of our testimony. By a well-ordered life and a godly conversation, we become lights in the church and in the world. Spiritual things must be spiritually discerned. Those who drink most deeply of the waters of salvation will reveal most fully the meekness and lowliness of Christ.

I am bidden to say to those who have been called to teach the Word of God to others:

Never encourage men to look to you for wisdom. When men come to you for counsel, point them to the One who reads the motives of every heart. A different spirit must come into our ministerial work. No persons must act as confessors; no man must be exalted as supreme. Our work is to humble self and to exalt Christ before the people. After His resurrection, the Saviour promised that His power would be with all who would go forth in His name. Let this power and this name be exalted. We need to keep continually before our minds the prayer of Christ when He prayed that self might be sanctified by truth and righteousness.

The power of the eternal Father and the sacrifice of the Son should be studied more than it is. The perfect work of Christ was consummated in His death upon the cross. In His sacrifice and His intercession at the right hand of the Father, is our only hope of salvation. It should be our joy to exalt the character of God before

men, and make His name a praise in the earth.—[Manuscript 137, 1907](#).

**Section 5—The Remuneration of Our
Workers**

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Introduction

Remuneration for services rendered is a subject of constant and practical interest to everyone. It is a topic well represented in several current Ellen G. White books.

Presented here are supplementary counsels that were drawn together for the study of certain committees appointed by the General Conference to review the principles that should govern in the remuneration of Seventh-day Adventist workers. This material proved to be helpful to the committees, and at their suggestion it is being included here.

The review of these and other principles, drawn from various documents and counsels given regarding the relationship of Seventh-day Adventist workers to the organizations with which they are connected, will be read with profit.

And to any who may be tempted, because of financial pressures, to accept an inviting offer of a larger income in lines of work not directly connected with the cause of God, the chapter, “counsel to one who for financial reasons, was planning to leave the work of God,” will offer challenging and sobering thoughts. In all these Ellen G. White messages the spirit of Christ, which is the spirit of sacrifice, is the keynote.

White Trustees.

[Appeared in [The Review and Herald](#), January 4, 1906.]

Chapter 19—An Object Lesson

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The beginnings of Solomon’s apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness.

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, “Let them make me a sanctuary; that I may dwell among them” ([Exodus 25:8](#)), the response of the Israelites was accompanied by appropriate gifts. “They came, every one whose heart stirred him up, and every one whom his spirit made willing” ([Exodus 35:21](#)), and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. “Of every man that giveth it willingly with his heart ye shall take My offering” ([Exodus 25:2](#)), was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High.

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A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, “Who then is willing to consecrate his *service* this day unto the Lord?” ([1 Chronicles 29:5](#)). This call should ever have been kept in mind by those who had to do with the construction of the temple.

Chosen men were specially endowed by God with skill and wisdom for the construction of the wilderness tabernacle. “Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel ... of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship.... And he hath put in his heart that he may teach, both he, and Aholiab ... of the tribe of Dan. Them hath

he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer ... and of the weaver, even of them that do any work, and of those that devise cunning work” ([Exodus 35:30-35](#)). “Then wrought Bezaleel ... and every wise hearted man, in whom the Lord put wisdom and understanding” ([Exodus 36:1](#)). Heavenly intelligences cooperated with the workmen whom God Himself chose.

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially “cunning” in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and His truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They [175] served heathen kings with their God-given skill, and dishonored their Maker.

Unbelieving Workmen Employed

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for “a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men ... In Judah and in Jerusalem” ([2 Chronicles 2:7](#)).

The Phoenician king responded by sending Hiram, “a cunning man, endued with understanding, ... The son of a woman of the daughters of Dan, and his father was a man of Tyre” ([2 Chronicles 2:13, 14](#)). This master workman, Hiram, was a descendant, on his

mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill.

Huram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world—Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them. [176]

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well-nigh lost.

Herein lies a most important lesson for God's people today—a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom He bade, "Follow me, and I will make you fishers of men" ([Matthew 4:19](#)), He offered no stated sum as a reward for their services. They were to share with Him His self-denial and sacrifice.

Those who claim to be followers of the Master Worker, and who engage in His service as colaborers with God, are to bring into their

work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into His work.

An Experience in Seventh-day Adventist History

[177] Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of His servants. Everything connected with institutional service should bear the signature of Heaven. A sense of the sacredness of God's institutions should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging His sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance.

In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance—barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practiced the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places.

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers were increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With

the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings.

God in His providence called for a reform in His sacred work, [178] which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation.

A Threat to Aggressive Denominational Work

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for He can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although He was rich, yet for our sake He became poor, that we through His poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for Him. It is our privilege to be partakers with Christ in His sacrifice.

[179] **Chapter 20—General Principles Governing Worker
Remuneration**

Satisfaction and Blessing in Sacrificial Labor

Those who have the cause of God at heart, must realize that they are not working for themselves or for the small wage they may be receiving, and that God can make the little they do receive go farther than they think it can. He will give them satisfaction and blessing as they go forward in self-sacrificing labor. And He will bless every one of us as we labor in the meekness of Christ. And when I see some seeking for higher wages, I say to myself, “They are losing a precious blessing.” I know this to be a fact. I have seen it worked out again and again.

Now, brethren, let us take hold and do the very best that we possibly can, without asking for higher wages except as we find that it is an impossibility to do the work given us without more; but even then let others see this necessity as well as ourselves, for God puts it into their heart to see it, and they will speak the word that will have more influence than for us to speak a thousand words. They will speak words that will give us a proper standing before the people. The Lord is our helper and God, our front guard and our rearward.

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

and victory. This has been presented to me over and over again. The Lord that seeth in secret will reward openly for every sacrifice that His tried servants have been willing to make.—[Manuscript 12, 1913](#).

Not to Demand a Stipulated Sum

Christ gives to all the invitation, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” ([Matthew 11:28-30](#)). If all will wear Christ’s yoke, if all will learn in His school the lessons that He teaches, there will be sufficient means to establish gospel medical missionary work in many places.

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

It is not being rich in the wealth of the world that increases our value in God’s sight. It is the meek and the contrite that the Lord acknowledges and honors. Read the fifty-seventh chapter of Isaiah. Study this chapter carefully; for it means much to the people of God. I will make no comments upon it.—[Letter 145, 1904](#).

Do the Work and Accept Wages Offered

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Every man is required to do the work assigned him of God. We should be willing to render small services, doing the things that are to be done, which someone must do, improving the little opportunities. If these are the only opportunities we should still work faithfully. He who wastes hours, days, and weeks, because he is unwilling to do the work that offers, humble though it may be, will be called to render an account to God for his misspent time. If he feels that he can afford to do nothing, because he cannot obtain the desired wages, let him stop and think that that day, that one day, is the Lord’s. He is the Lord’s servant. He is not to waste his time. Let him think, “I

will spend that time in doing something, and will give all I earn to advance the work of God. I will not be counted a do-nothing.”

When a man loves God supremely, and his neighbor as himself, he will not stop to inquire whether that which he can do is bringing in much or little. He will do the work, and accept the wages offered. He will not set the example of refusing a job because he cannot count upon as large wages as he thinks he should have.

The Lord judges a man’s character by the principles on which he acts in dealing with his fellow men. If in common business transactions his principles are defective, the same will be brought into his spiritual service for God. The threads are woven into his whole religious life. If you have too much dignity to work for yourself for small wages, then work for the Master; give the proceeds into the Lord’s treasury. Make an offering of gratitude to God for sparing your life. But do not on any account be idle.—[Manuscript 156, 1897](#).

Pay to Be According to Labor

[182] The ways of the Lord are just and equal. The workers in the school should receive according to the hours they give to the school in honest, hard labor. Injustice must not be done to any worker. If one man or woman gives to the school full time, he is to receive from the school according to the time which the school receives from him. If one gives mind, toil, and strength in bearing the burdens, he is to receive according to the value he gives to the school. Justice and truth are to be maintained, not only for the present and future standing of the school, but for our own individual benefit in righteousness. The Lord will not be a party to the least injustice.—[Manuscript 69, 1898](#).

Privilege of Working Versus Wages

Those who think more of their wages than of the privilege of being honored as a servant of the Lord, who take up their work in a self-congratulatory spirit because they are to receive wages, do not bring self-denial and self-sacrifice into their work. The last men hired believed the word of the householder, “Whatsoever is right, that shall ye receive” ([Matthew 20:7](#)). They knew that they would

receive all that they deserved, and they were placed first because they brought faith into their work. If those who had labored during the whole day had brought a loving, trusting spirit into their work, they would have continued to be first.

The Lord Jesus estimates the work done by the spirit in which it is done. At a late hour He will accept penitent sinners who come to Him in humble faith and are obedient to His commandments.

Christ warns those in His service that they are not to bargain for a stipulated sum, as though their Master would not deal truly with them. He gave this parable that murmurers would not receive sympathy on account of their supposed grievances.—[Manuscript 87, 1899](#).

True prosperity can never come to the soul that is constantly aspiring to get higher wages, and who yields to the temptation that leads him away from the work that God has appointed him. There never can be prosperity for any man, or any family, or any firm or institution, unless the wisdom of God presides.—[Letter 2, 1898](#) (Tract [To the Leading Men of Our Churches, 4.](#)).

“An Expensive Family”

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Men have written to me saying that they must have high wages, and pleading as an excuse an expensive family. And at the same time the institution with which they were connected was obliged to figure closely to meet running expenses. Why should anyone plead an expensive family as a reason for demanding high wages? Is not the lesson that Christ has given sufficient? He says, “If any man will come after me, *let him deny himself*, and take up his cross, and follow me” ([Matthew 16:24](#)).

Our institutions were established to serve as an effectual means of advancing the work of soulsaving. Those connected with them are to study how they can help the institution, not how they can take the most out of the treasury. If they grasp more than is their due, they hinder the cause of God. Let everyone connected with these institutions say: “I will not set my wages at a high figure, because that would rob the treasury, and the proclamation of the message of mercy would be hindered. I must practice economy. Those who are out in the field are doing a work that is as essential

as the work that I am doing. I must do all in my power to help them. It is God's means that I am handling, and I will do as Christ would do in my place. I will not spend money for luxuries. I will remember the Lord's workers in mission fields. They have more need of means than I have. In their work they come in contact with much poverty and distress. They must feed the hungry and clothe the naked. I must limit my expenditures, that I may share in their labor of love."—[Special Testimonies, Series B 19:19, 20](#).

An Appeal for Equality

[184] Let there be more equality among us. There is too much eager grasping for recompense. Selfish estimates of the labor done are being made. Let no man receive so large a salary because he supposes he has adaptability to do a certain work, thus placing the work done for God and for the advancement of His cause on a mercenary basis. To whom much is given, of him much will be required. Let those who argue that they should receive large salaries because of their abilities and peculiar gifts inquire of themselves, "Whose are the talents I am trading upon? Have I used these talents in such a way as to bring the greatest glory to God? Have I doubled the talents lent me?" A consecrated use of these talents would bring a revenue to the cause of God. All our talents belong to God, and both principal and interest are one day to be handed back to Him.

If those who have been connected with the work of God for many years would study carefully how much injury they have done the Lord's vineyard by unwise moves, by departing from right principles and diverting means from the cause of God by using their influence to lead others into crooked paths, instead of grasping for higher wages they would humble themselves before God with a repentance that needeth not to be repented of. Let them ask themselves the question," 'How much owest thou unto my Lord?' ([Luke 16:5](#)). What account shall I render for the talent misused, for following my own unsanctified imagination? What can I do to blot out the evil results of my unwise moves which have so limited the resources of the cause?" Had every man occupied his position of trust with faithfulness, there would be no dearth of means today in the Lord's treasury.

Our relation to the work of God is not to be placed on a mercenary foundation—according to the estimate of man, so much work, so much pay. It is a great mistake for men to suppose their services are invaluable. Let God be true to his word, and there will be a great change in the estimate of work done for the Master.

Oh, there are many things to be corrected in the men who are ready to grasp so much. How inappropriate are the selfish graspings for reward. This craving for high wages has expelled the love of God from many hearts. Pride of position is a deep-seated evil which has ruined thousands. Yes, tens of thousands, full of ambition for distinction and display, have been ruined because they have lost sight of principle. They have measured themselves among themselves, and compared themselves with themselves. Their eager grasping for credit and reward has resulted in diminished spirituality. This is a lesson all should study carefully, that they may be warned against selfishness and avarice, against pride which destroys love for God and corrodes the soul. [185]

When any man connected with the work of God refuses to work for the wages he is receiving, when he is receiving a reasonable sum for his services, he may obtain what he asks for, but it will often be at the loss of the grace of God from his heart, which is of more value than gold and silver and precious stones.—[Manuscript 164, 1899](#).

The Toll of Large Wages

The incarnation of Christ was an act of self-sacrifice; His life was one of continual self-denial. The highest glory of the love of God to man was manifested in the sacrifice of His only-begotten Son, who was the express image of His person. This is the great mystery of godliness. It is the privilege and the duty of every professed follower of Christ to have the mind of Christ. Without self-denial and cross bearing we cannot be His disciples.

When the resolutions were proposed and accepted to pay the large wages to those working in the Review and Herald office, the enemy was succeeding in his plan to turn aside the purposes of God, and to lead souls into false paths. The selfish, grasping spirit accepted the large wages. Had the workers practiced the principles set forth in the lessons of Christ, they could not conscientiously have

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received such wages. And what was the effect of this increase of wages? The expenses of the family living were greatly increased. There was a departure from the instructions and examples given in the life of Christ. Pride was awakened and indulged; means were invested for display, for needless self-gratification. Love of the world took possession of the heart, and unsanctified ambition ruled the soul temple. The large wages became a curse. The example was not after Christ, but after the world.

Love to Christ will not lead to self-indulgence, it will not lead to any unnecessary expenditure of means to please and gratify self or to foster pride in the human heart. The love of Jesus in the heart ever leads the soul to humility and entire conformity to the will of God.—[Letter 21, 1894.](#)

When sin strikes inwardly, it assails the most noble part of a man's being. It makes terrible confusion and havoc with man's Godlike faculties and powers. While physical disease prostrates the body, the disease of selfishness and covetousness blasts the soul.—[Letter 26, 1897.](#)

Higher Wages Proposed for Superior Men

My heart is deeply stirred by the scenes which during the night have passed before me. In the night season I heard from some of my brethren propositions with which I cannot agree. The statements they made indicate that they are on the wrong track, that they have not an experience which will guard them from deception. I was grieved to hear from the lips of some of our brethren expressions that show neither faith in God nor loyalty to His truth. Propositions were made that, if carried out, would lead away from the straight and narrow way.

Some think that if higher wages were paid to men of superior talent, these men would remain among us; then more work would be accomplished, in a more thorough manner, and the cause of truth would stand on a more elevated platform.

Concerning this question I have received instruction from One who never errs. Suppose this plan were followed, "Who," I ask, "is competent to measure the genuine usefulness and the influence

of his fellow workmen?" No man is qualified to judge of another's usefulness in the service of God.

The position or office a man may hold is not alone an indication of his usefulness in the cause of God. It is the development of a Christlike character through sanctification of the spirit that will give him influence for good. In the estimation of God the degree of his faithfulness determines the value of his service. [187]

God accepts the services of those only who are partakers of the divine nature. Without Christ man can do nothing. Love for God and man alone places human beings on vantage ground with God. Obedience to the divine command enables us to become laborers together with God. Love is the fruit that is borne on the Christian tree, the fruit that is as the leaves of the tree of life for the healing of the nations.—[Manuscript 108, 1903](#).

The Necessities and Comforts of Life

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings.—[Manuscript 103, 1906](#).

Free From Worldly Enterprises and Conflicting Duties

There are many things that need to be adjusted, that will be adjusted if we adhere strictly to principle. Special instruction has been given me in regard to our ministers. It is not the will of God that they shall seek to be rich. They should not engage in worldly enterprises, for this disqualifies them for giving their best powers to spiritual things. But they are to receive wages enough to support themselves and their families. And they are not to have so many burdens laid upon them that they cannot give proper attention to the church in their own home. It is their duty to teach their children as did Abraham to keep the way of the Lord, and to do justice and [188]

judgment....

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work God has given them. When ministers and teachers, pressed continually under the burden of financial responsibility, enter the pulpit or the schoolroom weary and tired, with throbbing brain and overtaxed nerves, what can be expected but that common fire will be used instead of the sacred fire of God's kindling? The strained, tattered efforts hurt the speaker and disappoint the listeners. He has had no time to seek the Lord, no time to ask in faith for the unction of the Holy Spirit. Shall we not change this way of working?—[Manuscript 101, 1902](#).

Avoid Cultivating Expensive Tastes

The workers must arouse themselves to see afar off. With many self-denial and self-sacrifice are dead, and these elements must be raised to life again. Men must understand that the large wages which they demand are sapping the Lord's treasury. They are binding up God's money in private interests, and by their actions are saying to the world, "My Lord delayeth his coming" ([Matthew 24:48](#)). Shall not this thing be changed? Who will come up to the great example of the Master Worker?—[Letter 120, 1899](#).

Do not talk about your meager wages. Do not cultivate a taste for expensive articles of dress or furniture. Let the work advance as it began, in simple self-denial and faith. Let a different order of things come in.—[Letter 94, 1899](#).

Spirit of Self-Denial of Early Days Required Now

[189] There is just as much self-denial required now as when we first started in the work, when we were only a little handful of people, when we knew what self-denial meant, what self-sacrifice meant, when we tried to get out the little papers, little leaflets, that should go to those who were in darkness. There are a few connected with the office today who were with us then. For years we received no wages, except barely enough to furnish us with the plainest food and

clothing. We were glad to wear secondhand clothes, and sometimes we had hardly food enough to sustain our strength. Everything else was put into the work. After a time my husband received six dollars a week, and we lived on that, and I worked with him in the cause. Others labored in a similar way....

Those that have come in to take up the work, after it has been made a success, should walk very modestly. They should manifest the spirit of self-sacrifice. God means that the institutions here shall be carried on by self-sacrifice, just as the foundation was laid.—[The General Conference Daily Bulletin, March 20, 1891](#), p. 184.

When this work is done as it should be, when we labor with divine zeal to add converts to the truth, the world will see that a power attends the message of truth. The unity of the believers bears testimony to the power of the truth that can bring into perfect harmony men of different dispositions, making their interests one.

The prayers and offerings of the believers are combined with earnest, self-sacrificing efforts, and they are indeed a spectacle to the world, to angels, and to men. Men are converted anew. The hand that once grasped for recompense in higher wages has become the helping hand of God. The believers are united by one interest—the desire to make centers of truth where God shall be exalted. Christ joins them together in holy bonds of union and love, bonds which have irresistible power.

It was for this unity that Jesus prayed just before His trial, standing but a step from the cross. “That they all may be one,” He said, “as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” ([John 17:21](#)).—[Letter 32, 1903](#).

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Chapter 21—The Workers in Our Institutions

Procuring the Very Best Talent

From time to time, I have felt urged by the Spirit of the Lord to bear a testimony to our brethren in regard to the necessity of procuring the very best talent to work in our various institutions and in the numerous other departments of our cause. Those who are thus connected with the work must be trained men, men whom God can teach and whom He can honor as He did Daniel, with wisdom and understanding. They must be thinking men, men who bear God's impress, and who are steadily progressing in holiness, in moral dignity, and in the excellence with which they labor. If they are growing men, if they possess reasoning minds and sanctified intelligence, if they listen to the voice of God, and seek to catch every ray of light from heaven, and they will, like the sun, pursue an undeviating course, and they will grow in wisdom and in favor with God....

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Those who are placed in leading positions in connection with our institutions should be men who have sufficient breadth of mind to respect those of cultivated intellect, and who will recompense them proportionately to the responsibilities they bear. True, those who engage in the work of the Lord should not do so merely for the wages they receive, but to honor God, advance His cause, and to obtain imperishable riches. At the same time we should not expect that those who are capable of taking hold of a work that requires thought and painstaking effort, and of doing it with exactitude and thoroughness should receive no greater compensation than the less skillful workman. A true estimate must be placed upon talent. Those who cannot appreciate true work and mental ability should not occupy the position of managers in our institutions, for their influence will tend to bind about the work, to erect barriers to its progress, and to bring it down to a low level.

If our institutions are as prosperous as God designs they shall be, there must be more thoughtfulness and earnest prayer, mingled with unflagging zeal and skillful labor. To connect this class of laborers with the work may require a greater outlay of means. But while it is essential that economy be exercised in everything possible, it will be found that the efforts of some narrow minds to save means by employing those who will work cheap, and whose labor corresponds in character with the cheapness of their wages, will result in the end in their loss. The progress of the work will be retarded, and the cause belittled.—[Letter 63, 1886](#).

Wages for Institutional Workers

The publishing work has been founded in sacrifice; it has been maintained by the special providence of God. We started it in great poverty. We had scarcely enough to eat and wear. When potatoes were scarce, and we had to pay a high price for them, we supplied their place with turnips. Six dollars per week was all we received for the first years of our labor. We had a large family; but we brought our expenses within our means. We could not purchase all that we desired; we had to bind about our wants. But we were determined that the world should have the light of present truth; and spirit, soul, and body were interwoven with the work. We worked early and late, without rest, without the stimulus of wages and God was with us. As prosperity attended the publishing work, the wages were increased, as they should be.

A Wage Scale, but with Equity

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While I was in Switzerland, word came to me from Battle Creek that a plan had been formed by which none working in the office should receive more than twelve dollars per week. I said, This will not work; it will be a necessity for some to receive higher wages than this. But double this amount should not be awarded to any man connected with the office; for if a few take from the treasury so largely, justice cannot be shown to all. Large wages afforded to a few is the world's plan; while others in every way as deserving receive far less. This is not justice.

The Lord will have faithful men who love and fear Him connected with every school, every printing office, health institution, and publishing house. Their wages should not be fashioned after the worldling's standard. There should be, as far as possible, excellent judgment exercised to keep up, not an aristocracy, but an equality, which is the law of heaven. "All ye are brethren" ([Matthew 23:8](#)). A few should not demand large wages, and such wages should not be presented as an inducement to secure ability and talents. This is placing things on a worldly principle. The increase of wages brings with it a corresponding increase of selfishness, pride, display, self-gratification, and needless extravagance that the people who do their utmost to pay their tithes and present their offerings to God do not have. Poverty is seen in all their borders. The Lord loves the one just as much as the other, with the exception that the self-sacrificing, humble, contrite souls who love God and strive to serve Him, are ever kept nearer to the great heart of infinite Love than the man who feels at liberty to have all the good things of this life.

Not to Copy the World's Standard

[193] I have had many testimonies in regard to the point that we are not to copy the world's standard. We are not to indulge our inclination to grasp all we can possibly obtain, to spend our means in dress and luxuries of life as do the worldlings. It makes us not one jot happier to live to please ourselves. The unnecessary outlay of means is robbing the treasury of God; and someone has to supply the deficiency. The facilities for building up the kingdom of Christ in this world are greatly limited because men rob God in tithes and offerings.

Let not the idea prevail for a moment that a man's power to command high wages is a measure of his value in the sight of God as a worker. In the eyes of the world a man's value is estimated by, "How much is he worth in property?" But heaven's books register his worth in proportion to the good he has accomplished with the means he has had entrusted to him. In the fear and love of God, with his talents wholly sanctified to advance the glory of God, man can and will show his true value. Only when the reward is given to every

man as his work shall be estimated in the judgment, can it be known how much he has sent before him to heaven.

For years my testimony has been borne against the meager sum paid to some of our ministers. Inquire, search into the books, and you will find that there has been very close dealing with some of our ministers. The auditing committee need to understand their business and have the mind of Christ. There are some men of narrow minds on this committee, men who have not a true idea of the self-denial and self-sacrifice required of the minister of God. They have no true estimate of what it means to leave home, wife, and children, and become missionaries for God, to labor for souls as they that must give an account. A true minister of God will turn his whole life into a sacrifice.

The Warning at Salamanca

While at Salamanca, New York, in November, 1890, there were presented to me many things. I was shown that there was coming into the office a spirit that God did not approve. While some accept large wages, there are others who have labored at their post faithfully for years, who receive very much less. I have been repeatedly shown that God's order is not to be broken down and the missionary spirit extinguished....

I know there are those who practice much self-denial to pay [194] their tithes and make offerings to the cause of God. Those who stand at the head of the work should take such a course that they can unblushingly say, "Come, let us act mutually in this work which was commenced in sacrifice, and is supported by continual self-denial." The people should not excel those who stand at the head of our institutions in practicing economy, and binding about their wants.—[Manuscript 25a, 1891](#).

A View of Threatening Dangers in 1890

I am alarmed at the outlook both for the sanitarium and the publishing house at Battle Creek and our institutions generally. A spirit has been manifesting itself, and strengthening year by year in the institutions, that is of an entirely different character from that which the Lord has revealed in His Word should characterize the

physicians and workers connected with our health institutions, and the work of publishing. The idea is entertained that the physicians at the sanitarium and men in responsible positions in the publishing house are not under obligations to be controlled by self-denying, self-sacrificing principles of Christianity. But this idea has its origin in the councils of Satan. When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master. Men who are controlled by selfish desires should not remain connected with our institutions....

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

Talents Belong to God

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

As they judge of their worth from a money point of view, God will judge of their works, comparing their services with their valuation of them. Unless converted, no one who thus overrates his ability,

will ever enter heaven, for his personal influence in the service of Christ will never balance the scale of his estimation of himself or of his demands for his service for others....

He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services, is binding about the work of God; verily he has his reward. He cannot be accounted worthy to be entrusted with the eternal, heavenly reward in the mansions Christ has gone to prepare for those who deny self and take up the cross and follow Him. The fitness of men to enter the blood-bought inheritance is tested during this probationary life. Those who have the spirit of self-sacrifice manifested in Christ, when He gave Himself for the salvation of fallen man, are those who will drink of the cup and be baptized with the baptism, and they will share in the glory of the Redeemer.—[Letter 41, 1890](#).

The Importance of Self-Denial

[196]

I was shown that the office of publication should not be conducted on the same principles as are other publishing houses; for it is to be something after the order of a training school. Everyone connected with it is to be a true missionary, and work upon the same principles that brought it into existence. Self-denial should characterize all the workers....

Self-denial should characterize the men employed in responsible positions in the office, and they should be an example to all the workers. The office was brought into existence through self-denial, and the same spirit should be manifested and maintained. The great object must be kept in view. This is missionary work, and those who have no missionary spirit should not continue in the work.—[Letter 5, 1892](#).

A Threat to All Our Institutions

Paul could see evils coming into the church, and he declared, “I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest, by any means, as the serpent beguiled Eve through his

subtily, so your minds should be corrupted from the simplicity that is in Christ” (2 Corinthians 11:2, 3).

This is the evil which today threatens our schools, our institutions, our churches. Unless corrected, it will imperil the souls of many. One man will think that he should be greatly favored, because he is doing a line of work which among unbelievers would command large wages. Becoming dissatisfied, he will sell himself to the highest bidder. For the safety of the principles that should control all who labor in our institutions, the Lord bids me say to all who carry responsibilities, “Disconnect from all such without any delay; for this is the evil leaven of selfishness and covetousness.”

[197] They are measuring themselves by themselves, and comparing themselves among themselves. The worst thing you can do for them is to seek to retain them, even though they be editors or managers. God is not with such a man, and you cannot with any safety hold onto him. An atmosphere of unbelief surrounds his soul. The comparisons he has made have led him to double-dealing. He says to himself, “If such a one received such a sum, I should receive just as much.” He becomes wise above what is written in the law, and appropriates means for his own use. Thus he robs the treasury. God looks upon this as He looked upon the sin of Achan. He sees that such men cannot give the right mold to the work. They cannot supply the necessities of those who are laboring in hard fields, who have to give part of their wages to the needs of these fields. God sees every such case, and He will pass judgment on those who thus measure themselves, selfishly taking care that they receive all they think they should have.—[Manuscript 97, 1899](#).

A Characteristic Feature of the Work Imperiled

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

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

You will not find it difficult to exert a wide influence in the sanitarium at_____. If you will act an unselfish part, not requiring the wages which you would naturally suppose you must draw, the Lord will sustain you in your work. If, on the other hand, you ask for a high wage, another, and still another, will think that they have a right to demand just as high wage as you; and by this means the money will be used that should be expended in building up the work of the cause of present truth in other places. [198]

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

Our sanitariums are not to be conducted after the customs of the world. It is not to be considered necessary that even the medical superintendent shall draw a large salary. We are the servants of God.—[Letter 370, 1907](#).

Physicians and Ministers Called to Self-Denial

I feel impressed to write to you this morning, and ask that you be sure to treat all men with equity. I have been instructed that there is danger of your taking a course with some physicians that will be an injury to them. We are to do all in our power to encourage ministerial talent, and also that of physicians, by giving them every

consistent advantage, but there is a limit beyond which we should not go.

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

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

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

Counsel to a Physician Regarding a Fixed Salary

The plan that you are to receive above your wages any money that you may make in certain lines of work, is opening a door of

temptation which will lead to evil results. This is not discerned by you or by those who drew up these articles of agreement. But it will be the means of great injury to you, and will bring reproach upon the cause of God. There is in this plan an erroneous principle, which must be considered. Nothing is to be left at loose ends. Everything is to be bound off. You are to receive a definite sum as wages for your work, and live within that sum. [200]

Something of this character has been carried on in the negotiations with Dr. U. It is a fraudulent transaction. God sees its tendency and its result. This method of remuneration is not to be carried out in the sanitariums that are to be established. This institution must pay you a suitable sum for your services. And all who are connected with the institution must receive remuneration in proportion to their services.—[Letter 99, 1900](#).

A Percentage Proposition Counseled Against

In regard to the proposition made by Brother V., [A \$25-a-week salary, 30 per cent on the operations, with a five-year contract, and one month a year off for study and improvement at his own expense.—Compilers.] I look at the matter as you do. We cannot afford to start out on the high-wage plan. This was the misfortune of the people in Battle Creek, and I have something to say on this point. We have before us a large field of missionary work. We are to be sure to heed the requirements of Christ, who made Himself a donation to our world. Nothing that we can possibly do should be left undone. There is to be neatness and order, and everything possible is to be done to show thoroughness in every line. But when it comes to paying twenty-five dollars a week, and giving a large percentage on the surgical work done, light was given me in Australia that this could never be, because our record is at stake. The matter was presented to me that many sanitariums would have to be established in Southern California; for there would be a great inflowing of the people there. Many would seek that climate.

We must stand in the counsel of God, every one of us prepared to follow the example of Jesus Christ. We cannot consent to pay extravagant wages. God requires of His under-physicians a compliance with the invitation, “Take my yoke upon you, and learn of me; [201]

for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” ([Matthew 11:29, 30](#)).—[Letter 309, 1905](#).

“Do Not Exact a High Salary”

I would be very pleased to see and converse with you. I have an intense desire that you shall copy the pattern given in the Word of God. . . .

Dr. W, I entreat of you that you do not exact a high salary. If you do this, others will follow your example; and if this is allowed, we shall soon find that the sanitarium income will all be absorbed for the payment of salaries, and that there will be none to carry on the missionary work to be done in foreign countries.

I write you this because I understand that whereof I am speaking. The Lord is testing His people. My husband and I have passed over this ground, and because we did not ask a high wage, but were willing to work in self-denial and self-sacrifice, the Lord blessed us with His rich grace. If you will pursue a course of self-denial, you will be an example to others that will be a blessing to the work. In your work in _____, the most effective sermon you preached was when you lived the principles of the truth in your own family and revealed your earnest devotion to the work. I know what I am talking about when I say this.

There should be more equality between the wage of the minister and the physician than there has been. Our ministers are expected to set an example of liberality to the church members, and their salary should be such that they can make many donations.—[Letter 372, 1907](#).

Extravagance and Influence

[202] Among our ministers, physicians, teachers, and canvassers, there is need of an entire surrender of the mind, the heart, and the soul to God. . . . Neither dress, expensive homes, nor stylish living gives character to the work. But a meek and quiet spirit is in the sight of God of great value. Religion does not make a man coarse and rough. The true believer, realizing his own weakness, will guard himself at

every point, and place his whole confidence in God. True Christian godliness cannot be forced; it is the outflowing of an honest heart....

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

An Important Interview Regarding Physicians' Wages

[On the morning of December 4, 1913, the leading brethren of the Pacific Union Conference conferred with Mrs. E. G. White at her Elmshaven home in regard to the remuneration of our sanitarium physicians. A stenographic report of the interview was made and the ribbon copy bears a handwritten note of endorsement by Mrs. White in these words: "This is correctly presented, and I repeat this for the benefit of others. May the Lord help us and teach and guide us at every step in our difficulties." Essential portions of the report of this interview follow.—Compilers.]

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

After introductions and greetings, Elder W. C. White said in part:

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

Today we must enter into consideration of sanitarium problems, particularly the question of the wages we should pay to physicians and surgeons. We have in our _____ Sanitarium a God-fearing physician who has won the confidence of all his associates—a man whom God has blessed greatly in his ministry to the sick. He wants to remain, and everybody wants him to remain; and he feels that it would be right for him to remain if his brethren could grant him a

wage about twice as large as that paid to our average workers. He loves to give freely, and he wishes to have funds with which to live and to use for this purpose. We are much perplexed, and we would be glad to know if you have any light on this matter.

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

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

But, on the other hand, in considering this matter, we must remember that other institutions are influenced by our action. We see a poor struggling sanitarium situated in a beautiful place, in a position to do a large business, and with every prospect of making money if only they can have a brilliant physician; and they can get

a good physician if they are encouraged to pay only three or five hundred dollars more than the wage scale recommended. They say, "If you will only let us pay a few hundred dollars more than you have advised, we can gain five thousand dollars to cover this small additional expense for wages." And thus it seems—when we look at it from a business point of view.

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

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

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

I have been very clear in counseling my brethren not to demand large wages, for this is not the impelling motive that leads us to spend our energies in the work of soulsaving.

We are not to let the wage question stand in the way of our responding to the call of duty, wherever our service may be required. The Lord can bring matters around so that a blessing will attach to our labors far exceeding any compensation we may or may not receive; and He will give to His servants words to speak that are of the highest consequence to perishing souls.

The people are hungering and thirsting for help from Heaven. I have tried to put in practice these principles of self-sacrifice, and I know whereof I speak when I say that the blessing of God will rest upon you when you make the call of duty first. I am glad for this privilege of testifying before you this morning that the Lord has turned matters, over and over again, in such a way as to give us more than we could possibly ask for.

The Lord will prove His servants; and if they prove true to Him, and leave their cases with Him, He will help them in every time of need.

[206] We are not laborers together for God for the wages we may receive in His service. True, brethren, you must have wages with which to support your families; but if you should begin to stipulate as to just how much you shall receive, you may prove a stumbling block to someone else who does not have the disposition, perhaps, that you have to be liberal; and the result will be confusion. Others will think that all are not dealt with on an equality. You will soon find that the cause of God will become cramped; and this result you do not desire to see. You wish to see the cause of God placed on vantage ground. By your example, as well as by your words, the people are to have a living assurance that the truth received into the heart begets the spirit of self-denial. And as you go forward in this spirit, there are many that will follow.

The Lord desires His children to act in that self-denying, self-sacrificing way that will bring to us the satisfaction of having performed our duty well because it was duty. The only-begotten Son of God gave Himself to an ignominious death on the cross, and should we complain at the sacrifices we are called upon to make?

During my wakeful hours through the night season, I have been pleading with the Lord to guard our brethren against the tendency to promise to go here or there on the stipulation that they are to have a little higher wage. If they go in a spirit of self-sacrifice, trusting in Him, the Lord will grant sustaining power to mind and character, and success will be the result.

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

If someone proposes something that is not in accordance with self-sacrificing principles on which our work is based, let us remember that one stroke of God's hand can sweep away all seeming benefit because it was not to His name's glory.—[Manuscript 12, 1913](#).

Meeting an Emergency

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If, when cramped for means, you let your competent workers go, to set up business for themselves, you will in a short time wish you had them back. The question of finance can be managed nicely, if all the workers will be willing when there is a pressure for means, to accept less wages. This was the principle the Lord revealed to me to be brought into our publishing institutions. There will be plenty to do, and your work will need these very men. Should we not all be willing to restrict our wants at a time when money is so scarce?

My husband and I worked on this principle. We said, "The publishing house is the Lord's institution, and we will economize, reducing our expenses as far as possible." The Lord requires self-sacrifice of all His servants to advance His work and make it a success. Let every worker now do his best to sustain and guard our publishing institution in ----- . Do you not think that the Lord will be pleased to see this spirit control in all our institutions? We are to bring principle into the work. Jesus said, "If any man will come after

me, let him deny himself, and take up his cross daily, and follow me” ([Luke 9:23](#)). Are we ready to follow Christ?—[Letter 25, 1896](#).

Our institutions are to be entirely under the supervision of God. They were established in sacrifice, and only in sacrifice can their work be successfully carried forward.—[Letter 129, 1903](#).

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.—[The Review and Herald, December 13, 1892](#).

Chapter 22—Financial Assistance in Worker Qualification

[208]

Help Promising Young Men

It should be made a part of gospel labor to help forward promising young men who give evidence that the love of truth and righteousness has a constraining influence upon them, leading them to dedicate themselves to the work of God, as medical missionaries, as canvassers, as evangelists. Let a fund be established to carry this work forward. Then let those who have received help go forth to minister to the sick and suffering. This work will surely open the way for the balm of Gilead to be applied to sin-sick souls.—[Manuscript 35, 1901](#).

Assistance Given Our First Medical Students

My husband and myself united in taking three promising young men from their humble labors, and placing in the hands of each one thousand dollars to obtain an education in medical lines. This had been the selection that the Lord put into the mind of my husband. The Lord had given light and preference to these three youth, and they were to give themselves to the work of physicians.—[Letter 322, 1905](#).

Qualifying Executives and Evangelists

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There must be a reaching higher, not seeking to excel in the outlay of large buildings and in display, but in the powers, the capabilities, the capacity that they may know how to manage these large interests. Provisions should be made, means invested; a fund secured to educate men and women of other nations and in our own country to be fitted to reach the higher classes. We have too little working talent in the different branches of the cause.—[Letter 44, 1887](#).

Loans Better Than Gifts

All these things are to be done, as you propose, to help students to obtain an education, but I ask you, “Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions?” When you see a young man or a young woman who is a promising subject, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is returned, it can be used to educate others. But this money is not to be taken from the tithe, but from a separate fund secured for that purpose. This would exert a healthy uprightness and charity and patriotism among our people. There must be thoughtful consideration and a skillful adjustment of the work in the cause of God in all its departments. But let there be no meager, stingy plans, in using the consecrated portion for the sustaining of the ministry; for then the treasury would soon be empty.—[Letter 40, 1897](#).

Chapter 23—Counsel to One Who for Financial Reasons Was Planning to Leave the Work of God

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[On November 3, 1892, a publishing house manager wrote to Mrs. E. G. White to inform her that he had decided to leave the institution for employment outside the denominational work because of personal financial embarrassment. He had not managed to live within his income, had become indebted to the institution to the total amount of \$1,244 during a period of eight years. In the meantime he had accumulated in like manner a debt at the sanitarium. Both institutions were kindly requesting him to settle these accounts. He felt that under the circumstances he would be justified in leaving denominational work for outside employment paying higher wages, with the hope of paying his debts and with the prospect of never returning to labor in the cause of God. The following letter is Mrs. White's reply.—Compilers.]

My brother, in your letter you speak of leaving the Review office. I am sorry that you can be willing to separate from the work for the reasons you mention. They reveal that you have a much deeper experience to gain than you now have. Your faith is very weak. Other families, much larger than yours, sustain themselves without one word of complaint, on half the wages you have. We have been over the ground, and I know what I am talking about. It is evident that whether you remain in the Review office or separate from it you have lessons to learn that will be of the highest interest to you. I do not feel at liberty to urge you to remain; for unless you drink deeper of the Fountain of living waters, your service will not be acceptable to God.

I do not know who would occupy the position that would be left vacant if you should leave, but if the work that the Lord designs and longs to do is done for the church in Battle Creek, I am sure He will help them in any crisis. He wants no forced service. Unless His words find entrance to the soul, and bring the entire man into subjection to Christ, the human agent will, when tempted and tried,

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choose to follow his own inclination rather than the ways of the Lord. I had hoped that the truth which has been shining in clear, distinct beams of light since the Minneapolis meeting, would flood your soul. But from the letters you have written, I know that you are not walking in the light....

Whatever position a man may fill in connection with the office of publication, he is not to be paid an exorbitant sum, for God does not work in this way. You lacked spiritual eyesight, and you needed the heavenly anointing, that you might see that the work of God was founded in a sacrifice, and only by a sacrifice can it be carried forward....

There have been those connected with the publishing house who know not and do not wish to know by experience what it cost their predecessors to build up the work. When these later workers accepted a part in it, they did not enter into a partnership with God. They do not recognize the principles and conditions that must govern the human agent in cooperation with the divine. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No man who is not a partaker of this self-sacrificing love is prepared to labor for God. Many are blundering along, clinging to their burden of selfishness, as if it were a precious treasure, keeping diligently their own way. When they knock at the gate of heaven, saying, "Lord, Lord, open unto us," many a man will hear the words, "No one enters here but those who can receive the heavenly benediction, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.' But thou hast faithfully served thyself, worked for thine own selfish interest, been good to thyself. Thou hast not laid up a treasure in heaven."

We are not safe for one moment in cherishing indifference and carelessness in regard to our soul's salvation. Many will have to arouse and change their course of action if they are saved. The perils of the last days are upon us. Connection with divine influence through a strong, living, working faith, can alone make us to be laborers together with God. Those who would shun the self-denying, self-sacrificing part of religion, will never be partakers with Christ

Counsel to One Who for Financial Reasons Was Planning to Leave the Work of
in His glory. There must be ^{God} prayerful study and determined effort ²⁰³
on the part of all who shall win the crown of life.

Let none feel that they can claim any merits because of their advantages of birth or position or education. How did they obtain those advantages? Only through Christ. God calls upon all who would have everlasting life to copy the Pattern. Truth and righteousness are the first principles of the gospel, and the only principles that Christ will recognize in any human agent. There must be heartfelt surrender of our will to God; we must renounce all our own supposed merits, and look to the cross of Calvary. This surrender to God involves effort on the part of the human agent to cooperate with the divine agencies; the branch must abide in the vine....

Many, oh, so many, among believers have scarcely food enough to eat, yet in their deep poverty they bring their tithes and offerings to the Lord's treasury. Many who know what it is to sustain the cause of God in hard and trying circumstances have invested means in the publishing house. They have willingly endured hardship and privation, and have watched and prayed for the success of the cause. Their gifts and sacrifices express the fervent gratitude and praise of their hearts to Him who has called them out of darkness into His marvelous light. No more fragrant influence can ascend to heaven. Their prayers and their alms come up as a memorial before God.

But the work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department, will be felt throughout the entire field. If a portion of the workers receive so large wages, there are others, in different branches of the work, that will call for higher wages, and the spirit of self-sacrifice will become extinct at the great heart of the work. Other institutions will catch the same spirit, and the Lord's favor will be removed from them, for He can never sanction selfishness. Thus our aggressive work would come to an end. It is possible to carry it forward only by continual sacrifice. From all parts of the world the calls are coming in for men and means to carry forward the work. Shall we be compelled to say, "You must wait; we have no money in the treasury"?

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Brother X knows the earlier history of the work in the office; he knows the testimonies which God has sent to him and others in regard to self-denial and sacrifice. He is not ignorant of the many opening fields where the standard of truth is to be lifted, and where means are needed to establish the work. If he had the spirit of Christ, he would reveal the mind of Christ.

Deserters from the Army of the Lord

[214] In severing his connection with the work of God in the office, Brother X has done just what I had feared he would do. Had he denied self, standing at his post in obedience to the will of God and because this is the work of God, putting his whole heart into the work and bearing its responsibilities and burdens as others have borne them before him, even though he should not gain as much financially as in business for himself—had he done this, he would have made it manifest that he was not a timeserver. But how great was his interest for the office, if he could step out when he pleased, when it appeared to be for his interest to do so? Ought the soldiers in Christ's ranks to act in this way? Should soldiers in the army of the nation do this, they would be treated as deserters, and how does the heavenly universe look upon such soldiers in Christ's army? No one who engages in the work of God with an appreciation of its sacredness, could turn from the work to secure any worldly advantages whatsoever.

Brother Y, God has been very merciful to you and Brother X. Life, that has been so precarious with you both, He has graciously spared. Days, months, and years have been granted, bringing you opportunities to develop character. God has placed you in connection with His work, that you might become imbued with the spirit of Christ. Every day, every hour, comes to you as a blood-bought privilege, that you may not only work out your own salvation, but may be an agent in bringing souls to Christ, building up His kingdom, and making manifest the glory of God. God calls for heart and devotion to the work. Those who are indeed laborers together with God, will carry the burden of the work, and like the minister whom He shall send, they will feel, "Woe is me if I fail to stand faithful and true to my position of trust."

—My brother, if you have no more heart interest in the work than is indicated by the fact that you can drop it so easily, I have nothing to say, no plea to make for you to remain in the office, or for Brother X to return to it. You both reveal that you are not men that can be depended upon. And an example that would be given in offering you additional inducements to remain would not be pleasing to God.

I would not for one moment present to you or any other man a bribe of dollars and cents to hold you in connection with the work, whatever inconvenience it might suffer for a time because of your withdrawal from it. Christ stands at the helm. If His Spirit does not make you willing to be anything or do anything for the truth's sake, then you can learn that lesson only by passing through trial. God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although He was rich, yet for our sakes He became poor, that we through His poverty might come in possession of eternal riches. All that we possess of ability and intellect is only that which the Lord has lent us in trust to use for Him. It is our privilege to be partakers with Christ in His sacrifice if we will.

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The men of experience and piety who led out in this work, who denied self and did not hesitate to sacrifice anything for its success, are now sleeping in the grave. They were God's appointed channels through which the principles of spiritual life were communicated to the church. They had an experience of the highest value. They could not be bought or sold. Their purity and devotion and self-sacrifice, their living connection with God, were blessed to the upbuilding of the work. Our institutions were characterized by the spirit of self-sacrifice.

But in some respects the work has deteriorated. While it has grown in extent and facilities, it has waned in piety. In the days when we were struggling with poverty, those who saw how wondrously God wrought for the upbuilding of the cause, felt that no greater honor could be bestowed upon them than to be bound up with the interests of the work by sacred links which connected them with God. Would they lay down the burden and make terms with the Lord from a money standpoint? No, no. Should every timeserver forsake his post of duty, they would never desert the work. They would say, "If the Lord placed me here, He desires me to be a faithful steward, learning of Him day by day how to perform the work acceptably. I

will stand at my post until God shall release me. I will know what it means to be a practical, wholehearted Christian. I expect my reward by and by.”

[216] The believers who in the early history of the cause sacrificed for the upbuilding of the work were imbued with the same spirit. They felt that God demanded of all connected with His cause an unreserved consecration of soul, body, and spirit, of all their services and capabilities, to make the work a success. The testimonies came to them, claiming for God all their energies in cooperation with the divine agencies, and all the increased ability gained through the exercise of every faculty.

Blighting Effects of Selfishness and Covetousness

Those who can sever their connection with the Lord’s work for some worldly inducement, may think they have a degree of interest in the cause of God; but the selfishness and covetousness lurking in the human heart are most powerful passions, and the outcome of the conflict is not a mere conjecture. Unless the soul is daily living upon Christ’s flesh and drinking His blood, the godly element will be overcome by the satanic. Selfishness and covetousness will bear away the victory. A self-confident, independent spirit will never enter into the kingdom of God. It is only those who are partakers with Christ in His self-denial and sacrifice that will be partakers with Him in His glory.

Those who realize, even in a limited degree, what redemption means to them and to their fellow men, will walk by faith, and they will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they behold the widespread destitution in our world—multitudes suffering for food and clothing, and the moral destitution of thousands upon thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. The religion of Jesus Christ has gained wonderful victories over human selfishness. The self-denial, the self-sacrifice of Christ is ever before those who are co-workers with Him, and the will of man becomes submerged in the will of God

—God designs that all who are laborers together with Him should have a rich experience in His love and His power to save. Never should we say, “I have no experience,” for that God who gave Paul an experience will reveal Himself to every soul who will earnestly seek Him. What said God to Abraham? “I know him,” said the heart-searching God, “that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment” ([Genesis 18:19](#)). Abraham would cultivate home religion, and the fear of the Lord would lead to integrity of life. He who blesses the habitation of the righteous says, “I know him that he will command.” There is no betraying of sacred trusts, no hesitating between right and wrong. The Holy One has given rules for the guidance of all—the standard of character from which none can swerve and be guiltless. God’s will is to be diligently and conscientiously studied, and it must be made paramount in all the affairs of life. The laws which every human agent is to obey flow from the heart of infinite love. [217]

That same Holy Watcher who says, “I know Abraham,” knew Cornelius also, and sent His angel with a message to the man who had received and improved all the light God had given him. The angel said, “Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter.” Then the specific directions are given, “He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do” ([Acts 10:4-6](#)). Thus the angel of the Lord works to bring Cornelius in connection with the human agent through whom he might receive greater light. Study the whole chapter carefully and see the simplicity of the whole transaction. Then consider that the Lord knows every one of us by name, and just where we live, and the spirit we possess, and every act of our life. The ministering angels are passing through the churches, noting our faithfulness in our individual line of duty.

They take note also of our neglect of duty. Mark the case of Ananias and Sapphira. In pretending that they had consecrated their entire possession to God, they lied to the Holy Spirit, and as the result of their deception they lost not only the life that now is, but that which is to come. It is sad for anyone to handle sacred things, and yet bring into the service their own peculiar traits of character, making

[218] God to serve with their sins. God desires them, in their position of trust, to exemplify the mind of Christ, but the objectionable traits of character are interwoven with all their work, and the sacred cause of God is marred by their selfishness. The Lord knows whether those who carry the burden of responsibility are faithful stewards, maintaining strict integrity in every transaction, and placing this impress upon every phase of their work....

Your heart is sad and grieved, but no longer deceive yourself, or expect that men and women will value the light that God has given them from His own holiness, until they shall open their hearts to Jesus. “Lean on Me,” He says, “trust in Me: I will never fail you; I will be to you a present help in every time of need.”

I have been shown that all who now occupy important positions in the Review office will be tested. If they will make Christ their pattern, He will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ’s way; their characters will be molded after His similitude. If they fail to keep the way of the Lord, another spirit will control the mind and judgment, and they will devise plans without the Lord, and will take their own course, and leave the positions they have occupied. The light has been given them; If they depart from it, and follow their own course, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. The time has come when everything is to be shaken that can be shaken, that those things that cannot be shaken may remain.—[Letter 20a, 1893](#).

Section 6—Comfort and Encouragement

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Introduction

Ellen G. White, the messenger of the Lord, knew the meaning of suffering. Her childhood hopes were blighted by an accident, at the age of nine, which nearly cost her life. She passed through the experiences of motherhood four times. Twice she was bereaved of a son. For nearly half of her public life she was a widow. She knew the meaning of lingering illness. Her messages of encouragement to those who were in affliction, to those who faced death, and to the aged and the bereaved were tempered by her own experience.

No one can explain the mysteries of providence, but those who have trusted God in times of trial and suffering know that God is working out His plan. Mrs. White knew this and revealed it in her day-by-day journal for 1892 in which she jotted down, with diary terseness, her reaction to ten months of suffering in a strange land. Her disappointment in not being healed in response to prayer and anointing, and her unfaltering trust in God in life or death are here revealed.

The personal messages written by Mrs. White under varying circumstances, and presented here for the comfort of those who must suffer, will help to answer the questions, why, if God is a God of love, must His people suffer long illness? Why must they languish on beds of pain? Comfort and encouragement will come to the person who is passing through experiences of a character described in these pages. Whatever repetition occurs is merely for the purpose of bringing comfort in as many personal situations as possible.

White Trustees.

Chapter 24—Words to Those in Advanced Years

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The Afternoon Sun—Mellow and Productive

The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills. My brethren in the ministry, it is better, far better, to die of hard work in some home or foreign mission field, than to rust out with inaction. Be not dismayed at difficulties; be not content to settle down without studying and without making improvement. Search the Word of God diligently for subjects that will instruct the ignorant and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure house of His Word things new and old.

Your experience should not be ten, twenty, or thirty years old, but you should have a daily, living experience, that you may be able to give to each his portion of meat in due season. Look forward, not backward. Never be obliged to tug at your memory in order to relate some past experience. What does that amount to today to you or to others? While you treasure all that is good in your past experience, you want a brighter, fresher experience as you pass along. Do not boast of what you have done in the past, but show what you can do now. Let your works and not your words praise you. Prove the promise of God that “those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him” ([Psalm 92:13-15](#)). Keep your heart and mind young by continuous exercise.—[The Review and Herald, April 6, 1886](#).

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No Excuse for Relaxing Self-Discipline

I have heard those who have been in the faith for years, say that they used to be able to endure trial and difficulty, but since the

infirmities of age began to press upon them, they had been greatly distressed when brought under discipline. What does this mean? Does it mean that Jesus has ceased to be your Saviour? Does it mean that when you are old and gray-headed, you are privileged to display unholy passion? Think of this. You should use your reasoning powers in this matter, as you do in temporal things. You should deny self, and make your service to God the first business of your life. You must not permit anything to disturb your peace. There is no need of it; there must be a constant growth, a constant progress in the divine life.

[223] Christ is the ladder that Jacob saw, whose base rests upon the earth, and whose topmost round reaches into the highest heaven; and round after round, you must mount this ladder until you reach the everlasting kingdom. There is no excuse for becoming more like Satan, more like human nature. God has set before us the height of the Christian's privilege, and it is "to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" ([Ephesians 3:16-19](#)).—[The Review and Herald, October 1, 1889](#).

To Rise Up and Call Them Blessed

At half past two o'clock P.M. I spoke to a full house [at Adams Center, N.Y.]... We were gratified to meet the aged servants of God on this occasion. We have been acquainted from the rise of the third angel's message with Elder [Frederick] Wheeler, who is now nearing eighty years. We have been acquainted with Elders [H. H.] Wilcox and [Chas. O.] Taylor for the last forty years. Age is telling on these old standard-bearers, as well as upon me. If we are faithful to the end the Lord will give us a crown of life that fadeth not away.

The aged standard-bearers are far from being useless and laid aside. They have a part to act in the work similar to that of John. They can say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the

life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:1-7).

This was the spirit and life of the message that John bore to all in his old age, when he was nearly one hundred years old. The standard-bearers are holding fast their banners. They are not loosening their hands on the banner of truth until they lay off the armor. One by one the old warriors’ voices become silent. Their place is vacant. We see them no more, but they being dead yet speak, for their works do follow them. Let us treat very tenderly the few aged pilgrims remaining, esteeming them highly for their works’ sake. As their powers are becoming worn and enfeebled, what they do say is of value. As precious testimony let their words be treasured. Let not the young men and the new workers discard or in any respect show indifference to the men of hoary hairs, but let them rise up and call them blessed. They should consider that they have themselves entered into these men’s labors. We wish that there was much more of the love of Christ in the hearts of our believers for those who were first in the proclamation of the message.—[Manuscript 33, 1890](#).

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Counsel to Those Who Have Grown Gray in Service

A Caution to Elder S. N. Haskell

While you are anxious to do all that you possibly can, remember, Elder Haskell, that it is only by the great mercy and grace of God that you have been spared these many years to bear your testimony. Do not take upon yourself loads that others who are younger can carry.

It is your duty to be careful in your habits of life. You are to be wise in the use of your physical, mental, and spiritual strength. We who have passed through so many and such varied experiences are to do all that it is possible for us to do to preserve our powers, that we may labor for the Lord as long as He permits us to stand in our lot to help to advance His work.

[225] The cause needs the help of the old hands, the aged workers, who have had many years' experience in the cause of God; who have seen many going into fanaticism, cherishing the delusion of false theories, and resisting all the efforts made to let the true light shine forth in the darkness to reveal the superstitions that were coming in to confuse judgment, and to make of none effect the message of truth that in these last days must be given in its purity to the remnant people of God.

Many of the tried servants of God have fallen asleep in Jesus. We greatly appreciate the help of those who are left alive to this day. We value their testimony. Read the first chapter of First John, and then praise the Lord that notwithstanding your many infirmities you can still bear witness for Him....

Elders Smith and Loughborough

We can easily count the first burden bearers now alive [1902]. Elder [Uriah] Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the *Review and Herald* at the head of the list of editors; for thus it should be. Those who began the work, who fought bravely when the battle went so hard, must not lose their hold now. They are to be honored by those who entered the work after the hardest privation had been borne.

I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the *Review*—so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the *Review* as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed

second, I felt hurt. When it was again placed first, I wept, and said, “Thank God.” May it always be there, as God designs it shall be, while Elder Smith’s right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation.

I am thankful that Elder [J. N.] Loughborough can still use his abilities and his gifts in God’s work. He has stood faithful amid storm and trial. With Elder Smith, my husband, Brother Butler, who joined us at a later period, and yourself [S. N. Haskell], he can say, [226] “That which was from the beginning, ... that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 John 1:1-3).

Elder Butler a Most Valuable Laborer

It is with feelings of satisfaction and of gratitude to God that we see Elder [G. I.] Butler again in active service. His gray hairs testify that he understands what trials are. We welcome him into our ranks once more, and regard him as one of our most valuable laborers.

May the Lord help the brethren who have borne their testimony in the early days of the message, to be wise in regard to the preservation of their physical, mental, and spiritual powers. I have been instructed by the Lord to say that He has endowed you with the power of reason, and He desires you to understand the laws that affect the health of the being, and to resolve to obey them. These laws are God’s laws. He desires every pioneer worker to stand in his lot and place, that he may do his part in saving the people from being swept downward to destruction by the mighty current of evil—of physical, mental, and spiritual declension. My brethren, He desires you to keep your armor on to the very close of the conflict. Do not be imprudent; do not overwork. Take periods of rest.

The church militant is not the church triumphant. The Lord desires His tried servants, as long as they live, to advocate temperance reform. Unfurl the temperance banner. Teach the people to practice strict temperance in all things, and to be champions in favor of obedience to physical laws. Stand firmly for God’s truth. Exalt before the people the banner bearing the inscription, “Here is the

patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” ([Revelation 14:12](#))....

To Respect and Honor the Pioneers

[227] A few of the old standard-bearers are still living. I am intensely desirous that our brethren and sisters shall respect and honor these pioneers. We present them before you as men who know what trials are. I am instructed to say, Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne trials and hardships and many privations. These men have grown gray in service. Not long hence they will receive their reward....

The Lord desires His servants who have grown gray in the advocacy of truth to stand faithful and true, bearing their testimony in favor of the law.

God’s tried servants must not be put in hard places. Those who served their Master when the work went hard, those who endured poverty and remained faithful in the love of the truth when our numbers were small, are ever to be honored and respected. Let those who have come into the truth in later years take heed to these words. God desires all to heed this caution.—[Letter 47, 1902](#).

Aged Workers to Be Teachers and Counselors

God calls upon His aged servants to act as counselors, to teach the young men what to do in cases of emergency. Aged workers are to bear, as did John, a living testimony of real experience. And when these faithful workers are laid away to rest, with the words, “Blessed are the dead which die in the Lord” ([Revelation 14:13](#)), there should be found in our schools men and women who can take the standard and raise it in new places.

While the aged standard-bearers are in the field, let those who have been benefited by their labors care for and respect them. Do not load them down with burdens. Appreciate their advice, their words of counsel. Treat them as fathers and mothers who have borne the burden of the work. The workers who have in the past anticipated the needs of the cause do a noble work when, in the place of carrying all

the burdens themselves, they lay them upon the shoulders of younger men and women, and educate them as Elijah educated Elisha.

David offered to God a tribute of gratitude for the divine teaching and guidance he had received. “O God, thou hast taught me from my youth” ([Psalm 71:17](#)), he declared. Those who in the history of the message have borne the burden and heat of the day, are to remember that the same Lord who taught them from their youth, inviting them, “Take my yoke upon you, and learn of me” ([Matthew 11:29](#)), and giving them the light of truth, is just as willing to teach young men and women today as He was to teach them.

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Relieved of Taxing Burdens

It is wisdom for those who have borne heavy loads to come apart and rest awhile. These faithful workers should be relieved of every taxing burden. The work they can do as educators should be appreciated. The Lord Himself will cooperate with them in their efforts to teach others. They should leave the wrestling to those who are younger; the future work must be done by strong young men. The work is under the control of the Author and Finisher of our faith. He can and will give fitness to men of opportunity. He will raise up those who can fight His battles. He never leaves His work to chance. This work is a great and solemn one, and it is to go forward.

It is not God’s will that the fathers in His cause should use up their remaining vitality in bearing heavy loads. Let the young men shoulder every responsibility they can, and fight manfully the good fight of faith. The Lord knows better whom to select to do His work than do the wisest men, however interested they may be. It is God who implants His Spirit in the hearts of young men, leading them to fight for Him against great odds. Thus He inspired Paul of Tarsus, who fought with all his entrusted capabilities for Heaven’s revealed truth, against apostates who ought to have upheld him. God’s servants will have today to meet the same difficulties that Paul met. This experience some have had who are now raising the banner of truth. It is such men who can stand in defense of the truth. If they continue to be learners, God can use them to vindicate His law.

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Young Men to Unite With Experienced Workers

Let not the aged workers think that they must carry all the responsibilities, all the loads. New fields of labor are constantly opening before us. Let the young men unite with experienced laborers who understand the Scriptures, who have long been doers of the Word, who have brought the truth into the practical life, relying upon Christ day by day, who seek the Lord as Daniel did. Three times a day Daniel offered his petitions to God. He knew that One mighty in counsel was the source of wisdom and power. The truth as it is in Jesus—the sword of the Spirit, which cuts both ways—was his weapon of warfare.

In word, in spirit, in principle, the men who have made God their trust are an example to the youth connected with them. These faithful servants of God are to link up with young men, drawing them with the cords of love because they are themselves drawn to them by the cords of Christ's love.—[The Review and Herald, March 20, 1900.](#)

Growing Old but Continuing to Testify

Dear Brother [G. I.] 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 stage of the earth's history. Our past experience has not lost one jot of its force. I thank the Lord for every jot and tittle of the Sacred Word. I would not draw back from the hard parts of our experience.

You must not work beyond your strength. I suppose that in the future our experience will be varied; but I think that you and I in growing old in the service of Christ, in doing His will, are obtaining an experience of the highest value and most intense interest.

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The judgments of the Lord are in the land. We must work with wholehearted fidelity, putting the whole being into what we do to help others move forward and upward. Let us press the battle to the gates. Let us be ever ready to speak words of encouragement to the halting and the weary. We can walk safely only as we walk with

Christ. Let nothing dampen your courage. Help those with whom you come in contact to work with fidelity.

I hope that in the future I may meet you at some of our gatherings. You and I are among the oldest of those living who have long kept the faith. If we should not live to see our Lord's appearing, yet, having done our appointed work, we shall lay off our armor with sanctified dignity. Let us do our best, and let us do it in faith and hope. My heart is filled with gratitude to the Lord for sparing my life for so long. My right hand can still trace subjects of Bible truth without trembling. Tell all that Sister White's hand still traces words of instruction for the people. I am completing another book on Old Testament history. [Reference here is to *Prophets and Kings*.]

May the Lord bless you and keep you in hope and courage.—[Letter 130, 1910](#).

Less Constant Taxing Labor

Dear Brother [S. N.] Haskell,

I urge you not to work above that which you are able to do. You should have less constant, taxing labor, that you may be able to keep yourself in a rested condition. You should take a sleep in the daytime. You can then think more readily, and your thoughts will be more clear and your words more convincing. And be sure to bring your whole being into connection with God. Accept the Holy Spirit for your spiritual illumination, and under its guidance follow on to know the Lord. Go forth where the Lord directs, doing what He commands. Wait on the Lord, and He will renew your strength.

But it is not required of you or of me to be on a continual strain. We should surrender continually what He requires of us, and He will show us His covenant. "The secret of the Lord is with them that fear him" ([Psalm 25:14](#)). We shall be instructed more deeply in the mystery of God the Father and of Jesus Christ. We shall have visions of the King in His beauty, and before us will be opened the rest that remaineth for the people of God. We will soon enter the city whose builder and maker is God—the city we have long talked of.—[Letter 78, 1906](#).

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Trust God—Lean Upon Him

Dear Sister [S. N.] Haskell,

Now when you can no longer be active, and infirmities press upon you, all that God requires of you is to trust Him. Commit the keeping of your soul to Him as unto a faithful Creator. His mercies are sure, His covenant is everlasting. Happy is the man whose hope is in the Lord his God, who keepeth truth forever. Let your mind grasp the promises and hold to them. If you cannot call to mind readily the rich assurance contained in the precious promises, listen to them from the lips of another. What fullness, what love and assurance are found in these words from the lips of God Himself, proclaiming His love, His pity and interest in the children of His care:

“The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” ([Exodus 34:6, 7](#)).

The Lord is full of compassion for His suffering ones. What sins are too great for His pardon? He is merciful, and as such is infinitely more ready and more pleased to pardon than to condemn. He is gracious, not looking for wrong in us; He knoweth our frame; He remembereth that we are but dust. In His boundless compassion and mercy He heals all our backslidings, loving us freely while we are yet sinners, withdrawing not His light, but shining on us for Christ’s sake.

[232] Will you, my sister, always trust in Jesus, who is your righteousness? The love of God is shed abroad in your heart by the Holy Ghost, which is graciously given unto you. You are one with Christ. He will give you grace to be patient, He will give you grace to be trustful, He will give you grace to overcome restlessness, He will warm your heart with His own sweet Spirit, He will revive your soul in its weakness. Only a few days more to be as pilgrims and strangers in this world, seeking for a better country, even an heavenly. Our home is in heaven. Then stay your soul in confidence upon God. Roll all your burdens upon Him.

Oh, how many times has your heart been touched with the beauty of the Saviour’s countenance, charmed with the loveliness of His character, and subdued with the thought of His suffering. Now He

wants you to lean your whole weight upon Him. I will give you a chapter to comfort you at all times. “And in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation” ([Isaiah 12:1-3](#)).—[Letter 14b, 1891](#).

Chapter 25—Fortitude in Affliction

Why This Affliction

[Appeared in *Notebook Leaflets*, Christian Experience, No. 9.]

[Late in 1891, Ellen G. White, in response to a request from the General Conference, journeyed to Australia to assist in strengthening the newly established work there. The sojourn extended to nine years. Soon after her arrival she was overtaken by an extended and painful illness. The following items record her fortitude in this affliction. Take note of the lessons she learned from this experience.—Compilers.]

Every mail has taken from one to two hundred pages from my hand, and most of it has been written either as I am now propped up on the bed by pillows, half lying or half sitting, or bolstered up sitting in an uncomfortable chair.

It is very painful to my hip and to the lower part of my spine to sit up. If such easy chairs were to be found in this country [Australia] as you have at the sanitarium, one would be readily purchased by me, if it cost thirty dollars. . . . It is with great weariness that I can sit erect and hold up my head. I must rest it against the back of the chair on the pillows, half reclining. This is my condition just now.

But I am not at all discouraged. I feel that I am sustained daily. In the long weary hours of the night, when sleep has been out of the question, I have devoted much time to prayer; and when every nerve seemed to be shrieking with pain, when if I considered myself, it seemed I should go frantic, the peace of Christ has come into my heart in such measure that I have been filled with gratitude and thanksgiving. I know that Jesus loves me, and I love Jesus. Some nights I have slept three hours, a few nights four hours, and much of the time only two, and yet in these long Australian nights, in the darkness, all seems light about me, and I enjoy sweet communion with God.

When I first found myself in a state of helplessness I deeply regretted having crossed the broad waters. Why was I not in America? Why at such expense was I in this country? Time and again I could have buried my face in the bed quilts and had a good cry. But I did not long indulge in the luxury of tears.

I said to myself, “Ellen G. White, what do you mean? Have you not come to Australia because you felt that it was your duty to go where the conference judged it best for you to go? Has this not been your practice?”

I said, “Yes.”

“Then why do you feel almost forsaken and discouraged? Is not this the enemy’s work?”

I said, “I believe it is.”

I dried my tears as quickly as possible and said, “It is enough; I will not look on the dark side any more. Live or die, I commit the keeping of my soul to Him who died for me.”

I then believed that the Lord would do all things well, and during this eight months of helplessness, I have not had any despondency or doubt. I now look at this matter as a part of the Lord’s great plan, for the good of His people here in this country, and for those in America, and for my good. I cannot explain why or how, but I believe it. And I am happy in my affliction. I can trust my heavenly Father. I will not doubt His love. I have an ever-watchful guardian day and night, and I will praise the Lord, for His praise is upon my lips because it comes from a heart full of gratitude—[Letter 18a, 1892](#).

Meditations Through Days of Affliction

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Prayer and Anointing—but Not Instantly Healed

May 21, 1892—The trying, almost sleepless night is ended. Yesterday afternoon Elder [A. G.] Daniells and his wife, Elder [G. C.] Tenney and his wife, and Brethren Stockton and Smith came to our house at my request to pray that the Lord would heal me. We had a most earnest season of prayer, and we were all much blessed. I was relieved, but not restored. I have now done all that I can to follow the Bible directions, and I shall wait for the Lord to work,

believing that in His own good time He will heal me. My faith takes hold of the promise, “Ask, and ye shall receive” ([John 16:24](#)).

I believe that the Lord heard our prayers. I hoped that my captivity might be turned immediately, and to my finite judgment it seemed that thus God would be glorified. I was much blessed during our season of prayer, and I shall hold fast to the assurance then given me: “I am your Redeemer; I will heal you.”—[Manuscript 19, 1892](#).

“I Shall Not Lose Self-control”

June 23, 1892—Another night has passed. I slept only three hours. I was not in so much pain as usual, but was restless and nervous. After lying awake for some time, trying to sleep, I gave up the effort, and directed my whole attention to seeking the Lord. How precious to me was the promise, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” ([Matthew 7:7](#)). I prayed most earnestly to the Lord for comfort and peace, which the Lord Jesus alone can give. I want the blessing of the Lord, so that, while suffering pain, I shall not lose self-control. I dare not trust in self for one moment.

The instant that Peter withdrew his eyes from Christ, that instant he began to sink. When he realized his peril, and lifted his eyes and voice to Jesus, crying, Save, Lord, or I perish, the hand ever ready to save the perishing took hold of him, and he was saved....

[236] In my home I must daily seek peace and pursue it.... And although the body is suffering, and the nervous system enfeebled, we must not think that we are at liberty to speak fretfully or to think that we are not receiving all the attention we should have. When we give way to impatience, we drive the Spirit of God out of the heart, and give place to the attributes of Satan.

When we frame excuses for selfishness, for evil thinking and evil speaking, we are educating the soul in evil, and if we continue to do this, it will become a habit to yield to temptation. We are then on Satan’s ground, overcome, weak, and without courage.

If we trust in ourselves, we shall certainly fall. Christ says, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me” ([John 15:4](#)).

What is the fruit that we are to bear? “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” ([Galatians 5:22, 23](#)).

As I meditated on these things, I felt more and more deeply the sin of neglecting to keep the soul in the love of God. The Lord does nothing without our cooperation. When Christ prayed, Father, keep them in Thy name, He did not mean that we should neglect to keep ourselves in the love and faith of God. Alive unto God, through a living union with Christ, we trust in the promises, constantly gaining greater strength by beholding Jesus. What can change the heart or shake the confidence of the one who by beholding the Saviour is changed into His likeness? Shall such a one be on the watch for slights? Shall his imagination center on self? Shall he allow little things to destroy his peace of mind? He in whose heart Christ abides is willing to be pleased. He thinks no evil, and is content with the assurance that Jesus knows and values aright every soul for whom He died. God says, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir” ([Isaiah 13:12](#)). Let this satisfy the longing of the soul, and make us careful and guarded, very ready to forgive others because God has forgiven us.

The happiness of life is made up of little things. It is in the power of everyone to practice true Christlike courtesy. It is not the possession of splendid talents that will help us to overcome, but the conscientious performance of daily duties. The kind look, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others—these things are helps in the Christian life. If the love of Jesus fills the heart, this love will be manifested in the life. We shall not show a determination to have our own way, a stubborn, selfish unwillingness to be happy or pleased. The health of the body depends more upon heart healthfulness than many suppose.

One can imagine himself slighted, imagine that he is not in as high a position as he is capable of filling, and so make of himself a supposed martyr. He is unhappy, but who is to blame? One thing is certain—kindness and amiability of temper will do more to exalt him than any supposed smartness with the curse of an ungenial disposition.—[Manuscript 19, 1892](#).

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Jesus Knows Our Grievs and Pains

June 26, 1892—I am glad when the daylight comes, for the nights are long and wearisome. But when I cannot sleep, gratitude fills my heart as I think that One who never slumbers is watching over me for good. What a wonderful thought it is that Jesus knows all about the pains and griefs we bear. In all our afflictions He was afflicted. Some among our friends know nothing of human woe or physical pain. They are never sick, and therefore they cannot enter fully into the feelings of those who are sick. But Jesus is touched with the feeling of our infirmity. He is the great medical missionary. He has taken humanity upon Himself, and has placed Himself at the head of a new dispensation, in order that He may reconcile justice and compassion.—[Manuscript 19, 1892](#).

“Make Me a Healthy, Fruit-bearing Branch”

[238] **June 29, 1892**—My prayer on awaking is, Jesus, keep Thy child today. Take me under Thy guardianship. Make me a healthy, fruit-bearing branch of the living Vine. “Without me,” Christ says, “ye can do nothing” ([John 15:5](#)). In and through Christ we can do all things.

He who was the adored of angels, who had listened to the music of the heavenly choir, was ever touched, while upon this earth, with the sorrows of children, ever ready to listen to the story of their childish woe. He often dried their tears, cheering them with the tender sympathy of His words, which seemed to hush their sorrows and make them forget their grief. The emblem in the form of a dove that hovered over Jesus at His baptism represents His gentleness of character.—[Manuscript 19, 1892](#).

“Let No Unkind Words Be Spoken by Me”

June 30, 1892—Another night of great weariness is nearly passed. Although I continue to suffer much pain, I know that I am not forsaken by my Saviour. My prayer is, Help me, Jesus, that I may not dishonor Thee with my lips. Let no unkind words be spoken by me.—[Manuscript 19, 1892](#).

“I Will Not Complain”

July 6, 1892—I am so thankful that I can tell the Lord all my fears and perplexities. I feel that I am under the shield of His wings. An infidel once asked a God-fearing youth, “How great is the God you worship?” “So great,” was the reply, “that He fills immensity, and yet so small that He dwells in every sanctified heart.”

O precious Saviour, I long for Thy salvation. “As the hart panteth after the water brooks, so panteth my soul after Thee” ([Psalm 42:1](#)). I long for a clearer view of Jesus. I love to think of His spotless life, to meditate upon His lessons. How many times I repeat the words, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” ([Matthew 11:28](#)).

Much of the time my body is full of pain, but I will not by complaining become unworthy of the name of Christian. I am assured that this lesson of suffering will be to the glory of God, a means of warning others to avoid continuous labor under trying circumstances so unfavorable to health of the body.—[Manuscript 19, 1892](#).

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“The Lord Strengthens Me”

July 7, 1892—The Lord strengthens me by His grace to write important letters. The brethren frequently come to me for counsel. I feel a strong assurance that this tedious affliction is for the glory of the Lord. I will not murmur; for when I wake in the night, it seems that Jesus is looking upon me. The fifty-first chapter of Isaiah is exceedingly precious to me. He bears all our burdens. I read this chapter with assurance and hope.—[Manuscript 19, 1892](#).

No Thought of Beating a Retreat

July 10, 1892—I awoke Emily [Emily Campbell, Mrs. White’s traveling companion and secretary.] at five o’clock to build my fire and help me to dress. I thank the Lord that I had a better night’s rest than usual. My wakeful hours I employ in prayer and meditation. The question forces itself upon me, Why do I not receive the blessing of restoration to health? Shall I interpret these long months of sickness as evidences of the displeasure of God because I came to Australia? I answer decidedly, No, I dare not do this. At times

before leaving America I thought that the Lord did not require me to go to a country so far away, at my age and when I was prostrated by overwork. But I followed the voice of the [General] Conference, as I have ever tried to do at times when I had no clear light myself. I came to Australia, and found the believers here in a condition where they must have help. For weeks after reaching here I labored as earnestly as I have ever labored in my life. Words were given me to speak in regard to the necessity of personal piety....

[240] I am in Australia, and I believe that I am just where the Lord wants me to be. Because suffering is my portion, I have no thought of beating a retreat. The blessed assurance is given me that Jesus is mine and that I am His child. The darkness is dispelled by the bright beams of the Sun of Righteousness. Who can understand the pain I suffer but the One who is afflicted in all our afflictions? To whom can I speak but to Him who is touched with the feeling of our infirmities, and who knows how to succor those who are tempted?

When I pray earnestly for restoration, and it seems that the Lord does not answer, my spirit almost faints within me. Then it is that the dear Saviour makes me mindful of His presence. He says to me, Cannot you trust Him who has purchased you with His own blood? I have graven thee on the palms of My hands. Then my soul is nourished with the divine Presence. I am lifted out of myself, as it were, into the presence of God.—[Manuscript 19, 1892](#).

God Knows What Is Best

July 14, 1892—When the affliction under which I have been suffering for several months came upon me, I was surprised that it was not removed at once in answer to prayer. But the promise, “My grace is sufficient” ([2 Corinthians 12:9](#)), has been fulfilled in my case. There can be no doubt on my part. My hours of pain have been hours of prayer, for I have known to whom to take my sorrows. I have the privilege of reinforcing my feeble strength by laying hold upon infinite power. By day and night I stand on the solid rock of God’s promises.

My heart goes out to Jesus in loving trust. He knows what is best for me. My nights would be lonely did I not claim the promise,

“Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify Me” (Psalm 50:15).—Manuscript 19, 1892.

Learned Lessons from the Months of Suffering

I have been passing through great trial in pain and suffering and helplessness, but through it all I have obtained a precious experience more valuable to me than gold. When I was first convinced that I must give up my cherished plans to visit the churches in Australia and New Zealand, I felt to seriously question whether it was my duty to leave America and come to this far-off country. My sufferings were acute. Many sleepless hours of the nights I spent in going over and over our experience since we left Europe for America, and it has been a continual scene of anxiety, suffering, and burden bearing. Then I said, What does it all mean?

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I carefully reviewed the history of the past few years and the work the Lord gave me to do. Not once did He fail me, and often He manifested Himself to me in a marked manner, and I saw I had nothing of which to complain, but instead precious things running like threads of gold through all my experience. The Lord understood better than I the things that I needed, and I felt that He was drawing me very nigh to Himself, and I must be careful not to dictate to God as to what He should do with me. This unreconciliation was at the beginning of my sufferings and helplessness, but it was not long until I felt that my affliction was a part of God’s plan. I found that by partly lying and partly sitting I could place myself in position to use my crippled hands, and although suffering much pain I could do considerable writing. Since coming to this country I have written sixteen hundred pages of paper of this size.

“I Know Whom I Have Believed”

Many nights during the past nine months I was enabled to sleep but two hours a night, and then at times darkness would gather about me; but I prayed, and realized much sweet comfort in drawing nigh to God. The promises, “Draw nigh to God, and he will draw nigh to you” (James 4:8), “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him” (Isaiah 59:19), were fulfilled to me. I was all light in the Lord. Jesus was

[242] sacredly near, and I found the grace given sufficient, for my soul was stayed upon God, and I was full of grateful praise to Him who loved me and gave Himself for me. I could say from a full heart, “I know whom I have believed” (2 Timothy 1:12). “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Corinthians 10:13). Through Jesus Christ I have come off more than conqueror, and held the vantage ground.

I cannot read the purpose of God in my affliction, but He knows what is best, and I will commit my soul, body, and spirit to Him as unto my faithful Creator. “For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day” (2 Timothy 1:12). If we educated and trained our souls to have more faith, more love, greater patience, and a more perfect trust in our heavenly Father, I know we would have more peace and happiness day by day as we pass through the conflicts of this life.

The Lord is not pleased to have us fret and worry ourselves out of the arms of Jesus. More is needed of the quiet waiting and watching combined. We think unless we have feeling that we are not in the right track, and we keep looking within for some sign befitting the occasion; but the reckoning is not of feeling but of faith.

Walk by Faith

When we comply with the written Word, according to our best knowledge, then we are to walk by faith, whether we feel any special gratification or not. We dishonor God when we show we do not trust Him after He has given us such wondrous evidences of His great love in giving His only-begotten Son Jesus to die, our sacrifice, that we may believe in Him, rest our hopes in Him, and trust in His Word without a question or doubt.

[243] Keep looking unto Jesus, offering up silent prayers in faith, taking hold of His strength, whether you have any manifest feeling or not. Go right forward as if every prayer offered was lodged in the throne of God and responded to by the One whose promises never fail. Go right along, singing and making melody to God in your hearts, even when depressed by a sense of weight and sadness. I

tell you as one who knows, light will come, joy will be ours, and the mists and clouds will be rolled back. And we pass from the oppressive power of the shadow and darkness into the clear sunshine of His presence.

If we would give more expression to our faith, rejoice more in the blessings that we know we have—the great mercy, forbearance, and love of God—we would daily have greater strength. Have not the precious words spoken by Christ, the Prince of God, an assurance and power that should have great influence upon us, that our heavenly Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children?

We should daily dedicate ourselves to God and believe He accepts the sacrifice, without examining whether we have that degree of feeling that corresponds with our faith. Feeling and faith are as distinct as the east is from the west. Faith is not dependent on feeling. We must earnestly cry to God in faith, feeling or no feeling, and then live our prayers. Our assurance and evidence is God's word, and after we have asked we must believe without doubting. I praise Thee, O God, I praise Thee. Thou hast not failed me in the performance of Thy word. Thou hast revealed Thyself unto me and I am Thine to do Thy will.

Watch as faithfully as did Abraham lest the ravens or any birds of prey alight upon your sacrifice and offering to God. Every thought of doubt should be so guarded that it will not see the light of day by utterance. Light always flees from words which honor the powers of darkness. The life of our risen Lord should be daily manifested in us.

The Path to Heaven Narrow and Inconvenient

What is our path to heaven? Is it a road with every inviting convenience? No, it is a path that is narrow and apparently inconvenient; it is a path of conflict, of trial, of tribulation and suffering. Our Captain, Jesus Christ, has hid nothing from us in regard to the battles we are to fight. He opens the map before us and shows us the way. "Strive," He says, "to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" ([Luke 13:24](#)). "Wide is the gate, and broad is the way, that leadeth to destruction,

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and many there be which go in thereat” ([Matthew 7:13](#)). “In the world ye shall have tribulation” ([John 16:33](#)). The apostle echoes the words of Christ, “We must through much tribulation enter into the kingdom” ([Acts 14:22](#)). Well, is it the discouraging aspect we are to keep before the mind’s eye? ...

Gather Every Promise

This is Jesus, the life of every grace, the life of every promise, the life of every ordinance, the life of every blessing. Jesus is the substance, the glory and fragrance, the very life itself. “He that followeth Me shall not walk in darkness, but shall have the light of life” ([John 8:12](#)). Then the royal path cast up the ransomed to walk in is not discouraging darkness. Our pilgrimage would indeed be lonely and painful were it not for Jesus. “I will not,” He says, “leave you comfortless” ([John 14:18](#)). Then let us gather every registered promise. Let us repeat them by day and meditate upon them in the night season, and be happy.

“And in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord; for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee” ([Isaiah 12:1-6](#)).

[245] Is not this indeed a royal path we are traveling, cast up for the ransomed of the Lord to walk in? Can there be provided a better path? A safer way? No! No! Then let us practice the instruction given. Let us see our Saviour as our refuge, as our shield on our right hand to defend us from the arrows of Satan.

Temptations will assail, cares and darkness will oppress. When heart and flesh are ready to fail, who throws around us His everlasting arms? Who applies the precious promise? Who brings to our remembrance words of assurance and hope? Whose grace is given

in rich measure to those who ask it in sincerity and truth? Who is it imputes to us His righteousness and saves us from sin? Whose light rolls back the fog and mist and brings us into the sunshine of His presence? O who but Jesus? Then love Him, then praise Him. “Rejoice in the Lord alway: and again I say, Rejoice” ([Philippians 4:4](#)). Is Jesus today a living Saviour? “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” ([Colossians 3:1](#)). We are risen with Christ. Christ is our life. Through His mercy and gracious love we are declared to be chosen, adopted, pardoned, and justified. Then let us magnify the Lord.—[Letter 7, 1892](#).

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Chapter 26—Assurance to Those Facing Death

Messages of Comfort to a Daughter-in-Law Suffering Affliction

[Mary Kelsey White, the wife of Wm. C. White, and thus a daughter-in-law of Mrs. White, was from her very girlhood an earnest and talented worker in the Review and Herald, the Pacific Press, and our publishing house in Basel, Switzerland. She contracted tuberculosis while in Europe, and after an illness of three years died at Boulder, Colorado, at the age of thirty-three. Presented here are excerpts from messages written to her during the last year of this illness.—Compilers.]

Battle Creek, Michigan

November 4, 1889

Dear Daughter Mary,

We do not cease to pray for you, my dear child, and the goodness and mercy of God is so clear and distinct to me that every time I pray it seems as though the Saviour had you in His own arms and that you were reposing there. I have faith in your case. I do believe that the Lord has heard prayer in your behalf, and that He will work for your good and His own name's glory. He has said, "Ask what ye will, and it shall be done unto you" ([John 15:7](#)). "Whatsoever ye shall ask in prayer, believing, ye shall receive" ([Matthew 21:22](#)).

[247] I know that stormy times are before us, and we must know how to trust, how to lay hold on the Source of our strength. The Lord is good to those who trust in Him, and they shall not be overcome. I think of the words of the prophet in your case, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God: for I shall yet praise Him, who is the health of my countenance, and my God" ([Psalm 43:5](#)).

Mary, repose in God. Wait patiently for the Lord. He will be to you a present help in every time of need. The Lord is good. Praise His Holy name. God loves to have us trust Him, loves to have us

have confidence in His promises. Only believe, and we shall see the workings of God.—[Letter 71, 1889](#).

Battle Creek, Michigan

December 6, 1889

Dear Mary,

We do not forget you, my dear afflicted child. We pray most earnestly for you every day. I have freedom in prayer. We do not forget Brethren [A. D.] Olsen and [J. G.] Matteson and others who are afflicted. We pray; it is all we can do. Then we leave you in humble trust in the hands of One who loves you with a greater love than a mother's. Cling to Jesus and put your entire trust in Him, for He careth for you and He will not withdraw His hand from you, but will lead you Himself.

Dear Mary, how pleasant it will be to see the King in His matchless loveliness and be where there is no pain, no sorrow, no sickness, no sadness. I feel so clear that we shall be victorious, and I feel clear that the communication is opened between God and your soul. It seems so sure to me that you have the divine Presence and that Jesus is your constant helper. Oh, He loves you; He loves you, and is looking upon you with pitying tenderness. Never doubt Him for a moment. Commit your case to Him, having faith that He will do for you the very thing that is best for your eternal interest....

I pray earnestly for you all every day. The Lord lives, the Lord hears and answers prayer. Look up, my dear child. Look up, be of good courage, trust wholly in the Lord, for He is your helper, your physician, your Saviour.—[Letter 75, 1889](#).

Battle Creek, Michigan

February 12, 1890

Dear Mary,

Sick and weak and lonely, I think of you in this light.... Mary, you have the best and most loving, compassionate Being, even the Sun of Righteousness, to shine upon you. Look up, look up. I feel that the rest in the grave would not be so bad a thing for me. I am so tired, so discouraged as I see so much self and so much of Satan's spirit and work. Then I look to Jesus, and I find peace only in Jesus....

I lay you by faith on the bosom of Jesus Christ. He loves you. I know that you are not standing afar off from Christ, but you do

draw nigh with full assurance of faith in lowly dependence upon the blood and righteousness of Christ. You accept salvation as the gift of His grace, believing the promise because He has spoken it. Look to Jesus; this is my only comfort and hope. The Lord has been leading you along a path of painful humiliation. You have been emptied from vessel to vessel. You have been led by Him step by step, deeper and still deeper into the valley, but only to bring you into close communion with Jesus in His life of humiliation.

Is there a step, my dear beloved child, that Jesus has not trodden with you? Is there one pang of distress that He does not feel? Is there one sin that He has not carried, a cross He has not borne, a sorrow that He has not sympathized with? He is touched with all the feeling of our infirmities. You are knowing what it is to fellowship with the sufferings of Christ. You are a partaker with Christ of His sufferings. You brave, self-denying child, God knows it all. He passes to you a cup into which He pours a drop of His own sufferings. He places the light end of the cross on your shoulders; He throws a shadow on your soul....

Trust yourself in the hands of Jesus. Do not worry. Do not think God has forgotten to be gracious. Jesus lives and will not leave you. May the Lord be your staff, your support, your front guard, your rearward.—[Letter 56, 1890](#).

[249] **Battle Creek, Michigan**
February 13, 1890

My Dear Child,

The Lord blesses you all and will comfort you and give you strong consolation and peace in Him. He wants you to rest in His hands passively, and believe that He will do all things well

Be of good courage. Keep looking up. Jesus is the only hope of us all. He will not leave or forsake you. Precious are the promises of God. We will hold them fast. We will not let them go.—[Letter 57, 1890](#).

St. Helena, California
May 28, 1890

Dear Children,

I think of you and pray for you all. Oh, if Mary were only improving, how glad it would make my heart. The Lord will let His candle shine about you. He will bless and strengthen and support

you, in this your time of trial and distress. The Redeemer is pitiful, full of tender sympathy and love. Now is the time to commit the keeping of the soul to God as unto a faithful Creator. What a blessed hope we have—a hope that grows stronger and stronger as trials and afflictions increase. Now show your trust in One who has given His life for you.

Thank God, Mary, the light afflictions which are but for a moment, work for you a far more exceeding and eternal weight of glory. You know in whom you have believed and are persuaded that He is able to keep that which you have committed unto Him against that day. The trials may be severe, but look to Jesus every moment—not to struggle, but to rest in His love. He careth for you.

We know that as trials press closer and closer, the hope grows stronger. The beams of the Sun of Righteousness shall shine into your heart with their healing power. Look beyond the clouds to the brightness, even the light of the Sun of Righteousness. Thank God that in the tempest of trial the anchor holds. We have an ever-living, ever-prevailing Intercessor, who is pleading our individual cases before the Father. The joys of an eternal reward have been purchased at an infinite cost. [250]

May the Lord comfort and strengthen and bless you is my daily prayer. Oh, when we see the King in His beauty, what a day of gladness that will be. We will rest in the rich promises of God. He will never fail us, but be to us a present help in every time of need.—[Letter 77, 1890](#).

Battle Creek, Michigan

June 16, 1890

Dear Willie,

I am anxious for you all, especially for dear Mary. I pray for her daily and I say nightly, I know the Lord keeps her in the hollow of His hand. Mary now can say in all confidence, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day” ([2 Timothy 1:12](#)).

I have no doubts, no unbelief in the case of Mary. She is the beloved of the Lord. “Precious in the sight of the Lord is the death of His saints” ([Psalm 116:15](#)). Mary can say with 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).

What should we do without a Saviour in the hour that tries the soul? Ministering angels are round about us giving us to drink of the water of life to refresh our souls in the closing scenes of life. There is a pledge from Him who is the resurrection and the life, that those who sleep in Jesus will Christ bring with Him from the grave. The trump will sound, the dead will awaken to life, to die no more. The eternal morning has come to them, for there will be no night in the city of God.

Mary has manfully struggled through temptations and trials; she hath done what she could. She has acted a part through the grace of Christ in molding the character of others by her words and by her deeds. She is dying in the faith, but her works live.—[Letter 78, 1890](#).

[251] **Messages of Sympathy and Hope to a Faithful Assistant**

[Miss Marian Davis, who joined Mrs. White’s staff in 1879 and was associated with her in the work in America, Europe, and Australia for twenty-five years, contracted tuberculosis in 1903, and a little over a year later closed her lifework. Miss Davis was a very faithful and trusted literary assistant, much beloved by Mrs. White.

Presented here are messages of sympathy and hope and counsel penned during the last two months of Miss Davis’s illness, as drawn from Mrs. White’s correspondence with her.—Compilers.]

Melrose, Massachusetts

August 17, 1904

Dear Sister Marian Davis,

I would be pleased to be at home, but just what meetings I shall consent to attend is uncertain; therefore we will do the very best we can....

I am asking the Lord to strengthen you. We are hopeful that you are better. Do keep fast hold of the Lord, your hand in the hand of Christ....

Marian, you must not become discouraged. Your case is in the hands of the Lord, and you must now submit your case in regard to treatment to let the physicians, Dr. A and Dr. B, do those things for you that must be done. We have other books to put in your hands when you shall overcome the illness now upon you. Be sure to eat, even if it causes some pain. The longer you refrain from eating, the weaker you will become.... We may inquire, How can the Lord have need of us? Is not our God full of might? Will you not lay hold on His strength? No living being can help you as the Lord Jesus can. Trust in Him. He will care for you.—[Letter 378, 1904](#).

Melrose, Massachusetts

August 24, 1904

Dear Sister Marian Davis,

Let not one anxious thought come into your mind. I am sorry you are so ill, but do everything you can on your part for the recovery of your health. I will see that all bills of expense shall be settled. I am not well; not able to travel but a little distance in the carriage. I dare not commit myself to the lengthy journeys on the cars. As long as I and you shall live, my home is your home....

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Marian, nearly the whole time I have been away I have not relished food, but I dare not cease to eat, for then I could do nothing. I have eaten when I could not relish food, in order that I might live. I have relished food since I came to this place. I put my trust in God and plead with Him for you and for myself. We are to have no anxieties or cares. Just put your trust in the Lord. All that is needed for you and me is to believe and trust in Him who is able to save to the uttermost all who come unto Him and will put their trust in Him. “Hold fast My hand,” Jesus says to you and me. You are encouraged to think right thoughts upon Christ our Saviour—your Saviour and my Saviour. You have rejoiced in every opportunity of doing what you could to promote His glory, and you will be led into the city of God when the last trump of God shall sound, and we shall be received with genuine joy.

Marian, you have been united with me to bring sound doctrine into actual contact with human souls, that they may catch the inspiration and produce sound practice. “The form of sound words” is to be prized above gold and silver and every earthly attraction. You have loved the truth. You have felt intensely over the great neglect

our Lord and Saviour has been receiving. Oh, to be like-minded with God! This you have longed for. There is no genuine saving elevation for man apart from the truth of God.

[253] “Bless the Lord, O my soul: and all that is within me, bless His holy name” ([Psalm 103:1](#)). Now please let you and me have a thanksgiving service every day. Is it not due Him who has spared your life these many years in answer to the prayer of faith? Give yourself into His hands in your weakness, and trust in Him fully. We will take the Word of God as the grand rule of our lives, the heavenly panacea in our hand. We have tried, you and I united, to bring before minds the true form of doctrine, mingling holiness, mercy, truth, and love. We have tried to present these in simplicity, so that souls shall grasp mingled love and holiness—which is simply Christianity in the heart. We have done what we could do to present Christianity as the crown and glory of man’s life here in this world, preparatory to entrance into the city of God to be His dear, precious redeemed ones in the mansions He has gone to prepare for us. Then praise the Lord. Let us praise Him.

Please eat, Marian, because your earthly physician would have you eat, and the great Medical Missionary would have you eat; and Sister [M. J.] Nelson will get anything you ask for. No one can be more pleased than I to have your life spared to continue to do the work; but if your or my time is come to fall asleep in Jesus, we must not shorten life by refusing the nourishment that the system must have. Now eat, my dear, whether you want to eat or not, and thus act your part toward recovery. Do your very best to recover, and then if it please the Lord to give you rest, you have done what you could. I appreciate your labors. Praise the Lord, Marian, that Jesus, the Great Physician, can heal you. In love.—[Letter 379, 1904](#).

College View, Nebraska

September 16, 1904

Dear Sister Marian,

I keep your case before me, and I am grieved that you are troubled in mind. I would comfort you if it were in my power. Has not Jesus, the precious Saviour, been to you so many times a present help in times of need? Do not grieve the Holy Spirit, but cease worrying. This is what you have many times talked to others. Let the words of

those who are not sick, as you are, comfort you, and may the Lord help you, is my prayer.

If it is the Lord's will that you should die, you should feel that it is your privilege to commit your whole being, body, soul, and spirit, into the hands of a just and merciful God. He has no such feelings of condemnation as you imagine. I want you to stop thinking that the Lord does not love you. Cast yourself unreservedly upon the merciful provisions that He has made. He is waiting for you to heed His invitation.... You need not think that you have done anything which would lead God to treat you with severity. I know better. Just believe in His love, and take Him at His word. No suspicion or distrust is to take possession of our minds. No apprehension of the greatness of God is to confuse our faith. May God help us to humble ourselves in meekness and lowliness. Christ laid aside His royal robe and kingly crown, that He might associate with humanity, and show that human beings may be perfect. Clad in the garments of mercy He lived in our world a perfect life, to give us evidence of His love. He has done that which should make unbelief in Him impossible. From His high command in the heavenly courts He stooped to take human nature upon Him. His life is an example of what our lives may be. That no apprehension of God's greatness should come in to efface our belief in God's love, Christ became a man of sorrows and acquainted with grief. The human heart, given up to Him, will become a sacred harp, sending forth sacred music.—[Letter 365, 1904](#).

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College View, Nebraska

September 26, 1904

Dear Sister Marian,

We pray your life may be preserved until we meet you once more—but you may not die, but live....

Look to Jesus. Trust in Jesus, whether you live or die. He is your Redeemer. He is our Life-giver. If you fall asleep in Jesus He will bring you forth from the grave to a glorious immortality. May He give you peace and comfort and hope and joy from henceforth.

Put your entire trust in Jesus. He will never leave you nor forsake you. He says, I have graven you upon the palms of My hands. Marian, if you go before I do, we shall know each other *there*. We shall see as we are seen and know as we are known. Just let the

peace of Christ come into your soul. Be true in your trust because He is true to His promise. Lay your poor, nervous hand in His firm hand and let Him hold you and strengthen you, cheer and comfort you. I will now get ready to leave this place. Oh, I wish I were with you this moment! In much love.—[Letter 382, 1904](#).

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Messages to Others Whose Lives Would Soon Close

We can sympathize with you, although at a distance from you. I would say, Do not give up hope, but cling to the promise, “Ask, and it shall be given you” ([Luke 11:9](#)). Yet do not feel discouraged if He who can do the work of healing, He who knows the end from the beginning, permits His child to die, to rise in the morning of the resurrection. Say, “Not my will, but Thine, O God, be done.”... If your wife falls under the affliction, remember that there is a future life. The last trump will call forth all who have received Christ, believed in Him, and trusted in Him for salvation.

My dear sister, we will pray for you. You have our sympathy. We shall present your case to the Great Physician. I understand that this has already been done. Hold fast to the hand of Him who can bless and heal if He sees that it is for your present and eternal good. And now, my brother and sister, while you are both alive, take this precious time to appropriate by faith to yourselves the precious promises of the Word of God. I am thankful that you are both presenting yourselves as humble seekers for the pardon of all sin. This is your privilege. Do not disbelieve.

Our precious Saviour has given His life for the sins of the world, and has pledged His word that He will save all who come to Him. “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](#)). These are the conditions of gaining eternal life. Comply with them, and your hope is secured, whether you live or die. Trust in the soul-saving Redeemer. Cast your helpless soul upon Him, and He will accept and bless and save you. Only believe. Receive Him with all your heart, and know that He wants you to win the crown of life. Let this be your greatest and most earnest request. Make an entire surrender, and He will cleanse you from every pollution, and make you vessels unto honor. You may be

washed and made white in the blood of the Lamb. Thus you gain the victory... In faith hold fast.—[Letter 45, 1905](#).

Words to Minister Dying of Cancer

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We do not forget you; we remember you in our prayers at the family altar. I lie awake nights pleading with God in your behalf.

Oh, I feel so sorry for you. I will continue to pray that the blessing of God may rest upon you. He will not leave you comfortless. This world is of but little account, but, my dear brother and sister, Jesus says, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” ([Matthew 7:7](#)). I plead this promise in your behalf...

My brother, one night I seemed to be leaning over you, and saying: “Only a little longer, only a few more pangs of pain, a few more suffering hours, and then rest, blessed rest. In a special manner you will find peace. All humanity must be tested and tried. All of us must drink the cup and be baptized with affliction. But Christ has tasted death for every man in its bitterest form. He knows how to pity, how to sympathize. Only rest in His arms; He loves you, and He has redeemed you with His everlasting love. Be thou faithful unto death, and thou shalt receive a crown of life.

“All who live in our world from henceforth will know the meaning of trials. I know that God will give you grace, that He will not forsake you. Call to mind the promise of God: ‘Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them’ ([Revelation 14:13](#)). Be of good courage. I would be with you now if I could, but we shall meet in the morning of the resurrection”....

I was also speaking words of comfort to Sister C. I was encouraging her, and the room seemed to be filled with angels of God. Let both of you be of good courage. The Lord will not leave nor forsake you.—[Letter 312, 1906](#).

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Chapter 27—The Bereaved

Bereavement Softens and Subdues

It has been my lot to be chastened by affliction, which has had a softening and subduing influence, removing enmity from my heart, and filling it with sympathy and love. My life of bereavement, [Two of her four boys had died at an early age—the oldest, Henry, at the age of sixteen and Herbert, the youngest, at the age of three months. Death came to her husband, Elder James White, in 1881 after a very brief illness, at the age of sixty. Reference to this experience is found later in the chapter.—Compilers.] Pain, and suffering has not been without precious revealings of the presence of my Saviour. My eyes have been attracted to the heavens that shine in beauty above us; I have obtained glimpses of the eternal world and of the exceeding great reward. When all has seemed dark, there has been a rift in the clouds, and sunbeams from the throne have dispersed the gloom. God would not have any of us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up to catch the rainbow of promise, and reflect light to others.

[258] Oh, the blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands firmly, while we cling to Him in simple faith, imploring Him to guide us. It is our privilege to rejoice in God. If we will let the comfort and peace of Jesus into our lives, we shall be kept close to His great heart of love.—[The Review and Herald, November 25, 1884.](#)

We Shall See Our Children Again

Comfort to a Mother on the Death of Her Child

As you relate your experience in the death of your child, and how you bowed in prayer, submitting your will to the will of your heavenly Father, leaving the matter with Him, my mother heart

is touched. I have passed through an experience similar to the experience through which you have just passed.

When my eldest son was sixteen years old, he was stricken down in sickness. His case was considered critical, and he called us to his bedside, and said, "Father, Mother, it will be hard for you to part with your eldest son. If the Lord sees fit to spare my life, for your sake I will be pleased. If it is for my good and His name's glory for my life to close now, I will say, It is well with my soul. Father, go by yourself, and Mother, go by yourself; and pray. Then you will receive an answer according to the will of my Saviour, whom you love and I love." He was afraid that if we should bow together, our sympathies would strengthen, and we would ask for that which it would not be best for the Lord to grant.

We did as he requested, and our prayers were similar in every point to the prayers you offered. We received no evidence that our son would recover. He died, putting his full trust in Jesus our Saviour. His death was a great blow to us, but it was a victory even in death; for his life was hid with Christ in God.

Before the death of my eldest boy, my babe was sick unto death. We prayed, and thought that the Lord would spare us our darling; but we closed his eyes in death, and laid him away to rest in Jesus, until the Life-giver shall come to awaken His precious loved ones to a glorious immortality.

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Then my husband, the faithful servant of Jesus Christ, who had stood by my side for thirty-six years, was taken from me, and I was left to labor alone. He sleeps in Jesus. I have no tears to shed over his grave. But how I miss him! How I long for his words of counsel and wisdom! How I long to hear his prayers blending with my prayers for light and guidance, for wisdom to know how to plan and lay out the work!

But the Lord has been my Counselor, and the Lord will give you grace to bear your bereavement.

You inquire in regard to your little one's being saved. Christ's words are your answer: "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God" ([Luke 18:16](#)).

Remember the prophecy, "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted.... Thus saith the Lord; Refrain

thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border” ([Jeremiah 31:15-17](#)).

This promise is yours. You may be comforted and trust in the Lord. The Lord has often instructed me that many little ones are to be laid away before the time of trouble. We shall see our children again. We shall meet them and know them in the heavenly courts. Put your trust in the Lord, and be not afraid.—[Letter 196, 1899](#).

Children In the Resurrection

Lines Penned on the Death of the Child of Mrs. White's Twin Sister

[260] Our fondest hopes are often blighted here. Our loved ones are torn from us by death. We close their eyes and habit them for the tomb, and lay them away from our sight. But hope bears our spirits up. We are not parted forever, but shall meet the loved ones who sleep in Jesus. They shall come again from the land of the enemy. The Life-giver is coming. Myriads of holy angels escort Him on His way. He bursts the bands of death, breaks the fetters of the tomb, the precious captives come forth in health and immortal beauty.

As the little infants come forth immortal from their dusty beds, they immediately wing their way to their mothers' arms. They meet again nevermore to part. But many of the little ones have no mother there. We listen in vain for the rapturous song of triumph from the mother. The angels receive the motherless infants and conduct them to the tree of life.

Jesus places the golden ring of light, the crown upon their little heads. God grant that the dear mother of “Eva” may be there, that her little wings may be folded upon the glad bosom of her mother.—[The Youth's Instructor, April, 1858](#).

Jesus Says, “Lean on Me”

Words to Parents Who Had Lost Children at Sea

I have thought of you many, many times

The comforts of the Scriptures are very great; they abound in consolations to the afflicted and bereaved, the sick and the suffering. I seem to see Jesus saying to you, Father and Mother D, “Lean on Me, lean hard. I will bear you up. My arm shall never fail you. It shall be strong to support you over all the rough and difficult places. Only make Me your trust and you shall be guided safely and upheld firmly.”

Oh, the precious Bible, its truths are full of marrow and fatness. We may consider and rejoice in the light of the promises. They are the gracious utterances of an infinite God. His voice is speaking to us out of His Word. I hope you are of good courage.

This affliction that has come to you, you may not be able to explain. Everything may remain in impenetrable mystery until the sea shall give up her dead. But let not your heart bow down in sorrow, for they are the Lord’s property and He will do what He will with His own. This we know, that His love is greater than ours possibly can be, and Jesus so loved them that He gave His life to redeem them; then let them rest, and let your heart go out more decidedly after Jesus to supply every soul hunger, every want

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Whatever may be your circumstances, however dark and mysterious may be the ways of Providence, though the path may be through the deep waters, and trials and bereavements may afflict again and again, the assurance still comes, “All things work together for good to them that love God” ([Romans 8:28](#)). “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day” ([2 Timothy 1:12](#)).—[Letter 32, 1893](#).

Blessed Are the Dead Who Die in the Lord

Comfort on the Death of a Mother

Dear Sister,

I have read the letter ... in regard to your mother’s death, and I could but say, “Blessed are the dead which die in the Lord” ([Revelation 14:13](#)). For a long time your mother had been very feeble. You have cared constantly for her. To see her face no more will be a great grief to you. Were we living nearer you, we would say, Come

apart, and rest awhile. But your duties claim your time. I would say to you, Trust in the Lord.

You will feel the death of your mother very keenly; but let me tell you that I sorrow not for the righteous dead, but for the living. I know that you have laid your mother in the tomb in the full hope that she will come forth when the trump of God shall sound.... I know what it means to bury loved ones. My father, mother, brothers and sisters, my husband and two of my sons, are sleeping in their graves. My sister Mary and I and my two sons are all that are left.—[Letter 98, 1903](#).

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Look to the Happy Family Reunion

Comfort on the Loss of a Wife

Dear Brother,

We have heard the news of your wife's death, but have received no particulars in regard to her sickness.

We sympathize with you. We pray that the Lord will comfort you, and impart to you His grace, so that you will not be prostrated by overmuch grief. Let us thank God that our faces are set toward the promised inheritance. Let us thank Him that His salvation is nigh, and not far off.

As you look upon your little ones, toward whom your wife so faithfully discharged her responsibilities as a mother, you have reason for rejoicing that she has done what she could to bring them up in the nurture and admonition of the Lord. The blessed Saviour, who took little children in His arms and blessed them, will not leave your children or you comfortless. A double responsibility now rests upon you. May the Lord inspire the hearts of those who shall deal with these lambs of Christ's fold, to treat them gently, tenderly, lovingly, so that their young and inexperienced feet may be ever guided to walk safely.

Dear little ones, Sister White loves you, and she will ask the Saviour to bless you, for He loves you as His little children.

Brother E, I know you will feel sad because you have had to bury one who was dear to your heart. But what saith the Scriptures?

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice

from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” ([Revelation 14:12, 13](#)).

We will pray for you and your precious little ones, that you may, by patient continuance in well-doing, keep your face and steps always directed heavenward. We will pray that you may have influence and success in guiding your little ones, that you, with them, may gain the crown of life, and that in the home above, now being prepared for us, you and your wife and children may be a family joyously, happily reunited, nevermore to be separated. [263]

In much love and sympathy.—[Letter 143, 1903](#).

Will Be Called in Special Resurrection

Words to Husband and Children on the Loss of Wife and Mother
Dear Brother,

I hardly know what to say to you. The news of your wife’s death was to me overwhelming. I could hardly believe it and can hardly believe it now. God gave me a view last Sabbath night which I will write

I saw that she was sealed and would come up at the voice of God and stand upon the earth, and would be with the 144,000. I saw we need not mourn for her; she would rest in the time of trouble, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good.

I warn F and the rest of the children to prepare to meet Jesus, and then they will meet their mother again, nevermore to be parted. O children, will you heed her faithful warning that she gave you while she was with you, and let not all her prayers that she has offered up to God for you be as water spilt upon the ground? Get ready to meet Jesus, and all will be well. Give your hearts to God and do not rest a day unless you know that you love Jesus.

Dear Brother, we have prayed to God to gird you up and strengthen you to sustain your loss. God will be with you and uphold you. Only have faith....

Sorrow not as those who have no hope. The grave can hold her but a little while. Hope thou in God and cheer up, dear brother, and

[264] you will meet her in a little while. We will not cease to pray for the blessings of God to rest upon your family and you. God will be your sun and your shield. He will stand by you in this your deep affliction and trial. Endure the trial well and you will receive a crown of glory with your companion at the appearing of Jesus. Hold fast truth, and you with her will be crowned with glory, honor, immortality, and eternal life.—[Letter 10, 1850](#).

No Sin in Weeping

Comfort to a Widow

Dear Sister,

We sympathize with you in your bereavement and widowhood. I have passed over the ground that you are now traveling, and know what it means. How much sorrow there is in our world! How much grief! How much weeping! It is not right to say to the bereaved ones, “Do not weep; it is not right to weep.” Such words have little consolation in them. There is no sin in weeping. Although the one who passes away has been for years a sufferer because of weakness and pain, yet that does not wipe away the tears from our eyes.

Our loved ones die. Their accounts with God are sealed up. But while we consider it a serious, solemn thing to die, we must consider it a much more solemn thing to live. Every day of life is freighted with responsibilities which we must bear. Our individual interests, our words, our actions, are making impressions upon those with whom we are connected. We are to find our consolation in Jesus Christ. Precious Saviour! He was ever touched with human woe. Cling to the Source of your strength.—[Letter 103, 1898](#).

He Sleeps in Jesus

On the Death of a Husband and Father

My Dear Afflicted Sister,

I am afflicted with you in your affliction. Although I did not expect to meet your husband again in this life, yet I have been made sad to hear of his death, and of the heavy responsibilities that this has left to rest upon you in the care of the family. We sympathize with you and will pray often for you and your children. Your husband

sleeps in Jesus. “Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them” ([Revelation 14:13](#)). [265]

The Father loves all who are believers in deed and in truth, as members of that body of which Christ is the head. You must now sit down under Christ’s shadow, and you will realize His peace. Think of Christ. Look to Him in faith, believing His promises. Keep your mind trustful. He will be your stay. Lean on Him, depend on Him. Do not be sorrowful above measure, but bear up; for a heavy burden rests upon you. Put your trust in One whose arm will never fail you.

I have lost my husband, and I know by experience what your sorrow is. But looking to Jesus you will find encouragement. May you have the blessing of the Lord every day. My dear sister, may the Lord bless and sustain you.

It is too dark to see now, so I will say good night. Be as cheerful as you can for the sake of your children.—[Letter 167, 1905](#).

Dear Children,

I must write a few lines to you. We wish that we could step into your home and weep with you and kneel with you in prayer. Will each one of you seek the Lord and serve Him? You can be a great blessing to your mother by doing nothing that will make her heart sad. The Lord Jesus will receive you if you will give your hearts to Him. Do all that is possible to relieve your mother from every care and burden.

The Lord has promised to be a Father to the fatherless. If you will give your hearts to Him, He will give you power to become the sons and daughters of God. If the elder children will relieve the mother by bearing as many burdens as possible, and by treating the younger children kindly, teaching them to do right and not to worry Mother, the Lord will greatly bless them.

Give your hearts to the loving Saviour, and do only those things that are pleasing in His sight. Do nothing to grieve your mother. Remember that the Lord loves you, and that each one of you can become a member of the family of God. If you are faithful here, when He shall come in the clouds of heaven, you will meet your father, and will be a united family. [266]

In love.—[Letter 165, 1905](#).

The Lord to Be Your Comfort

On the Death of a Husband

Dear Sister,

A letter has just been placed in my hands from Sister G, giving an account of your bereavement. I deeply sympathize with you, my sister. If I were where I could visit you I would do so

I will say to you, my sister, the Lord would not have you grieve in sadness. Your husband has been spared to you many years longer than I supposed he would be. God has mercifully spared him, and mercifully, after much suffering, has let him rest in Jesus.... Your husband and my husband are at rest. They have no more pain, no more suffering. They are at rest.

I am sorry, my sister, that you are in affliction and sorrow. But Jesus, the precious Saviour, lives. He lives for you. He wants you to be comforted in His love. Do not worry; trust in the Lord. Remember that not a sparrow falls to the ground without the notice of your heavenly Father....

Be comforted, my sister, in the Lord. "Forasmuch then as Christ hath suffered for us ..., arm yourselves likewise with the same mind" (1 Peter 4:1). I urge you in your suffering to stay your soul upon God. The Lord will be your help, your strength, your comfort. Then look to Him and trust in Him. We must receive our consolation from Christ. Learn in His school His meekness and lowliness of heart. Let every word you speak show that you recognize the goodness, the mercy, and the love of God. Be determined to be a comfort and a blessing to all in the home. Create a sweet, pure, heavenly atmosphere....

[267] Open the windows of the soul heavenward, and let the light of the Sun of Righteousness in. Do not complain. Do not mourn and weep. Do not look on the dark side. Let the peace of God reign in your soul. Then you will have strength to bear all your sufferings, and you will rejoice that you have grace to endure. Praise the Lord; talk of His goodness; tell of His power. Sweeten the atmosphere which surrounds your soul.

Do not dishonor God by words of repining, but praise Him with heart and soul and voice. Look on the bright side of everything. Do not bring a cloud or shadow into your home. Praise Him who is

the light of your countenance and your God. Do this, and see how smoothly everything will go.

Love to yourself and your daughter.—[Letter 56, 1900](#).

Ellen White in Her Hour of Bereavement

In my recent bereavement, I have had a near view of eternity. I have, as it were, been brought before the great white throne, and have seen my life as it will there appear. I can find nothing of which to boast, no merit that I can plead. “Unworthy, unworthy of the least of Thy favors, O my God,” is my cry. My only hope is in a crucified and risen Saviour. I claim the merits of the blood of Christ. Jesus will save to the uttermost all who put their trust in Him.

It is sometimes hard for me to preserve a cheerful countenance when my heart is rent with anguish. But I would not permit my sorrow to cast a gloom upon all around me. Seasons of affliction and bereavement are often rendered more sorrowful and distressing than they should be, because it is customary to give ourselves up to mourning without restraint. By the help of Jesus, I determined to shun this evil; but my resolution has been severely tested. My husband’s death was a heavy blow to me, more keenly felt because so sudden. As I saw the seal of death upon his countenance, my feelings were almost insupportable. I longed to cry out in my anguish. But I knew that this could not save the life of my loved one, and I felt that it would be unchristian to give myself up to sorrow. I sought help and comfort from above, and the promises of God were verified to me. The Lord’s hand sustained me. It is a sin to indulge, without restraint, in mourning and lamentation. By the grace of Christ, we may be composed and even cheerful under sore trial.

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Let us learn a lesson of courage and fortitude from the last interview of Christ with His apostles. They were about to be separated. Our Saviour was entering the bloodstained path which would lead Him to Calvary. Never was scene more trying than that through which He was soon to pass. The apostles had heard the words of Christ foretelling His sufferings and death, and their hearts were heavy with sorrow, their minds distracted with doubt and fear. Yet there were no loud outcries; there was no abandonment of grief. Those last solemn, momentous hours were spent by our Saviour in

speaking words of comfort and assurance to His disciples, and then all united in a hymn of praise....

A Time for Prayer and Praise

When difficulties and trials surround us, we should flee to God, and confidently expect help from Him who is mighty to save and strong to deliver. We must ask for God's blessing if we would receive it. Prayer is a duty and a necessity; but do we not neglect praise? Should we not oftener render thanksgiving to the Giver of all our blessings? We need to cultivate gratitude. We should frequently contemplate and recount the mercies of God, and laud and glorify His holy name, even when we are passing through sorrow and affliction....

The Lord's merciful kindness is great toward us. He will never leave nor forsake those who trust in Him. If we would think and talk less of our trials, and more of the mercy and goodness of God, we would find ourselves raised above much of our gloom and perplexity. My brethren and sisters, you who feel that you are entering upon a dark path, and like the captives in Babylon must hang your harps upon the willows, let us make trial of cheerful song. You may say, How can I sing, with this dark prospect before me, with this [269] burden of sorrow and bereavement upon my soul? But have earthly sorrows deprived us of the all-powerful Friend we have in Jesus? Should not the marvelous love of God in the gift of His dear Son be a theme of continual rejoicing? When we bring our petitions to the throne of grace, let us not forget to offer also anthems of thanksgiving. "Whoso offereth praise glorifieth Me" ([Psalm 50:23](#)). As long as our Saviour lives, we have cause for unceasing gratitude and praise.—[The Review and Herald, November 1, 1881](#).

The Glorious Resurrection Morning

A Message to Friends on Pitcairn Island

We were made very sad last Thursday to learn of your deep affliction. Our hearts are pained to hear of the deaths of those of our beloved Brother [J. R.] McCoy's family. Our sympathies go out to all who are bereaved by this affliction. We extend our sympathy to

the children and members of the family who have been thus sorely bereaved, but we would point you to Jesus as your only hope and consolation. The dear companion of our afflicted Brother McCoy, and the mother of the bereaved children whom she loved, is silent in death. But while we weep with those that weep, we joy at heart because this loved mother and daughter, and Brother Young, the elder of your church, and others who may have been removed by death, believed in and loved Jesus.

Let the words of the apostle Paul comfort you: “I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words” (1 [Thessalonians 4:13-18](#)).

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We are not like the heathen, to have days and nights of mourning when nothing is heard but dismal chanting for the dead, for the purpose of arousing human sympathy. We are not to clothe ourselves with mourning clothing and wear a mournful countenance, as though our friends and relatives were forever parted from us. John exclaims, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” ([Revelation 14:12, 13](#)).

How appropriate are the words of John in the case of these loved ones who sleep in Jesus. The Lord loved them, and the words spoken by them in their life, the labors of love which will be remembered, will be repeated by others. Their earnest wholeheartedness in the work of God leaves an example for others to follow, for the Holy Spirit has worked in them to will and to do of His good pleasure.

“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by is Spirit that dwelleth in you” ([Romans 8:11](#)). O how precious are these words to every bereaved soul! Christ is our Guide and Comforter, who comforts us in all our tribulations. When He gives us a bitter draught to drink, He also holds a cup of blessing to our lips. He fills the heart with submission, with joy and peace in believing, and enables us to say submissively, Not my will, but Thy will, O Lord, be done. “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord” ([Job 1:21](#)). With this submission hope is resurrected, and the hand of faith lays hold upon the hand of infinite power. “He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you” ([Romans 8:11](#)).

[271] The very bodies that are sown in corruption will be raised in incorruption. That which is sown in dishonor will be raised in glory; sown in weakness, it will be raised in power; sown a natural body, it will be raised a spiritual body. The mortal bodies are quickened by His Spirit that dwelleth in you.

Christ claims all those as His who have believed in His name. The vitalizing power of the Spirit of Christ dwelling in the mortal body binds every believing soul to Jesus Christ. Those who believe in Jesus are sacred to His heart; for their life is hid with Christ in God. The command will come from the Life-giver, “Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead” ([Isaiah 26:19](#)).

The life-giver will call up His purchased possession in the first resurrection, and until that triumphant hour, when the last trump shall sound and the vast army shall come forth to eternal victory, every sleeping saint will be kept in safety and will be guarded as a precious jewel, who is known to God by name. By the power of the Saviour that dwelt in them while living and because they were partakers of the divine nature, they are brought forth from the dead.

Christ claimed to be the Only Begotten of the Father, but men encased in unbelief, barricaded with prejudice, denied the Holy and the Just One. He was charged with blasphemy, and was condemned to a cruel death, but He burst the fetters of the tomb, and rose from the dead triumphant, and over the rent sepulcher of Joseph

He declared, “I am the resurrection, and the life” ([John 11:25](#)). All power in heaven and in earth was vested in Him, and the righteous will also come forth from the tomb free in Jesus. They shall be accounted worthy to obtain that world and the resurrection from the dead. “Then shall the righteous shine forth as the sun in the kingdom of their Father” ([Matthew 13:43](#)).

What a glorious morning will the resurrection morning be! What a wonderful scene will open when Christ shall come to be admired of them that believe! All who were partakers with Christ in His humiliation and sufferings will be partakers with Him in His glory. By the resurrection of Christ from the dead every believing saint who falls asleep in Jesus will come forth from his prison house in triumph. The resurrected saint will proclaim, “O death, where is thy sting? O grave, where is thy victory?” ([1 Corinthians 15:55](#))... [272]

Jesus Christ has triumphed over death and rent the fetters of the tomb, and all who sleep in the tomb will share the victory; they will come forth from their graves as did the Conqueror...

God Has Not Left You

Dear afflicted ones, so sadly bereaved, God has not left you to be the sport of Satan’s temptations. Let your sorrowful hearts be opened to receive the words of consolation from your pitying Redeemer. Jesus loves you. Receive the bright beams of the Sun of Righteousness and be comforted. Thank Him who has risen from the dead, and who ever liveth to make intercession for you. Jesus Christ is a living Saviour. He is not in Joseph’s new tomb. He is risen, He is risen! Rejoice, even in this your day of sorrow and bereavement, that you have a Saviour who sympathizes with all your grief. He wept at the grave of Lazarus, and identifies His sorrows with those of the sorrowing children.

In all your conflicts, in all the trials and perplexities of life, seek counsel from God. The path of obedience to God is as a shining light that shineth more and more unto the perfect day. Follow step after step in the path of duty. Steep places may have to be climbed, but go forward in the path of humility, of faith and self-denial, leaving the clouds of doubt behind you. Sorrow not in a hopeless way, for the living need your care and love. You have enlisted in the Lord’s

army; be brave soldiers of Jesus Christ. Let words of penitence and grateful praise come up before God as sweet incense in His heavenly sanctuary.

[273] You may be disappointed, and your will and your way may be denied; but be assured that the Lord loves you. The furnace fire may kindle upon you, not for the purpose of destroying you, but to consume the dross, that you may come forth as gold seven times purified. Bear in mind that God will give you songs in the night. Darkness may seem to enclose you, but you are not to look at the clouds. Beyond the darkest cloud there is an ever-shining light. The Lord has light for every soul. Open the door of the heart to hope, peace, and joy. Jesus says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" ([John 15:11](#)).

God has a special work for everyone to do, and each one of us may do well the work which God has assigned him. The only thing we have to fear on our part is that we shall not keep our eyes continually fixed upon Jesus, that we shall not have an eye single to the glory of God, so that if we were called to lay down our armor and sleep in death we might not be ready to give an account of our trust. Forget not for a moment that you are Christ's property, bought with an infinite price, and that you are to glorify Him in your spirit, and in your body, which are His.

Be of Good Comfort

To the afflicted ones I would say, Be of good comfort in the hope of the resurrection morning. The waters of which you have been drinking are as bitter to your taste as were the waters of Marah to the children of Israel in the wilderness, but Jesus can make them so sweet with His love. When Moses presented before the Lord the sad difficulties of the children of Israel, He did not present some new remedy, but called their attention to that which was at hand; for there was a bush or shrub which He had created that was to be cast into the water to make the fountain sweet and pure. When this was done, the suffering people could drink of the water with safety and pleasure.

God has provided a balm for every wound. There is a balm in Gilead, there is a physician there. Will you not now as never before study the Scriptures? Seek the Lord for wisdom in every emergency. In every trial plead with Jesus to show you a way out of your troubles, then your eyes will be opened to behold the remedy and to apply to your case the healing promises that have been recorded in His Word. In this way the enemy will find no place to lead you into mourning and unbelief, but instead you will have faith and hope and courage in the Lord. The Holy Spirit will give you clear discernment that you may see and appropriate every blessing that will act as an antidote to grief, as a branch of healing to every draught of bitterness that is placed to your lips. Every draught of bitterness will be mingled with the love of Jesus, and in place of complaining of the bitterness, you will realize that Jesus' love and grace are so mingled with sorrow that it has been turned into subdued, holy, sanctified joy. [274]

When Henry White, our eldest son, lay dying, he said, "A bed of pain is a precious place when we have the presence of Jesus." When we are obliged to drink of the bitter waters, turn away from the bitter to the precious and the bright. In trial grace can give the human soul assurance, and when we stand at the deathbed and see how the Christian can bear suffering and go through the valley of death, we gather strength and courage to work, and we fail not, neither are we discouraged in leading souls to Jesus.—[Letter 65a, 1894.](#)

The Best Comforters

Those who have borne the greatest sorrows are frequently the ones who carry the greatest comfort to others, bringing sunshine wherever they go. Such ones have been chastened and sweetened by their afflictions; they did not lose confidence in God when trouble assailed them, but clung closer to His protecting love. Such ones are a living proof of the tender care of God, who makes the darkness as well as the light, and chastens us for our good. Christ is the light of the world; in Him is no darkness. Precious light! Let us live in that light! Bid adieu to sadness and repining. Rejoice in the Lord always; and again I say, Rejoice.—[The Health Reformer, vol. 12, No. 10, October, 1877.](#)

Section 7—The Use of Medicinal Agencies [275]
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Introduction

Shortly after the organization of the General Conference of Seventh-day Adventists in May, 1863, at a time when the church numbered 3,500 members, Ellen G. White received a vision calling the attention of Adventists to the importance of good health and the close relationship between physical well-being and spiritual experience. The light given touched a number of important phases of living, including diet, value of fresh air, the use of water, healthful attire, exercise, rest, et cetera. Prominent in this important revelation of June 6, 1863, was light concerning the harmful effects of the poisonous drugs that physicians so freely prescribed.

In the subsequent years the great basic health-reform vision was followed by many visions opening up in more detail the principles and the application of principles that should guide in matters of retaining good health and the care of the sick, the call for medical institutions and the manner in which Seventh-day Adventists should conduct such institutions.

On these matters Mrs. White wrote much. Her first comprehensive presentation appeared in 1864 in *Spiritual Gifts*, [Currently available in facsimile reprint.] Volume 4, pages 120 to 151 in an article entitled "Health." Mrs. White then expanded this thirty-page statement into six separate articles for publication under the general title of "Disease and its Causes." In 1865 these were embodied in the six numbered pamphlets compiled by Elder and Mrs. White, entitled *Health or How to Live*, one E. G. White article appearing in each number. [The six articles in their entirety appear as an appendix to this volume, see pp. 409-479.] From time to time over the next several decades the various journals of the denomination carried articles by Mrs. White on the subject of health. In 1890 she presented A comprehensive picture of the health message in the first half of the book *Christian Temperance and Bible Hygiene*. In 1905 she published *The Ministry of Healing*, her climaxing volume on the

subject. This she intended for very wide distribution in America and overseas.

In each of her general presentations on health Mrs. White discussed poisonous drugs and their use in the treatment of the sick. This phase of the subject—prominent in the original health-reform vision—filled eight of the thirty pages of her initial *Spiritual Gifts* presentation. She devoted one entire article in the “Disease and its Causes” series to the subject of drugs. [277]

Nor was Ellen White’s voice alone at the time. There were certain physicians on both sides of the Atlantic who deplored the absence of adequate diagnosis, and gravely questioned the use of many commonly prescribed poisonous drugs. As a result gradual changes took place in the treatment of the sick as regards the use of drugs. These changes have been most rapid and striking in the years following the first decade of the twentieth century, when modern medical education, along scientific and experimental lines, developed.

In her earlier writings, particularly, Mrs. White made singularly strong statements concerning the physicians of the time and concerning the use of drugs. In order rightly to evaluate these, one must know something of the medical practices at the time the statements were made. This knowledge can be gained by examining the medical literature of those times and from reading the opening chapter of *The Story of Our Health Message*, by D. E. Robinson.

In her books that deal specifically with the problems and work of the church and its members, Mrs. White devotes more space to the subject of health and the care of the sick than to any other single topic. These counsels are spread before the general public in the more than two thousand pages of *The Ministry of Healing*, *Medical Ministry*, *Counsels on Diet and Foods*, *Counsels on Health*, and *Temperance*, and in articles in the *Testimonies for the Church*. The reader is directed to these sources for the full, balanced picture of the health-reform message.

This volume contains four chapters composed of statements drawn from various sources—some published and some unpublished—written mostly to medical personnel in connection with Adventist institutions. These statements illustrate the way Mrs. White herself applied the principles revealed to her in vision. In her various utterances on the subject of the care of the sick, she ever held

[278] up the ideal for which to strive. At the same time she recognized, as seen by the terminology used, that there were times and circumstances in special situations when it was justifiable and necessary to employ even medications that were known to be poisonous.

It is significant that Ellen White gives us the assurance that Christ and the angels are present in the operating room attending and guiding the consecrated Christian physician in performing surgical operations. Before major surgery, the entire body is saturated with a powerful and, in a sense, harmful drug, to the point of complete unconsciousness and to complete insensibility. By the same token, after surgical procedures, the physician may find it necessary to administer sedatives that almost certainly include drugs, to give relief and prevent the patient from lapsing, from sheer pain, into a state of surgical shock and, in some instances, possible death.

As they strive to know and follow God's will, not a few today are making inquiries similar to one expressed in the words of a medical student who in 1893 wrote to Mrs. White to ask her about the use of drugs. In his letter he said:

“From our study of the *Testimonies* and the little work, *How to Live*, we can see that the Lord is strongly opposed to the use of drugs in our medical work....Several of the students are in doubt as to the meaning of the word ‘drug’ as mentioned in *How to Live*. Does it refer only to the stronger medicines as mercury, strychnine, arsenic, and such poisons, the things we medical students call ‘drugs,’ or does it also include the simpler remedies, as potassium, iodine, squills, etc.? We know that our success will be proportionate to our adherence to God's methods. For this reason I have asked the above question.”

The first item in chapter 28, which follows immediately, is Mrs. White's reply to the inquiry of that medical student.

White Trustees.

Chapter 28—Statements on the Use of Drugs

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A Statement in Answer to Questions on Drugs

Your questions, [See introductory note, pp. 276-278.] I will say, are answered largely, if not definitely, in *How to Live*. Drug poisons mean the articles which you have mentioned. The simpler remedies are less harmful in proportion to their simplicity; but in very many cases these are used when not at all necessary. There are simple herbs and roots that every family may use for themselves and need not call a physician any sooner than they would call a lawyer. I do not think that I can give you any definite line of medicines compounded and dealt out by doctors, that are perfectly harmless. And yet it would not be wisdom to engage in controversy over this subject.

The practitioners are very much in earnest in using their dangerous concoctions, and I am decidedly opposed to resorting to such things. They never cure; they may change the difficulty to create a worse one. Many of those who practice the prescribing of drugs, would not take the same or give them to their children. If they have an intelligent knowledge of the human body, if they understand the delicate, wonderful human machinery, they must know that we are fearfully and wonderfully made, and that not a particle of these strong drugs should be introduced into this human living organism.

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As the matter was laid open before me, and the sad burden of the result of drug medication, the light was given me that Seventh-day Adventists should establish health institutions discarding all these health-destroying inventions, and physicians should treat the sick upon hygienic principles. The great burden should be to have well-trained nurses, and well-trained medical practitioners to educate “precept upon precept; line upon line, line upon line; here a little and there a little” ([Isaiah 28:10](#)).

Train the people to correct habits and healthful practices, remembering that an ounce of preventive is of more value than a pound

of cure. Lectures and studies in this line will prove of the highest value.—[Letter 17a, 1893](#).

Other Clarifying Statements

Do They Leave Baleful Influences Behind?—Nothing should be put into the human system that will leave a baleful influence behind.—[Medical Ministry, 228](#) ([Manuscript 162, “How to Conduct Sanitariums,” 1897](#)).

The simplest remedies may assist nature, and leave no baleful effects after their use.—[Letter 82, 1897](#) (To Dr. J.H. Kellogg).

Substances Which Poison the Blood—In our sanitariums, we advocate the use of simple remedies. We discourage the use of drugs, for they poison the current of the blood. In these institutions sensible instruction should be given how to eat, how to drink, how to dress, and how to live so that the health may be preserved.—[Counsels on Diet and Foods, 303](#) (Sermon at Lodi, California, May 9, 1908).

Do not endeavor to adjust the difficulties by adding a burden of poisonous medicines.—[The Ministry of Healing, 235](#) (1905).

[281] **Every Pernicious Drug**—Every pernicious drug placed in the human stomach, whether by prescription of physicians or by man himself, doing violence to the human organism, injures the whole machinery.—[Manuscript 3, 1897](#) (General Manuscript).

Break Down Vital Forces—Drugs always have a tendency to break down and destroy vital forces.—[Medical Ministry, 223](#) (General Manuscript entitled “Sanitarium,” 1887).

Poisonous Preparations Which Leave Injurious Effects—God’s servants should not administer medicines which they know will leave behind injurious effects upon the system, even if they do relieve present suffering. Every poisonous preparation in the vegetable and mineral kingdoms, taken into the system, will leave its wretched influence, affecting the liver and lungs, and deranging the system generally.—[Spiritual Gifts 4a:140](#) (1864).

Deadly Aftereffects of Poisonous Drugs—Nature’s simple remedies will aid in recovery without leaving the deadly aftereffects so often felt by those who use poisonous drugs. They destroy the power of the patient to help himself. This power the patients are to be taught to exercise by learning to eat simple, healthful foods,

by refusing to overload the stomach with a variety of foods at one meal. All these things should come into the education of the sick. Talks should be given showing how to preserve health, how to shun sickness, how to rest when rest is needed.—[Letter 82, 1908](#) (To physicians and manager at Loma Linda).

Counsel on the Administration of Drugs

Seldom Needed—Use Them Less and Less—Drug medication, as it is generally practiced, is a curse. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies; then nature will respond to God’s physicians—pure air, pure water, proper exercise, a clear conscience. Those who persist in the use of tea, coffee, and flesh meats will feel the need of drugs, but many might recover without one grain of medicine if they would obey the laws of health. Drugs need seldom be used. [In harmony with these words was Mrs. White’s counsel when asked concerning the use of quinine in the treatment of malaria. Her son, who traveled with her and assisted her, reports the following:

“One time while we were in Australia, a brother who had been acting as a missionary in the Islands, told mother of the sickness and death of his first-born son. He was seriously afflicted with malaria, and his father was advised to give him quinine, but in view of the counsel in the testimonies to avoid the use of quinine he refused to administer it, and his son died. When he met Sister White, he asked her this question: ‘Would I have sinned to give the boy quinine when I knew of no other way to check malaria and when the prospect was that he would die without it?’ In reply she said, ‘No, we are expected to do the best we can.’”—W. C. White letter, September 10, 1935.—Compilers.]—[Counsels on Health, 261 \(1890\)](#).

Seek to Lessen Their Use—In their practice, the physicians should seek more and more to lessen the use of drugs instead of increasing it. When Dr. A came to the Health Retreat, she laid aside her knowledge and practice of hygiene, and administered the little homeopathic doses for almost every ailment. This was against the light God had given. Thus our people, who had been taught to avoid drugs in almost every form, were receiving a different education.—[Letter 26a, 1889](#) (To a prominent physician in institutional work).

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Strong Drugs Need Not Be Used—The first labors of a physician should be to educate the sick and suffering in the very course they should pursue to prevent disease. The greatest good can be done by our trying to enlighten the minds of all we can obtain access to, as to the best course for them to pursue to prevent sickness and suffering, and broken constitutions, and premature death. But those who do not care to undertake work that taxes their physical and mental powers will be ready to prescribe drug medication, which lays a foundation in the human organism for a two-fold greater evil than that which they claim to have relieved.

[283] A physician who has the moral courage to imperil his reputation in enlightening the understanding by plain facts, in showing the nature of disease and how to prevent it, and the dangerous practice of resorting to drugs, will have an uphill business, but he will live and let live.... He will, if a reformer, talk plainly in regard to the false appetites and ruinous self-indulgence, in dressing, in eating and drinking, in overtaxing to do a large amount of work in a given time, which has a ruinous influence upon the temper, the physical and mental powers....

Right and correct habits, intelligently and perseveringly practiced, will be removing the cause for disease, and the strong drugs need not be resorted to. Many go on from step to step with their unnatural indulgences, which is bringing in just as unnatural [a] condition of things as possible.—[Medical Ministry, 221, 222](#) (General Manuscript entitled “Sanitariums,” 1887).

As It Is Generally Practiced—Drug medication, as it is generally practiced, is a curse.—[Healthful Living, 246](#) (1888).

Less Dangerous if Wisely Administered—Do not administer drugs. True, drugs may not be as dangerous wisely administered as they usually are, but in the hands of many they will be hurtful to the Lord’s property.—[Letter 3, 1884](#) (To workers at St. Helena Sanitarium).

Discarding Almost Entirely—Our institutions are established that the sick may be treated by hygienic methods, discarding almost entirely the use of drugs.... There is a terrible account to be rendered to God by men who have so little regard for human life as to treat the body so ruthlessly in dealing out their drugs.... We are not excusable if through ignorance we destroy God’s building by taking

into our stomachs poisonous drugs under a variety of names we do not understand. It is our duty to refuse all such prescriptions.

We wish to build a sanitarium [in Australia] where maladies may be cured by nature's own provisions, and where the people may be taught how to treat themselves when sick; where they will learn to eat temperately of wholesome food, and be educated to refuse all narcotics—tea, coffee, fermented wines, and stimulants of all kinds—and to discard the flesh of dead animals.—[Temperance, 88, 89 \(Manuscript 44, 1896\)](#).

The Ideal—Finally Cease to Deal Out Drugs—When you understand physiology in its truest sense, your drug bills will be very much smaller, and finally you will cease to deal out drugs at all. The physician who depends upon drug medication in his practice, shows that he does not understand the delicate machinery of the human organism. He is introducing into the system a seed crop that will never lose its destroying properties throughout the lifetime. I tell you this because I dare not withhold it. Christ paid too much for man's redemption to have his body so ruthlessly treated as it has been by drug medication.

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Years ago the Lord revealed to me that institutions should be established for treating the sick without drugs. Man is God's property, and the ruin that has been made of the living habitation, the suffering caused by the seeds of death sown in the human system, are an offense to God.—[Medical Ministry, 229 \(To a leading physician and his wife, 1896\)](#).

The Divine Presence in the Operating Room

[The assurances of this chapter will remove any question as to the propriety of surgery with its attendant anesthetic.]

Christ in the Operating Room—Before performing a critical operation, let the physician ask for the aid of the Great Physician. Let him assure the suffering one that God can bring him safely through the ordeal, that in all times of distress He is a sure refuge for those who trust in Him.—[The Ministry of Healing, 118 \(1905\)](#).

The Saviour is present in the sickroom, in the operating room; and His power for His name's glory accomplishes great things.—

[Manuscript 159, 1899](#) (Manuscript, “The Privileges and Duties of a Christian Physician”).

[285] **Surgery Not a Denial of Faith**—It is our privilege to use every God-appointed means in correspondence with our faith, and then trust in God, when we have urged the promise. If there is need of a surgical operation, and the physician is willing to undertake the case, it is not a denial of faith to have the operation performed. After the patient has committed his will to the will of God, let him trust, drawing nigh to the Great Physician, the Mighty Healer, and giving himself up in perfect trust. The Lord will honor his faith in the very manner He sees is for His own name’s glory. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” ([Isaiah 26:3, 4](#)).—[Manuscript 67, 1899](#) (General Manuscript).

Jesus Guided Your Hands—Who has been by your side as you have performed these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skillful precision? The Lord Jesus has sent His angel to your side to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your instrument. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a moment to lose. The Lord has greatly blessed you.—[Testimonies for the Church 8:187, 188](#) (To the medical superintendent of the Battle Creek Sanitarium, 1899).

As you looked to God in your critical operations, angels of God were standing by your side, and their hands were seen as your hand performing the work with an accuracy that made the beholders surprised.—[Letter 73, 1899](#) (To the physician addressed in the preceding item).

The Divine Watcher by the Side of the Physician—Christ is the greatest medical missionary that ever lived. He never lost a case. He understands how to give strength and guidance to the physicians in this institution. He stands beside them as they perform their difficult surgical operations. We know that this is so. He has saved lives that might have been lost had the knife swerved a hair’s breadth.

Angels of God are constantly ministering to those for whom Christ has given His life.

God gives the physicians of this institution skill and efficiency because they are serving Him. They know that their skill is not their own, that it comes from above. They realize that there is beside them a divine Watcher, who gives wisdom to His physicians, enabling them to move intelligently in their work.—[Manuscript 28, 1901](#) (Words addressed to workers at the St. Helena Sanitarium).

Chapter 29—The Use of Remedies

To Alleviate Pain and Restore Health

Employ Every Facility—It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith [for the sick who request prayer for healing] to cooperate with God, and place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws.—[The Ministry of Healing, 231, 232 \(1905\)](#).

Use the Means Within Our Reach—The idea which you hold, that no remedies should be used for the sick, is an error. God does not heal the sick without the aid of the means of healing which lie within the reach of man; or when men refuse to be benefited by the simple remedies that God has provided in pure air and water.

There were physicians in Christ's day and in the days of the apostles. Luke is called the beloved physician. He trusted in the Lord to make him skillful in the application of remedies.

When the Lord told Hezekiah that He would spare his life for fifteen years, and as a sign that He would fulfill His promise, caused the sun to go back ten degrees, why did He not put His direct, restoring power upon the king? He told him to apply a bunch of figs to his sore, and that natural remedy, blessed by God, healed him. The God of nature directs the human agent to use natural remedies now.

I might go to any length in this matter, my brother, but I leave it now with a few instances. [Then follow the accounts of two instances of the use of charcoal. See chapter 30.]

All these things teach us that we are to be very careful lest we receive radical ideas and impressions. Your ideas regarding drug

medication, I must respect; but even in this you must not always let the patients know that you discard drugs entirely, until they become intelligent on the subject. You often place yourself in positions where you hurt your influence and do no one any good, by expressing all your convictions. Thus you cut yourself away from the people. You should modify your strong prejudices.—[Letter 182, 1899](#) (To a worker in an overseas field).

God's Remedies—There are many ways of practicing the healing art, but there is only one way that Heaven approves. God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and in the effect produced upon the system.—[Testimonies for the Church 5:443](#) (1885).

Use the Simplest Remedies—Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies—pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge of how to apply it; plenty of sunlight in every room in the house if possible, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully, may live for comfort, for peace, for health; and will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyzes her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, then they will in nine cases out of ten recover from their ailments.—[Medical Ministry, 223, 224](#) ([Manuscript 22, 1887](#)).

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Remedies in the Natural World

Water Treatments and Simple Herbs—The Lord has taught us that great efficacy for healing lies in a proper use of water. These treatments should be given skillfully. We have been instructed that in our treatment of the sick we should discard the use of drugs. There are simple herbs that can be used for the recovery of the sick, whose effect upon the system is very different from that of those drugs that poison the blood and endanger life.—[Manuscript 73, 1908](#) (Manuscript entitled “Counsels Repeated”).

Remedies That Cleanse the System—Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God. Not one noxious plant was placed in the Lord’s great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, “Didst not thou sow good seed in thy field? from whence then hath it tares?” The master answered, “An enemy hath done this” ([Matthew 13:27, 28](#)). All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares.

[289] Then shall physicians continue to resort to drugs, which leave a deadly evil in the system, destroying that life which Christ came to restore? Christ’s remedies cleanse the system. But Satan has tempted man to introduce into the system that which weakens the human machinery, clogging and destroying the fine, beautiful arrangements of God. The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest....

Our Saviour is the restorer of the moral image of God in man. He has supplied in the natural world remedies for the ills of man, that His followers may have life and that they may have it more abundantly. We can with safety discard the concoctions which man has used in the past.

The Lord has provided antidotes for diseases in simple plants, and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are cooperating with Him. He can use water and sunshine and the herbs which He

has caused to grow, in healing maladies brought on by indiscretion or accident. We do not manifest a lack of faith when we ask God to bless His remedies. True faith will thank God for the knowledge of how to use these precious blessings in a way which will restore mental and physical vigor.

The body is to be carefully cared for, and in this the Lord demands the cooperation of the human agent. Man must become intelligent in regard to the treatment and use of brain, bone, and muscle. The very best experience we can gain is to know ourselves.—[Manuscript 65, 1899](#) (General Manuscript).

All to Understand What to Do for Themselves

Your question is, ... “In urgent cases, should we call in a worldly physician, because the sanitarium doctors are all so busy that they have no time to devote to outside practice?” If the physicians are so busy that they cannot treat the sick outside of the institution, would it not be wiser for all to educate themselves in the use of simple remedies, than to venture to use drugs that are given a long name to hide their real qualities. Why need anyone be ignorant of God’s remedies—hot-water fomentations and cold and hot compresses. It is important to become familiar with the benefit of dieting in case of sickness. All should understand what to do [for] themselves. They may call upon someone who understands nursing, but everyone should have an intelligent knowledge of the house he lives in. All should understand what to do in case of sickness. [290]

Were I sick, I would just as soon call in a lawyer as a physician from among general practitioners. [Mrs. White is here referring to the “general practitioner” of 1897 in the backwoods of Australia, from where she penned these words. The reader must keep in mind that until the second decade of the twentieth century, physician training was largely unregulated and was often meager. In many instances it was on an apprentice basis, supplemented at best by a short period of training in a more or less orthodox medical school. The medical profession was without well-established standards. The mainstay in the medications of the ordinary doctor was poisonous drugs, often prescribed in large doses.

The following facts show clearly that Mrs. White's statement should not be used to depreciate the labors of the carefully trained conscientious physician:

1. Her many statements relative to the high calling and weighty responsibilities of the physician;

2. Her practice of consulting qualified physicians as attested by the published record and by those who were members of her family;

3. Her counsel to an associate worker who was ill, to "let the physicians" "do those things" for her "that must be done" (See page 251 of this volume), and urging her to eat, "because your earthly physician would have you eat" (Page 253);

4. Her many counsels addressed to practicing physicians presented in *The Ministry of Healing, Counsels on Health, and Medical Ministry*;

5. The guidance from her pen in the establishment of a Seventh-day Adventist medical college at Loma Linda, designed to provide "a medical education that will enable" its graduates "To pass the examinations required by law of all those who practice as regularly qualified physicians."—Ellen G. White [Manuscript 7, 1910](#) (published in [Pacific Union Recorder, February 3, 1910 Words of Counsel](#)). (See [The Story of Our Health Message, 386](#), (1955)).] I would not touch their nostrums, to which they give latin names. I am determined to know, in straight English, the name of everything that I introduce into my system.

[291] Those who make a practice of taking drugs sin against their intelligence and endanger their whole afterlife. There are herbs that are harmless, the use of which will tide over many apparently serious difficulties. But if all would seek to become intelligent in regard to their bodily necessities, sickness would be rare instead of common. An ounce of prevention is worth a pound of cure.—[Manuscript 86, 1897](#) (General Manuscript, "Health Reform Principles," written from Cooranbong, Australia).

Simple Remedies in the Sanitarium Program

I have received much instruction regarding the location of sanitariums. They should be a few miles distant from the large cities, and land should be secured in connection with them. Fruit and veg-

etables should be cultivated, and the patients should be encouraged to take up outdoor work. Many who are suffering from pulmonary disease might be cured if they would live in a climate where they could be out-of-doors most of the year. Many who have died of consumption might have lived if they had breathed more pure air. Fresh outdoor air is as healing as medicine, and leaves no injurious aftereffects. . . .

It would have been better if, from the first, all drugs had been kept out of our sanitariums, and use had been made of such simple remedies as are found in pure water, pure air, sunlight, and some of the simple herbs growing in the field. These would be just as efficacious as the drugs used under mysterious names, and concocted by human science. And they would leave no injurious effects in the system.

Thousands who are afflicted might recover their health if, instead of depending upon the drugstore for their life, they would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let His light shine forth in clear, distinct rays to all who are weak and feeble.—[Manuscript 115, 1903](#) (General Manuscript regarding sanitarium work).

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Chapter 30—Ellen G. White’s Use of Remedial Agencies

[Ellen G. White speaks repeatedly of simple remedies. She tells us specifically what she means when she thus speaks, naming pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, and trust in divine power. See pages 287-291 and [The Ministry of Healing, 127](#). In addition to these, Mrs. White on a few occasions, in her personal correspondence, made reference to certain simple medications she knew and used; any such remedy was usually mentioned in a single instance only. She also refers in her correspondence to a few rare emergency situations that led her to employ remedies she would not use except in a crisis.

In evaluating these references to certain medications, four points should be observed by the reader:

1. The following pages list the significant statements in which Mrs. White mentions specific medications of a simple character, insofar as such statements were known at the time this compilation was made.

2. A very few pages are required to place these statements in print, some eleven pages as compared with the more than 2,000 pages devoted to the comprehensive presentation of the health counsels as found in the E.G. White books.

3. For fifty years Mrs. White wrote extensively, for publication, on the subject of health and the care of the sick. But it is an interesting and significant fact that, except for the brief mention of the “lump of figs” for Hezekiah’s boils, and a fleeting allusion to the ineffectual use of “simple herbs” in the illness of one of her sons (see *Spiritual Gifts, Volume II*, p. 104), she made no reference to the medicinal use of herbs or to other specific simple medications in any of her published statements. To say the least, this fact does not permit the conclusion that the use of herbs is of prime importance in the whole health program that she set forth in such completeness.

4. Mrs. White nowhere states, in discussing such simple medications, that other and more effective medications might not later be found.

Owing to impressions held by some that Mrs. White's writings not only endorse herbs but feature them as the principal means for dealing with disease, and that there is a great abundance of unpublished material on this point, the White trustees believe that the minds of Seventh-day Adventists will be helped and the record best be kept clear by printing the statements that follow. In all fairness, the reader should not attach to these statements greater significance than did the author, who, in her published works, placed before the general public the broad principles to be followed in the treatment of the sick.—Compilers.]

I Cannot Testify in Their Favor

After seeing so much harm done by the administering of drugs, I cannot use them, and cannot testify in their favor. I must be true to the light given me by the Lord.

The treatment we gave when the sanitarium was first established required earnest labor to combat disease. We did not use drug concoctions; we followed hygienic methods. This work was blessed by God. It was a work in which the human instrumentality could cooperate with God in saving life. There should be nothing put into the human system that would leave its baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, and to educate on altogether different lines of treating the sick, was the reason given me why we should have sanitariums established in various localities.

I have been pained when many students have been encouraged to go to_____ [A state-operated medical college, to which a number of our early medical workers were sent to complete their training.—Compilers.] to receive an education in the use of drugs. The light which I have received has placed an altogether different complexion on the use made of drugs than is given at_____ or at the sanitarium. We must become enlightened on these subjects. The intricate names given the medicines are used to cover up the matter, so that none will

know what is given them as remedies unless they obtain a dictionary to find out the meaning of these names.

The Lord has given some simple herbs of the field that at times are beneficial; and if every family were educated in how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old-fashioned, simple herbs, used intelligently, would have recovered many sick who have died under drug medication.

One of the most beneficial remedies is pulverized charcoal, placed in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed boiled, it is still better. I have ordered this in cases where the sick were suffering great pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, [It is of interest to observe in connection with the several E. G. White statements concerning the value of charcoal, that as well as being a product of frequent medical prescription, a 1,160-page professional work, *Clinical Toxicology Of Commercial Products* (Williams and Wilkins, 1957, \$16.00) advises as an antidote for many known poisons and for all poisonous substances of unknown ingredients a “Universal Antidote” of four parts, two of which are activated charcoal.—Compilers.] And the patient slept, the turning point came, and recovery was the result. To students when injured with bruised hands and suffering with inflammation, I have prescribed this simple remedy, with perfect success. The poison of inflammation was overcome, the pain removed, and healing went on rapidly. The most severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag, and dipped in hot or cold water, as will best suit the case. This works like a charm.

I expect you will laugh at this; but if I could give this remedy some outlandish name that no one knew but myself, it would have greater influence....But the simplest remedies may assist nature, and leave no baleful effects after their use.—[Letter 82, 1897](#) (To Dr. J. H. Kellogg).

When Asked for Counsel, Simple Remedies Advised

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There are many simple herbs which, if our nurses would learn the value of, they could use in the place of drugs, and find very effective. Many times I have been applied to for advice as to what should be done in cases of sickness or accident, and I have mentioned some of these simple remedies, and they have proved helpful.

On one occasion a physician came to me in great distress. He had been called to attend a young woman who was dangerously ill. She had contracted fever while on the campground, and was taken to our school building near Melbourne, Australia. But she became so much worse that it was feared she could not live. The physician, Dr. Merritt Kellogg, came to me and said, "Sister White, have you any light for me on this case? If relief cannot be given our sister, she can live but a few hours." I replied, "Send to a blacksmith's shop, and get some pulverized charcoal; make a poultice of it, and lay it over her stomach and sides." The doctor hastened away to follow out my instructions. Soon he returned, saying, "Relief came in less than half an hour after the application of the poultices. She is now having the first natural sleep she has had for days."

I have ordered the same treatment for others who were suffering great pain, and it has brought relief and been the means of saving life. My mother had told me that snake bites and the sting of reptiles and poisonous insects could often be rendered harmless by the use of charcoal poultices. When working on the land at Avondale, Australia, the workmen would often bruise their hands and limbs, and this in many cases resulted in such severe inflammation that the worker would have to leave his work for some time. One came to me one day in this condition, with his hand tied in a sling. He was much troubled over the circumstance; for his help was needed in clearing the land I said to him, "Go to the place where you have been burning the timber, and get me some charcoal from the eucalyptus tree, pulverize it, and I will dress your hand." This was done, and the next morning he reported that the pain was gone. Soon he was ready to return to his work.

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I write these things that you may know that the Lord has not left us without the use of simple remedies which, when used, will not leave the system in the weakened condition in which the use

of drugs so often leaves it. We need well-trained nurses who can understand how to use the simple remedies that nature provides for restoration to health, and who can teach those who are ignorant of the laws of health how to use these simple but effective cures.

He who created men and women has an interest in those who suffer. He has directed in the establishment of our sanitariums and in the building up of schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity. In the treatment of the sick, poisonous drugs need not be used. Alcohol or tobacco in any form must not be recommended, lest some soul be led to imbibe a taste for these evil things.—[Letter 90, 1908](#) (To J. A. Burden and others bearing responsibility at Loma Linda).

Safe, Simple Remedies

In regard to that which we can do for ourselves, there is a point that requires careful, thoughtful consideration. I must become acquainted with myself, I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain.

[297] I must have wisdom to be a faithful guardian of my body. I should do a very unwise thing to enter a cool room when in a perspiration; I should show myself an unwise steward to allow myself to sit in a draft, and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs, and thus drive back the blood from the extremities to the brain or internal organs. I should always protect my feet in damp weather.

I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so.

And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favorable

condition under the doctors God has provided—pure air, pure water, and the healing, precious sunlight.

Water can be used in many ways to relieve suffering. Drafts of clear, hot water taken before eating (half a quart, more or less), will never do any harm, but will rather be productive of good.

A cup of tea made from catnip herb will quiet the nerves.

Hop tea will induce sleep. Hop poultices over the stomach will relieve pain.

If the eyes are weak, if there is pain in the eyes, or inflammation, soft flannel cloths wet in hot water and salt, will bring relief quickly.

When the head is congested, if the feet and limbs are put in a bath with a little mustard, relief will be obtained.

There are many more simple remedies which will do much to restore healthful action to the body. All these simple preparations the Lord expects us to use for ourselves, but man's extremities are God's opportunities. If we neglect to do that which is within the reach of nearly every family, and ask the Lord to relieve pain when we are too indolent to make use of these remedies within our power, it is simply presumption. The Lord expects us to work in order that we may obtain food. He does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation to flourish. God works and man cooperates with God. Then there is seedtime and harvest.

God has caused to grow out of the ground, herbs for the use of man, and if we understand the nature of those roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor so frequently, and people would be in much better health than they are today. I believe in calling upon the Great Physician when we have used the remedies I have mentioned.—[Letter 35, 1890](#) (To a worker in an overseas field).

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Counsel to the Medical Director of a New Sanitarium

Do all that you possibly can to perfect the institution inside and out. Be sure that your premises are in the best of order. Let there be nothing about them that will make a disagreeable impression of the minds of the patients.

Encourage the patients to live healthfully and to take an abundance of exercise. This will do much to restore them to health. Let seats be placed under the shade of the trees, that the patients may be encouraged to spend much time out-of-doors. And a place should be provided, enclosed either with canvas or with glass, where, in cooler weather, the patients can sit in the sun without feeling the wind

Fresh air and sunshine, cheerfulness within and without the institution, pleasant words and kindly acts—these are the remedies that the sick need, and God will crown with success your efforts to provide these remedies for the sick ones who come to the sanitarium. By happiness and cheerfulness and expressions of sympathy and hopefulness for others, your own soul will be filled with light and peace. And never forget that the sunshine of God's blessing is worth everything to us.

Teach nurses and patients the value of those health-restoring agencies that are freely provided by God, and the usefulness of simple things that are easily obtained.

I will tell you a little about my experience with charcoal as a remedy. For some forms of indigestion, it is more efficacious than drugs. A little olive oil into which some of this powder has been stirred tends to cleanse and heal. I find it is excellent. Pulverized charcoal from eucalyptus wood we have used freely in cases of inflammation....

[299] Always study and teach the use of the simplest remedies, and the special blessing of the Lord may be expected to follow the use of these means which are within the reach of the common people.—[Letter 100, 1903.](#)

Other Experiences With Charcoal

A Rapid Recovery—A brother was taken sick with inflammation of the bowels and bloody dysentery. The man was not a careful health reformer, but indulged his appetite. We were just preparing to leave Texas, where we had been laboring for several months, and we had carriages prepared to take away this brother and his family, and several others who were suffering from malarial fever. My husband and I thought we would stand this expense rather than have the heads

of several families die and leave their wives and children unprovided for.

Two or three were taken in a large spring wagon on spring mattresses. But this man who was suffering from inflammation of the bowels, sent for me to come to him. My husband and I decided that it would not do to move him. Fears were entertained that mortification had set in. Then the thought came to me like a communication from the Lord to take pulverized charcoal, put water upon it, and give this water to the sick man to drink, putting bandages of the charcoal over the bowels and stomach. We were about one mile from the city of Denison, but the sick man's son went to a blacksmith's shop, secured the charcoal, and pulverized it, and then used it according to the directions given. The result was that in half an hour there was a change for the better. We had to go on our journey and leave the family behind, but what was our surprise the following day to see their wagon overtake us. The sick man was lying in a bed in the wagon. The blessing of God had worked with the simple means used.—[Letter 182, 1899](#) (To a worker in an overseas field. See p. 287).

Charcoal and Flaxseed—We need a hospital so much. On Thursday Sister Sara McEnterfer [A trained nurse of experience well qualified for this type of service who accompanied Mrs. White and assisted her both as a traveling companion and private secretary.—Compilers.] was called to see if she could do anything for brother B's little son, who is eighteen months old. For several days he has had a painful swelling on the knee, supposed to be from the bite of some poisonous insect. Pulverized charcoal, mixed with flaxseed, was placed upon the swelling, and this poultice gave relief at once. The child had screamed with pain all night, but when this was applied, he slept. Today she has been to see the little one twice. She opened the swelling in two places, and a large amount of yellow matter and blood was discharged freely. The child was relieved of its great suffering. We thank the Lord that we may become intelligent in using the simple things within our reach to alleviate pain, and successfully remove its cause.—[Manuscript 68, 1899](#) (General Manuscript).

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Other Remedies Mentioned

A Poultice of Figs for Hezekiah—When Hezekiah was sick, the prophet of God brought him the message that he should die. The king cried to the Lord, and the Lord heard him, and sent the promise that fifteen years should be added to his life. One word from God, one touch of the divine finger, would have been enough to cure Hezekiah instantly. But instead, he was given directions to make a poultice of figs, and lay it upon the part affected. This was done, and Hezekiah was restored to health. It would be well to treasure this prescription which the Lord ordered to be used, more than we do.—[Manuscript 29, 1911](#) (General Manuscript).

The Value of Eucalyptus Oil—I am very sorry to learn that Sister C is not well. I cannot advise any remedy for her cough better than eucalyptus and honey. Into a tumbler of honey put a few drops of the eucalyptus, stir it up well, and take whenever the cough comes on. I have had considerable trouble with my throat, but whenever I use this I overcome the difficulty very quickly. I have to use it only a few times, and the cough is removed. If you will use this prescription, you may be your own physician. If the first trial does not effect a cure, try it again. The best time to take it is before retiring.—[Letter 348, 1908](#) (To a worker).

[301] I have already told you the remedy I use when suffering from difficulties with my throat. I take a glass of boiled honey, and into this I put a few drops of eucalyptus oil, stirring it in well. When the cough comes on, I take a teaspoonful of this mixture, and relief comes almost immediately. I have always used this with the best of results. I ask you to use the same remedy when you are troubled with the cough. This prescription may seem so simple that you feel no confidence in it, but I have tried it for a number of years and can highly recommend it.

Again, take warm footbaths into which have been put the leaves from the eucalyptus tree. There is great virtue in these leaves, and if you will try this, you will prove my words to be true. The oil of the eucalyptus is especially beneficial in cases of cough and pains in the chest and lungs. I want you to make a trial of this remedy which is so simple, and which costs you nothing.—[Letter 20, 1909](#) (To the worker addressed in the preceding item).

Trees With Medicinal Properties—The Lord has been giving me light in regard to many things. He has shown me that our sanitariums should be erected on as high an elevation as is necessary to secure the best results, and that they are to be surrounded by extensive tracts of land, beautified by flowers and ornamental trees.

In a certain place, preparations were being made to clear the land for the erection of a sanitarium. Light was given that there is health in the fragrance of the pine, the cedar, and the fir. And there are several other kinds of trees that have medicinal properties that are health promoting. Let not such trees be ruthlessly cut down Let them live.—[Letter 95, 1902](#) (To workers in the South).

“My herb drink.”—We need not go to China for our tea, or to Java for our coffee. Some have said: “Sister White uses tea, she keeps it in her house;” and that she has placed it before them to drink. They have not told the truth because I do not use it, neither do I keep it in my house. Once when crossing the waters I was sick and could retain nothing on my stomach and I did take a little weak tea as a medicine, but I don’t want any of you again to make the remark that “Sister White uses tea.” If you will come to my house I will show you the bag that contains my herb drink. I send to Michigan, across the mountains, and get the red-clover top. In regard to coffee, I never could drink it, so those who reported that Sister White drinks coffee made a mistake.—[Manuscript 3, 1888](#) (Sermon, Oakland, California).

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Clover Blossoms—First Crop—I have a request to make. Will these children please gather me as much clover or even more than they did last year? If they can do this, they will do me a great favor. I cannot do it here. We have no clover on our ground. The first crop is preferable, but if this comes too late, the second crop had better be secured.—[Letter 1, 1872](#) (To a family in Michigan).

Tea Used as a Medicine, but Not as a Beverage—I do not use tea, either green or black. Not a spoonful has passed my lips for many years except when crossing the ocean, and once since on this side I took it as a medicine when I was sick and vomiting. In such circumstances it may prove a present relief.

I did not use tea when you were with us. I have always used red-clover top, as I stated to you. I offered you this, and told you it was a good, simple, and wholesome drink

I have not bought a penny's worth of tea for years. Knowing its influence I would not dare to use it, except in cases of severe vomiting when I take it as a medicine, but not as a beverage....

I do not preach one thing and practice another. I do not present to my hearers rules of life for them to follow while I make an exception in my own case....

I am not guilty of drinking any tea except red-clover-top tea, and if I loved wine, tea, and coffee, I would not use these health-destroying narcotics, for I prize health and I prize a healthful example in all these things. I want to be a pattern of temperance and of good works to others.—[Letter 12, 1888](#) (To a minister on the West Coast).

[303] **Coffee as Medicine**—I have not knowingly drunk a cup of genuine coffee for twenty years, only, as I stated, during my sickness—for a medicine—I drank a cup of coffee, very strong, with a raw egg broken into it.—[Letter 20, 1882](#) (To friends).

Grape Juice and Eggs—I have received light that you are injuring your body by a poverty-stricken diet.... It is the lack of suitable food that has caused you to suffer so keenly. You have not taken the food essential to nourish your frail physical strength. You must not deny yourself of good, wholesome food... Get eggs of healthy fowls. Use these eggs cooked or raw. Drop them uncooked into the best unfermented wine you can find. This will supply that which is necessary to your system.... Eggs contain properties which are remedial agencies in counteracting poisons.—[Counsels on Diet and Foods, 203, 204](#) (To Dr. D. H. Kress, 1901).

Approval of Progressive Medical Procedures

Blood Transfusions—There is one thing that has saved life—an infusion of blood from one person to another; but this would be difficult and perhaps impossible for you to do. I merely suggest it.—[Medical Ministry, 286, 287](#) (To Dr. D. H. Kress).

Vaccination—[*Vaccination for Smallpox*: D. E. Robinson, one of Mrs. White's secretaries, under date of June 12, 1931, wrote as follows concerning Mrs. White's attitude toward vaccination:

“You ask for definite and concise information regarding what Sister White wrote about vaccination and serum.

“This question can be answered very briefly for so far as we have any record, she did not refer to them in any of her writings.

“You will be interested to know, however, that at a time when there was an epidemic of smallpox in the vicinity, she herself was vaccinated and urged her helpers, those connected with her, to be vaccinated. In taking this step Sister White recognized the fact that it has been proven that vaccination either renders one immune from smallpox or greatly lightens its effects if one does come down with it. She also recognized the danger of their exposing others if they failed to take this precaution. “[Signed] D. E. Robinson.”]

X-ray Treatment at Loma Linda—For several weeks I took treatment with the X-ray for the black spot that was on my forehead. In all I took twenty-three treatments, and these succeeded in entirely removing the mark. For this I am very grateful.—[Letter 30, 1911](#) (To her son J. E. White).

Chapter 31—Personal Experiences

Early Experience In Treating Pneumonia

In the winter of 1864, my Willie was suddenly and violently brought down with lung fever. We had just buried our oldest son with this disease, and were very anxious in regard to Willie, fearing that he, too, might die. We decided that we would not send for a physician, but do the best we could with him ourselves by the use of water, and entreat the Lord in behalf of the child. We called in a few who had faith to unite their prayers with ours. We had a sweet assurance of God's presence and blessing.

The next day Willie was very sick. He was wandering. He did not seem to see or hear me when I spoke to him. His heart had no regular beat, but was in a constant agitated flutter. We continued to look to God in his behalf, and to use water freely upon his head, and a compress constantly upon his lungs, and soon he seemed rational as ever. He suffered severe pain in his right side, and could not lie upon it for a moment. This pain we subdued with cold water compresses, varying the temperature of the water according to the degree of the fever. We were very careful to keep his hands and feet warm.

[305] We expected the crisis would come the seventh day. We had but little rest during his sickness, and were obliged to give him up into others' care the fourth and fifth nights. My husband and myself the fifth day felt very anxious. The child raised fresh blood, and coughed considerably. My husband spent much time in prayer. We left our child in careful hands that night. Before retiring my husband prayed long and earnestly. Suddenly his burden of prayer left him, and it seemed as though a voice spoke to him, and said, "Go lie down, I will take care of the child."

I had retired sick, and could not sleep for anxiety for several hours. I felt pressed for breath. Although sleeping in a large chamber, I arose and opened the door into a large hall, and was at once relieved,

and soon slept. I dreamed that an experienced physician was standing by my child, watching every breath, with one hand over his heart, and with the other feeling his pulse. He turned to us and said, "The crisis has passed. He has seen his worst night. He will now come up speedily, for he has not the injurious influence of drugs to recover from. Nature has nobly done her work to rid the system of impurities." I related to him my worn-out condition, my pressure for breath, and the relief obtained by opening the door.

Said he, "That which gave you relief, will also relieve your child. He needs air. You have kept him too warm. The heated air coming from a stove is injurious, and were it not for the air coming in at the crevices of the windows, would be poisonous and destroy life. Stove heat destroys the vitality of the air, and weakens the lungs. The child's lungs have been weakened by the room being kept too warm. Sick persons are debilitated by disease, and need all the invigorating air that they can bear to strengthen the vital organs to resist disease. And yet in most cases air and light are excluded from the sickroom at the very time when most needed, as though dangerous enemies."

This dream and my husband's experience was a consolation to us both. We found in the morning that our boy had passed a restless night. He seemed to be in a high fever until noon. Then the fever left him, and he appeared quite well, except weak. He had eaten but one small cracker through his five-days' sickness. He came up rapidly, and has had better health than he has had for several years before. This experience is valuable to us.—[Spiritual Gifts 4a:151-153](#), (1864), (first section).

[306]

The Restoration of James White

[Statement made April 13, 1902, at a council meeting at Elmshaven, St. Helena, California.]

Many years ago [1865], while my husband was bearing heavy responsibilities in Battle Creek, the strain began to tell on him. His health failed rapidly. Finally he broke down in mind and body, and was unable to do anything. My friends said to me, "Mrs. White, your husband cannot live." I determined to remove him to a place

more favorable for his recovery. His mother said, "Ellen, you must remain and take care of your family."

"Mother," I replied, "I will never allow that masterly brain to fail entirely. I will work with God, and God will work with me, to save my husband's brain."

In order to obtain means for our journey, I pulled up my rag carpets and sold them. With the money secured by the sale of the carpets, I bought a covered wagon, and prepared for the journey, placing in the wagon a mattress for Father to lie on. Accompanied by Willie, a mere lad eleven years of age, we started for Wright, Michigan.

While on the journey, Willie tried to put the bits into the mouth of one of the horses, but found that he could not. I said to my husband, "Put your hand on my shoulder, and come and put the bits in."

He said that he did not see how he could. "Yes, you can," I replied. "Get right up and come." He did so, and succeeded in putting the bits in. Then he knew that he would have to do it the next time, too.

Constantly I kept my husband working at such little things. I would not allow him to remain quiet, but tried to keep him active. This is the plan that physicians and helpers in our sanitariums should pursue. Lead the patients along step by step, step by step, keeping their minds so busily occupied that they have no time to brood over their own condition.

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Physical and Mental Activity Encouraged

Often brethren came to us for counsel. My husband wanted to see no one. He much preferred to go into another room when company came. But usually before he could realize that anyone had come, I brought the visitor before him, and would say, "Husband, here is a brother who has come to ask a question, and as you can answer it much better than I can, I have brought him to you." Of course he could not help himself then. He had to remain in the room and answer the question. In this way, and in many other ways, I made him exercise his mind. If he had not been made to use his mind, in a little while it would have completely failed.

Daily my husband went out for a walk. In the winter a terrible snowstorm came, and Father thought he could not go out in the storm and snow. I went to Brother Root and said, "Brother Root, have you a spare pair of boots?"

"Yes," he answered.

"I should be glad to borrow them this morning," I said. Putting on the boots and starting out, I tracked a quarter of a mile in the deep snow. On my return, I asked my husband to take a walk. He said he could not go out in such weather. "Oh, yes, you can," I replied. "Surely you can step in my tracks." He was a man who had great respect for women; and when he saw my tracks, he thought that if a woman could walk in that snow, he could. That morning he took his usual walk.

In the spring there were fruit trees to be set out and garden to be made. "Willie," I said, "please buy three hoes and three rakes. Be sure to buy three of each." When he brought them to me, I told him to take one of the hoes, and Father another. Father objected, but took one. Taking one myself, we began work; and although I blistered my hands, I led them in the hoeing. Father could not do much, but he went through the motions. It was by such methods as these, that I tried to cooperate with God in restoring my husband to health. And oh, how the Lord blessed us!

I always took my husband with me when I went out driving. [308] And I took him with me when I went to preach at any place. I had a regular circuit of meetings. I could not persuade him to go into the desk while I preached. Finally, after many, many months, I said to him, "Now, my husband, you are going into the desk today." He did not want to go, but I would not yield. I took him up into the desk with me. That day he spoke to the people. Although the meetinghouse was filled with unbelievers, for half an hour I could not refrain from weeping. My heart was overflowing with joy and gratitude. I knew that the victory had been gained.

Rewarded for Persistent Effort

After eighteen months of constant cooperation with God in the effort to restore my husband to health, I took him home again.

Presenting him to his parents, I said, “Father, Mother, here is your son.”

“Ellen,” said his mother, “you have no one but God and yourself to thank for this wonderful restoration. Your energies have accomplished it.”

After his recovery, my husband lived for a number of years, during which time he did the best work of his life. Did not those added years of usefulness repay me manyfold for the eighteen months of painstaking care?

I have given you this brief recital of personal experience, in order to show you that I know something about the use of natural means for the restoration of the sick. God will work wonders for every one of us if we work in faith, acting as we believe, that when we cooperate with Him, He is ready to do His part. I desire to do everything I can to lead my brethren to pursue a sensible course, in order that their efforts may be the most successful. Many who have gone down into the grave might today be living, if they had cooperated with God. Let us be sensible men and women in regard to these matters.—[Manuscript 50, 1902](#).

Section 8—General Counsels

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Introduction

The Spirit of Prophecy counsels are always practical. From the pen of Ellen White we find counsel and instruction touching almost every phase of Christian life and experience. Although most of the lines of instruction given are represented in the *Testimonies* and other Ellen G. White books, the reindexing of published but now out-of-print materials and of unpublished manuscripts has revealed items of counsel along certain lines, which are becoming of increasing importance today with the appearance of new and difficult situations. These items will add tangibly to the wealth of instruction now in the hands of Seventh-day Adventists.

As an instance, we offer the formerly unpublished statements on the problem of hypnosis, which in some medical circles is looked upon favorably as a means of therapy. The specific Ellen G. White counsels dealing with the use of hypnosis in the treatment of the sick, and indicating the hazards of using it in any way, are very pertinent at this time.

The section closes with counsels calling upon Seventh-day Adventists to consider the value of a rural environment for their homes. These are drawn from sources other than the published books, but have been presented earlier in the pamphlet *Country Living*, with emphasis on the importance of moving carefully and guardedly in choosing a new location for the home in the country and away from the crowded cities. Appearing here in this permanent form, they are available for ready reference.

White Trustees.

[Appeared in *Notebook Leaflets*, Methods, No. 7.]

Chapter 32—Proper Attitude in Prayer

[311]

I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where have our brethren obtained the idea that they should stand upon their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, “Get down upon your knees.” This is the proper position always.

“And He was withdrawn from them about a stone’s cast, and kneeled down, and prayed” ([Luke 22:41](#)).

“Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up” ([Acts 9:40](#)).

“They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep” ([Acts 7:59, 60](#)).

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“When he had thus spoken, he kneeled down, and prayed with them all” ([Acts 20:36](#)).

“When we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed” ([Acts 21:5](#)).

“At the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens” ([Ezra 9:5, 6](#)).

“O come, let us worship and bow down: let us kneel before the Lord our Maker” ([Psalm 95:6](#)).

“For this cause I bow my knees unto the Father of our Lord Jesus Christ” ([Ephesians 3:14](#)). And this whole chapter will, if the heart is receptive, be as precious a lesson as we can learn.

To bow down when in prayer to God is the proper attitude to occupy. This act of worship was required of the three Hebrew captives in Babylon.... But such an act was homage to be rendered to God alone—the Sovereign of the world, the Ruler of the universe; and these three Hebrews refused to give such honor to any idol even though composed of pure gold. In doing so, they would, to all intents and purposes, be bowing to the king of Babylon. Refusing to do as the king had commanded, they suffered the penalty, and were cast into the burning fiery furnace. But Christ came in person and walked with them through the fire, and they received no harm.

Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God.

[313] At the dedication of the Temple, Solomon stood facing the altar. In the court of the Temple was a brazen scaffold or platform, and after ascending this, he stood and lifted up his hands to heaven, and blessed the immense congregation of Israel, and all the congregation of Israel stood....

“For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven” ([2 Chronicles 6:13](#)).

The lengthy prayer which he then offered was appropriate for the occasion. It was inspired of God, breathing the sentiments of the loftiest piety blended with the deepest humility.

A Growing Laxness

I present these proof texts with the inquiry, “Where did Brother H obtain his education?”—At Battle Creek. Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, principals, and teachers in our schools, by

precept and example, teach young men to stand erect in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous?

“And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess” (Luke 18:9-12). Mark you, it was the self-righteous Pharisee who was not in a position of humility and reverence before God; but standing in his haughty self-sufficiency, he told the Lord all his good deeds. “The Pharisee stood and prayed thus with himself” (Luke 18:11); and his prayer reached no higher than himself.

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Luke 18:13, 14). [314]

We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of final decision. I would speak to all who occupy the place of teachers in our schools. Men and women, do not dishonor God by your irreverence and pomposity. Do not stand up in your Pharisaism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him.

On Bended Knee

And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth. Who have searched the Word closely for examples and direction in this respect? Whom can we trust as teachers in our schools in America and foreign countries?

After years of study shall students return to their own country with perverted ideas of the respect and honor and reverence that should be given to God, and feel under no obligation to honor the men of gray hairs, the men of experience, the chosen servants of God who have been connected with the work of God through almost all the years of their life? I advise all who attend the schools in America or in any other place, do not catch the spirit of irreverence. Be sure you understand for yourself what kind of education you need, that you may educate others to obtain a fitness of character that will stand the test that is soon to be brought upon all who live upon the earth. Keep company with the soundest Christians. Choose not the pretentious instructors or pupils, but those who show the deepest piety, those who have a spirit of intelligence in the things of God.

[315] We are living in perilous times. Seventh-day Adventists are professedly the commandment-keeping people of God; but they are losing their devotional spirit. This spirit of reverence for God teaches men how to approach their Maker—with sacredness and awe through faith, not in themselves, but in a Mediator. Thus man is kept fast, under whatever circumstances he is placed. Man must come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. And as he receives daily mercies at the hand of God, he is ever to cherish gratitude in his heart, and give expression to it in the words of thanksgiving and praise for these unmerited favors. Angels have been guarding his pathway through all his life, and many of the snares he has been delivered from he has not seen. And for this guardianship and watchcare by eyes that never slumber and never sleep, he is to recognize in every prayer the service of God for him.

All should lean upon God in their helplessness and daily necessity. They should keep humble, watchful, and prayerful. Praise and thanksgiving should flow forth in gratitude and sincere love for God.

In the assembly of the upright and in the congregation should they praise the Most High God. All who have a sense of their vital connection with God should stand before the Lord as witnesses for Him, giving expression of the love, the mercies, and the goodness of God. Let the words be sincere, simple, earnest, intelligent, the heart burning with the love of God, the lips sanctified to His glory not only to make known the mercies of God in the assembly of the

saints but to be His witnesses in every place. The inhabitants of the earth are to know that He is God, the only true and living God.

There should be an intelligent knowledge of how to come to God in reverence and Godly fear with devotional love. There is a growing lack of reverence for our Maker, a growing disregard of His greatness and His majesty. But God is speaking to us in these last days. We hear His voice in the storm, in the rolling thunder. We hear of the calamities He permits in the earthquakes, the breaking forth of waters, and the destructive elements sweeping all before them. We hear of ships going down in the tempestuous ocean. God speaks to families who have refused to recognize Him, sometimes in the whirlwind and storm, sometimes face to face as He talked with Moses. Again He whispers His love to the little trusting child and to the gray-haired sire in his dotage. And earthly wisdom has a wisdom as it beholds the unseen.

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When the still small voice which succeeds the whirlwind and the tempest that moves the rocks out of position, is heard, let all cover their face, for God is very near. Let them hide themselves in Jesus Christ; for He is their hiding place. The cleft in the rock is hidden with His own pierced hand while the humble seeker waits in bowed attitude to hear what saith the Lord unto His servant.—[Manuscript 84b, 1897](#).

No Place Inappropriate for Prayer

There is no time or place in which it is inappropriate to offer up a petition to God.... In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes—[Steps to Christ, 99](#), (Pocket ed.).

We may speak with Jesus as we walk by the way, and He says, I am at thy right hand. We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart's desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul's desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard.—[Gospel Workers, 258](#).

It is not always necessary to bow upon your knees in order to pray. Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your daily labor.—[The Ministry of Healing, 510, 511.](#)

Chapter 33—“No Other Gods Before Me”

[317]

[Appeared in Notebook Leaflets, Christian Experience, No. 13.]

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to feed the hungry? Should it not be placed in the Lord's treasury to advance His cause and build up His kingdom in the earth?

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel, “Thou shalt have no other Gods before me” ([Exodus 20:3](#)). Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry.

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He who searches the heart, desires to win His people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to someone who knows not the truth. Grasp the Word of the Lord as the treasure of infinite wisdom and love; this is the Guidebook that points out the path to heaven. It points us to the

sin-pardoning Saviour, saying, “Behold the Lamb of God, which taketh away the sin of the world” ([John 1:29](#)).

O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practice that draws your thoughts and affections from Him. God has given His holy law to man as His measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth.—[The Review and Herald, May 14, 1901](#).

A Caution Regarding Extreme Positions

[319] There were some who had capabilities to help the church, but who needed first to set their own hearts in order. Some had been bringing in false tests, and had made their own ideas and notions a criterion, magnifying matters of little importance into tests of Christian fellowship, and binding heavy burdens upon others. Thus a spirit of criticism, faultfinding, and dissension had come in, which had been a great injury to the church. And the impression was given to unbelievers that Sabbathkeeping Adventists were a set of fanatics and extremists, and that their peculiar faith rendered them unkind, uncourteous, and really unchristian in character. Thus the course of a few extremists prevented the influence of the truth from reaching the people.

Some were making the matter of dress of first importance, criticizing articles of dress worn by others, and standing ready to condemn everyone who did not exactly meet their ideas. A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed.

These one-idea men can see nothing except to press the one thing that presents itself to their minds. Years ago we had to meet this same spirit and work. Men arose claiming to have been sent with a message condemning pictures, and urging that every likeness of anything should be destroyed. They went to such lengths as even to condemn clocks which had figures, or “pictures,” upon them.

Now we read in the Bible of a good conscience; and there are not only good but bad consciences. There is a conscientiousness that will carry everything to extremes, and make Christian duties as burdensome as the Jews made the observance of the Sabbath. The rebuke which Jesus gave to the scribes and Pharisees applies to this class as well: “Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God” ([Luke 11:42](#)). One fanatic, with his strong spirit and radical ideas, who will oppress the conscience of those who want to be right, will do great harm. The church needs to be purified from all such influences.

Pictures Used by God

The second commandment prohibits image worship; but God Himself employed pictures and symbols to represent to His prophets lessons which He would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be represented plainly upon tables, that he who reads might understand. [320]

It is true that altogether too much money is expended upon pictures; not a little means which should flow into the treasury of God is paid to the artist. But the evil that will result to the church from the course of these extremists is far greater than that which they are trying to correct. It is sometimes a difficult matter to tell just where the line is, where picturemaking becomes a sin. But those who love God and desire with all their hearts to keep His commandments, will be directed by Him. God would not have them depend on any man to be conscience for them. He who accepts all the ideas and impressions of unbalanced minds will become confused and bewildered. It is Satan’s object to divert the attention from the third angel’s message to side issues, that minds and hearts that should be growing in grace and in the knowledge of the truth, may be dwarfed and enfeebled, so that God may not be glorified by them.—[Historical Sketches of the Foreign Missions of the Seventh-day Adventists](#), 211, 212.

[321] **Chapter 34—Useful Occupation Better Than Games**

[Portion of a letter addressed to a college student, written from Napier, New Zealand, October 2, 1893. Appeared in *Notebook Leaflets*, Education, No. 6]

Educate men and women to bring up their children free from false, fashionable practices, to teach them to be useful. The daughters should be educated under the mothers to do useful labor, not merely indoor labor but out-of-door labor as well. Mothers could also train the sons, to a certain age, to do useful things indoors and out-of-doors.

There are plenty of necessary, useful things to do in our world that would make the pleasure-amusement exercise almost wholly unnecessary. Brain, bone, and muscle will acquire solidity and strength in using them to a purpose, doing good hard thinking, and in devising plans which shall train them [the youth] to develop powers of intellect and strength of the physical organs, which will be putting into practical use their God-given talents with which they may glorify God.

This was plainly laid out before our health institution and our college as the forcible reason why they should be established among us; but as it was in the days of Noah and Lot, so it is in our time. Men have sought out many inventions and have widely departed from God's purposes and His ways.

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The Danger in Sports

I do not condemn the simple exercise of playing ball; but this, even in its simplicity, may be overdone. I shrink always from the almost sure result which follows in the wake of these amusements. It leads to an outlay of means that should be expended in bringing the light of truth to souls that are perishing out of Christ. The amusements and expenditures of means for self-pleasing, which lead on step by step to self-glorifying, and the educating in these games

for pleasure, produce a love and passion for such things that is not favorable to the perfection of Christian character.

The way that they have been conducted at the college does not bear the impress of heaven. It does not strengthen the intellect. It does not refine and purify the character. There are threads leading out through the habits and customs and worldly practices, and the actors become so engrossed and infatuated that they are pronounced in heaven, lovers of pleasure more than lovers of God. In the place of the intellect becoming strengthened to do better work as students, to be better qualified as Christians to perform the Christian duties, the exercise in these games is filling their brains with thoughts that distract the mind from their studies.

The More Excellent Way

Now the same power of exercise of mind and muscle might invent ways and means of altogether a higher class of exercise, in doing missionary work which would make them laborers together with God, and would be educating for higher usefulness in the present life, in doing useful work, which is a most essential branch in education.

There are many ways in which the youth can be putting to usury the talents entrusted to them of God, to build up the work and cause of God, not to please themselves but to glorify God. The Majesty of heaven, the King of glory, made the infinite sacrifice in coming to our world in order that He might elevate and ennoble humanity. He was a persevering, diligent worker. We read, He “went about doing good” ([Acts 10:38](#)).

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Is not this the work that every youth should be seeking to do, working in Christ’s lines? You have Christ’s help. The ideas of the students will broaden. They will be far-reaching, and the powers of usefulness, even in your students’ life, will be continually growing. The arms, the hands, which God has given, are to be used in doing good which shall bear the signet of heaven, that you can at last hear the “Well done, thou good and faithful servant” ([Matthew 25:21](#)).

I do not think, from the way the matter has been presented to me, that your ball games are so conducted that the record of the students will be of that character, in the estimation of Him who weighs actions, that will bring a reward to the actors.

Let there be a company formed somewhat after the plan of the Christian Endeavor order, and see what can be done by each accountable human agent, in watching and improving opportunities to do work for the Master. He has a vineyard in which everyone can perform good work. Suffering humanity needs help everywhere. The students may win their way to hearts by speaking words in season, by doing favors for those who need even physical labor. This will not degrade any one of you, and it will bring a consciousness of the approval of God. It will be putting the talents, entrusted to you for wise improvement, to the exchangers. It will increase them by trading upon them.

There are healthful methods of exercise that may be planned which will be beneficial to both soul and body. There is a great work to be done, and it is essential that every responsible agent shall educate himself to do this work acceptably to God. There is much for all to learn, and there cannot be invented a better use for brain, bone, and muscle than to accept the wisdom of God in doing good, and adopting some human device for remedying the existing evils of this profligate, extravagant age.

[324] It is our duty ever to seek to do good in the use of the muscles and brain God has given to youth, that they may be useful to others, making their labors lighter, soothing the sorrowing, lifting up the discouraged, speaking words of comfort to the hopeless, turning the minds of the students from fun and frolic which often carries them beyond the dignity of manhood and womanhood to shame and disgrace. The Lord would have the mind elevated, seeking higher, nobler channels of usefulness.

The Dangers to Spirituality

Is the eye single to the glory of God in these games? I know that this is not so. There is a losing sight of God's way and His purposes. The employment of intelligent beings, in probationary time, is superseding God's revealed will, and substituting for it the speculations and inventions of the human agent, with Satan by his side to imbue with his spirit. Keep the Word of God close by your side. Guided by it you will be wise, you will be steadfast, immovable, always abounding in the work of the Lord. We must in

these last days watch unto prayer. The Lord God of heaven protests against the burning passion cultivated for supremacy in the games that are so engrossing.

In no time in your life have you been more critically placed than you are while prosecuting your medical studies in Ann Arbor. Satan is watching every avenue whereby he can take advantage to enter with his specious temptations to spoil the soul. You will meet with infidel sentiments in very intelligent men who call themselves Christians. Cling to the wisdom which is revealed to you in the Word of God, for it will bind you, if you obey its teachings, to the throne of God.

I am fearful now, more than at any other period of time, that Christians, as individuals, may separate from God because they lose sight of the Pattern, Jesus Christ, and think it is safe to walk in the sparks of their own kindling, deceiving the soul with thinking it is the way of the Lord.—[Letter 17a, 1893](#).

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Chapter 35—Guidance by Chance Methods

[Counsel to a businessman concerning methods he employed in making important decisions.]

You endeavor to reach correct decisions regarding religious duties, and to make decisions regarding business enterprises, by the tossing up of a coin, and letting the position in which it falls decide what course you shall pursue. I am instructed to say that we are not to give encouragement to any such methods. They are too common, too much like sleight-of-hand movements. They are not of the Lord, and those who depend upon them for direction will meet with failure and disappointment. Being nothing more than a matter of chance, the influence of adopting such tests regarding duty is calculated to lead the mind to depend on chance and guesswork, when all our work and plans for work should be established on the sure foundation of the Word of God.

The people of God can come to a correct understanding of their duty only through sincere prayer and earnest seeking for the sanctification of the Holy Spirit. When they seek aright for instruction concerning their course of action, these strange and unreliable methods will not be accepted by them. They will then be saved from haphazard work, and from the confusion that is ever the result of depending on human devisings....

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To our people I will say, Let none be led from the sound, sensible principles that God has laid down for the guidance of His people, to depend for direction on any such device as the tossing up of a coin. Such a course is well pleasing to the enemy of souls; for he works to control the coin, and through its agency works out his plans. Let none be so easily deceived as to place confidence in any such tests. Let none belittle their experience by resorting to cheap devices for direction in important matters connected with the work of God.

The Lord works in no haphazard way. Seek Him most earnestly in prayer. He will impress the mind, and will give tongue and

utterance. The people of God are to be educated not to trust in human inventions and uncertain tests as a means of learning God's will concerning them. Satan and his agencies are always ready to step into any opening to be found that will lead souls away from the pure principles of the Word of God. The people who are led and taught of God will give no place to devisings for which there is not a "Thus saith the Lord."

Let all who claim to be preparing for the coming of the Lord humbly seek Him for a knowledge of His will, and for a spirit that is willing to walk in all the light He sends. As a people we have had much instruction regarding our duty to depend upon God for wisdom and counsel. Let us go to the Word of God for instruction. "Search the scriptures," the Saviour said.... We need to humble our hearts and purify our souls daily, learning at all times to walk by the faith of the Son of God.

My brethren and sisters, leave all minor tests that you may be tempted to make, and test your spirit by the witness of the Word of God. Study that Word, that you may know the character and will of God. It is positively essential that every believer make the truths of the Bible his guide and safeguard. To every young man and woman, and to those of advanced years, I testify that the study of the Word is the only safeguard for the soul who would remain steadfast unto the end.—[Special Testimonies, Series B 17a:25-29](#).

Questions Answered in an Interview

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W. C. White: What is your mind regarding the matter of deciding business questions and questions about the daily movements and decisions of an individual by asking the Lord to answer "Yes" or "No" to his question, in this way? He writes the words on either side of a card, and then drops it, and accepts as an answer the way in which the card falls, believing that in this way God indicates that He does or does not want him to do a certain thing.

E. G. White: [It is a haphazard method, which God does not approve. To men who have suggested such tests, I have said, "No, no." The sacred things which concern the cause of God must not be dealt with by such methods. God does not instruct us that we are to learn His will in any such way.

Will it furnish us with experiences that will glorify God, for us to decide what is His will by the dropping of a card or a coin, and observing how it falls? No, no. Such tests as this will spoil the religious experience of the one who adopts them. Everyone who depends upon such things for guidance, needs to be reconverted.] [Inserted by Mrs. E. G. White when reading this report.]

After the great disappointment of the Adventist people in 1844, we had all these things to contend with over and over again. Then I was raised up from a bed of sickness, and sent to give a message of reproof for such fanaticism. They used different methods. They would select a sign, and then follow the course indicated by the sign.

In one case they would not bury a child that had died, because they understood from the sign that they had set, that the child was going to be raised from the dead.

I was sent to bear my testimony regarding the fallacy of these things that they were using as signs. According to the light that God has given me, there is no safety for us except to take a "Thus saith the Lord"....

[328] *W. C. White:* Suppose it comes to a business transaction. I see a property that looks good to me, I ask the Lord to tell me whether to buy it or not. Then I adopt the manner of tossing up a piece of money, and if it comes one side up, I buy it; and if the other side comes up, I will not buy it.

E. G. White: God has given me the message that no such thing is to come into the work of His cause. It would lower it into the dust. This is how it was presented to me. It would divert the mind from God and His power and His grace, to commonplace things, and the enemy would use these commonplace things so as to show something wonderful as the result of following these man-made tests....

W. C. White: Sister Harris says that Brother Harris always prays before he tosses up his coin. Would not that make some difference?

E. G. White: Not a whit of difference. Did not the fanatics of whom I have spoken always pray when they were going through those awful experiences in the State of Maine? This plan leads to trusting in what the human can do. What we want is not less of the power of God, but more. We want a solemnity that will come alone

from the God of heaven. Then we shall work in accordance with His divine teachings....

We have been working with all our powers to encourage our people to come to God in faith, and to believe that His Holy Spirit will be freely given them as a teacher and guide, and that by its ministration they may know the will of God.—[Ibid, 16-20](#).

Casting Lots in Selecting Church Officers

I have no faith in casting lots. We have in the Bible a plain “Thus saith the Lord” in regard to all church duties....

I would say to the members of the church in_____, “Read your Bibles with much prayer. Do not try to humble others, but humble yourselves before God, and deal gently with one another. To cast lots for the officers of the church is not in God’s order. Let men of responsibility be called upon to select the officers of the church.”—[Letter 37, 1900](#).

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Chapter 36—Providing for the Day of Need

Systematic Savings Advised

Every week you should lay by in some secure place five or ten dollars not to be used up unless in case of sickness. With economy you may place something at interest. With wise management you can save something after paying your debts.—[Letter 29, 1884](#).

I have known a family receiving twenty dollars a week to spend every penny of this amount, while another family of the same size, receiving but twelve dollars a week, laid aside one or two dollars a week, managing to do this by refraining from purchasing things which seemed to be necessary but which could be dispensed with.—[Letter 156, 1901](#).

Preparing for the Day of Reduced Income

You might today have had a capital of means to use in case of emergency and to aid the cause of God, if you had economized as you should. Every week a portion of your wages should be reserved and in no case touched unless suffering actual want, or to render back to the Giver in offerings to God....

[330] The means you have earned has not been wisely and economically expended so as to leave a margin, should you be sick and your family deprived of the means you bring to sustain them. Your family should have something to rely upon if you should be brought into straitened places.—[Letter 5, 1877](#).

A Young Man Counseled to Economize and Save

It is certain you have not economized in everything or you would now have something to show as the result of that wise economy which is praiseworthy in any young man. To carefully reserve a portion of each week's wages and lay by a certain sum every week which is not to be touched, should be your rule....

Diligence in business, abstinence from pleasure, even privation, so long as health is not endangered, should be cheerfully maintained by a young man in your circumstances, and you would have a little competency untouched should you become sick, that the charities of others would not be your dependence. You have needlessly expended much means which now might be on interest, and you be having some returns....

You might have had, even from your limited wages, means in reserve for any demand. It might have been invested in a lot of land which would be increasing in value. But for a young man to live up to the last dollar he earns shows a great lack of calculation and discernment.

Since mortals have bodies and heads and hearts to be provided for, some provision for the body must be made in order to hold a proper position in the world. Not to meet the world's standards—oh, no, no indeed; but to be of influence in the world for good. Love and sympathy may be exercised, and the tenderness of common brotherhood.—[Letter 41, 1877](#).

Chapter 37—The Aged Who Have No Homes

[The instruction presented here was given by Mrs. White in a meeting called for counsel at the camp meeting held at Brisbane, Australia. Further counsel on this topic may be found in [Welfare Ministry, 237-238](#).—Compilers.]

[331] At nine o'clock we meet in the large tent with a few of the brethren to talk over the matter which is constantly urged upon us—that of the aged people who have no homes. What will be done with them?

The light that the Lord has given me was repeated: Let every family take care of its own relatives, making suitable provision for them. If this is not possible, then the church should bear the burden. The Lord will bless His church in exercising benevolence. They are God's poor, and are not to be left unhappy and destitute.

If the church cannot do this, then the conference must take it up and make provision for the Lord's needy ones. Provision should also be made for the orphans. If these cannot be taken care of by their relatives, then the church or the conference must take the care of them, and place them in suitable homes.—[Manuscript 151, 1898](#).

Chapter 38—On the Military Question

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War in Old Testament Times

The Lord commanded Moses to vex the Midianites, and smite them, because they had vexed Israel with their wives, wherewith they had beguiled them to transgress the commandments of God.

The Lord commanded Moses to avenge the children of Israel of the Midianites, and then he should be gathered to his people. Moses commanded the men of war to prepare for battle against the Midianites. And they warred against them as the Lord commanded, and slew all the males, but they took the women and children captives. Balaam was slain with the Midianites. “And Moses, and Eleazar, the priest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord” ([Numbers 31:13-16](#)).

Moses commanded the men of war to destroy the women and male children. Balaam had sold the children of Israel for a reward, and he perished with the people whose favor he had obtained at the sacrifice of twenty-four thousand of the Israelites.

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The Lord is regarded as cruel by many in requiring His people to make war with other nations. They say that it is contrary to His benevolent character. But He who made the world, and formed man to dwell upon the earth, has unlimited control over all the works of His hands, and it is His right to do as He pleases, and what He pleases with the work of His hands. Man has no right to say to his Maker, Why doest Thou thus? There is no injustice in His character. He is the Ruler of the world, and a large portion of His subjects have rebelled against His authority, and have trampled upon His law.

He has bestowed upon them liberal blessings, and surrounded them with everything needful, yet they have bowed to images of wood and stone, silver and gold, which their own hands have made. They teach their children that these are the Gods that give them life and health, and make their lands fruitful, and give them riches and honor. They scorn the God of Israel. They despise His people, because their works are righteous. “The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works” ([Psalm 14:1](#)). God has borne with them until they filled up the measure of their iniquity, and then He has brought upon them swift destruction. He has used His people as instruments of His wrath, to punish wicked nations, who have vexed them, and seduced them into idolatry.

[334] A family picture was presented before me. A part of the children seem anxious to learn and obey the requirements of the father, while the others trample upon his authority, and seem to exult in showing contempt of his family government. They share the benefits of their father’s house, and are constantly receiving of his bounty. They are wholly dependent upon him for all they receive, yet are not grateful, but conduct themselves proudly, as though all the favors they received of their indulgent parent were supplied by themselves. The father notices all the disrespectful acts of his disobedient, ungrateful children, yet he bears with them.

At length, these rebellious children go still further, and seek to influence and lead to rebellion those members of their father’s family who have hitherto been faithful. Then all the dignity and authority of the father is called into action, and he expels from his house the rebellious children, who have not only abused his love and blessings themselves, but tried to subvert the remaining few who had submitted to the wise and judicious laws of their father’s household.

For the sake of the few who are loyal, whose happiness was exposed to the seditious influence of the rebellious members of his household, he separates from his family his undutiful children, while at the same time he labors to bring closer to himself the remaining faithful and loyal ones. All would honor the wise and just course of such a parent, in punishing most severely his undutiful, rebellious children.

God has dealt thus with His children. But man, in his blindness, will overlook the abominations of the ungodly, and pass by unnoticed

the continual ingratitude and rebellion and heaven-daring sins of those who trample upon God's law and defy His authority. They do not stop here, but exult in subverting His people, and influencing them by their wiles to transgress and show open contempt for the wise requirements of Jehovah.

Some can see only the destruction of God's enemies, which looks to them unmerciful and severe. They do not look upon the other side. But let everlasting thanks be given, that impulsive, changeable man, with all his boasted benevolence, is not the disposer and controller of events. "The tender mercies of the wicked are cruel" ([Proverbs 12:10](#)).—[Spiritual Gifts 4a:49-52](#).

Light Given Concerning the Draft

You inquire in regard to the course which should be pursued to secure the rights of our people to worship according to the dictates of our own conscience. This has been a burden of my soul for some time, whether it would be a denial of our faith and an evidence that our trust was not fully in God. But I call to mind many things God has shown me in the past in regard to things of a similar character, as the draft and other things. I can speak in the fear of God, it is right we should use every power we can to avert the pressure that is being brought to bear upon our people.—[Letter 55, 1886](#).

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Required Drill

We have just said farewell to three of our responsible men in the office who were summoned by the government to serve for three weeks of drill. It was a very important stage of our work in the publishing house, but the government calls do not accommodate themselves to our convenience. They demand that young men whom they have accepted as soldiers shall not neglect the exercise and drill essential for soldier service. We were glad to see that these men with their regimentals had tokens of honor for faithfulness in their work. They were trustworthy young men.

These did not go from choice, but because the laws of their nation required this. We gave them a word of encouragement to be found true soldiers of the cross of Christ. Our prayers will follow

these young men, that the angels of God may go with them and guard them from every temptation.—[Manuscript 33, 1886](#) (Written from Basel, Switzerland, September 2, 1886.).

Chapter 39—Counsel on Voting

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Our work is to watch, and wait, and pray. Search the Scriptures. Christ has given you warning not to mingle with the world. We are to come out from among them and be separate, “and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (2 Corinthians 6:17, 18). Whatever the opinions you may entertain in regard to casting your vote in political questions, you are not to proclaim it by pen or voice. Our people need to be silent upon questions which have no relation to the third angel’s message. If ever a people needed to draw nigh to God, it is Seventh-day Adventists. There have been wonderful devices and plans made. A burning desire has taken hold of men or women to proclaim something, or bind up with something; they do not know what. But the silence of Christ upon many subjects was true eloquence....

My brethren, will you not remember that none of you have any burden laid upon you by the Lord to publish your political preferences in our papers, or to speak of them in the congregation, when the people assemble to hear the Word of the Lord?...

We are not as a people to become mixed up with political questions. All would do well to take heed to the Word of God, Be ye not unequally yoked together with unbelievers in political strife, nor bind with them in their attachments. There is no safe ground in which they can stand and work together. The loyal and the disloyal have no equal ground on which to meet.

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He who breaks one precept of the commandments of God is a transgressor of the whole law. Keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do.—[Letter 4, 1898](#).

Our Pioneers Reach an Important Decision

[A page from Ellen G. White’s 1859 diary.]

Attended meeting in the eve. Had quite a free, interesting meeting. After it was time to close, the subject of voting was considered and dwelt upon. James first talked, then Brother [J. N.] Andrews talked, and it was thought by them best to give their influence in favor of right and against wrong. They think it right to vote in favor of temperance men being in office in our city instead of by their silence running the risk of having intemperate men put in office. Brother [David] Hewitt tells his experience of a few days [since] and is settled that [it] is right to cast his vote. Brother [Josiah] Hart talks well. Brother [Henry] Lyon opposes. No others object to voting, but Brother [J.P.] Kellogg begins to feel that it is right. Pleasant feelings exist among all the brethren. O that they may all act in the fear of God.

Men of intemperance have been in the office today in a flattering manner expressing their approbation of the course of the Sabbath-keepers not voting and expressed hopes that they will stick to their course and, like the Quakers, not cast their vote. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer.—E. G. White diary, Sunday, March 6, 1859.

In answer to many inquiries, we would say that we believe there is business for Seventh-day Adventists to enter upon for a livelihood, more consistent with their faith than the raising of hops, tobacco, or swine.

And we would recommend that they plant no more hops, or tobacco fields, and that they reduce the number of their swine. They may yet see it duty, as most consistent believers do, to keep no more. We would not urge this opinion upon any. Much less would we take the responsibility of saying, “Plow up your hop and tobacco fields, and sacrifice your swine to the dogs.”

While we would say to those who are disposed to crowd hop, tobacco, and swine growers among our people, that they have no right to make these things, in any sense, a test of Christian fellowship, we would also say to those who have these miserable things on hand, “If you can get them off your hands without great loss, consistency with the faith of this people whose publications and oral teachings have so much to say on the subject of reform, more than suggests that you should get them off your hands as soon as possible.” [This is one of the very few statements to be issued jointly by James and Ellen White. Inasmuch as it was signed by both, it is evident that the views expressed had full sanction of Mrs. White.—Compilers.]—[The Review and Herald, March 24, 1868.](#)

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Chapter 41—Counsels on Certain Marriage Situations

A Case Where a Second Marriage was Justified

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

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

I cannot see that this new union should be disturbed. It is a serious matter to part a man and his wife. There is no scriptural ground upon which to take such a step in this case. He did not leave her, she left him. He did not marry again until she had obtained a divorce. When K divorced herself from J he suffered most keenly, and it was not until K had married another man that J married again.

The one he has chosen I feel certain will be a help to him, and he can be a help to her....I see nothing in the Word of God that would require her to separate from him. As you have asked my advice I will freely give it to you.—[Letter 50, 1895](#).

Counsel to a Young Woman Who Contemplated Marrying a Divorced Man

[In this case Brother L had left his wife and family and had journeyed to a distant land, trusting the wife's father to provide for their support. His wife in time sued for divorce on the grounds of desertion. Before the divorce was granted he began to place his affection on the young lady to whom this message is addressed.—Compilers.]

The Provoking Party has No Right to Remarry

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

I see not a particle of leniency in the Scriptures given either of you to contract marriage, although his wife is divorced. From the provocation he has given her, it was largely his own course of action that has brought this result, and I cannot see in any more favorable light his having a legal right to link his interest with yours or you to link your interest with his.... [341]

I am astonished that you should for a moment give thought to such a thing, and place your affections on a married man who had left his wife and children under such circumstances. I advise you to lay your thoughts and plans regarding this matter just as they are before our responsible brethren, that you may receive their counsel, and let them show you from the law of God the error into which you

have fallen. You have both broken the law even in thinking that you might unite in marriage. You should have repelled the thought at its first suggestion.—[Letter 14, 1895](#).

Case Not Bettered by Leaving Present Wife

[Counsel given in response to the endeavor of a father to break up a long-standing marriage of his son to his second wife because many years before he had, without Bible grounds, divorced his first wife to make legally possible the second marriage.—Compilers.]

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

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

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

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

M may hope in God and do the best he can to serve God in all humility of mind, casting his helpless soul upon the great Sin

Bearer. I have not written a word to either father or son. I would gladly do something to help poor M to make things right, but this cannot be done as matters are now situated, without someone's being wronged.—[Letter 175, 1901](#).

All One in Christ

Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black,—Jesus paid the purchase money for their souls. If they believe on Him, His cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man [American Indian], a Chinese, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother.—[Manuscript 6, 1891](#).

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Chapter 42—Counsel Regarding Intermarriage

[Note: these messages were written by Ellen G. White in 1896 and 1912. Repeated statements from her pen concerning racial relationships clearly indicate that her counsel on interracial marriage is not an issue of racial inequality; but essentially a question of advisability or inadvisability stemming from circumstances and conditions that could result in “controversy, confusion and bitterness.” See [Appendix 2](#), “Important Factors in Choosing a Life Companion.” Ellen G. White has repeatedly reaffirmed her understanding of, and firm belief in, the equality of all races and the brotherhood of mankind. See [Appendix 3](#), “The Brotherhood of Mankind.”—White trustees]

We are one brotherhood. No matter what the gain or the loss, we must act nobly and courageously in the sight of God and our Saviour. Let us as Christians who accept the principle that all men, white and black, are free and equal, adhere to this principle, and not be cowards in the face of the world, and in the face of the heavenly intelligences. We should treat the colored man just as respectfully as we would treat the white man. And we can now, by precept and example, win others to this course.

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But there is an objection to the marriage of the white race with the black. All should consider that they have no right to entail upon their offspring that which will place them at a disadvantage; they have no right to give them as a birthright a condition which would subject them to a life of humiliation. The children of these mixed marriages have a feeling of bitterness toward the parents who have given them this lifelong inheritance. For this reason, if there were no other, there should be no intermarriage between the white and the colored race.—[Manuscript 7, 1896](#).

Answer to an Inquiry

Dear Friend,

In reply to inquiries regarding the advisability of intermarriage between Christian young people of the white and black races, I will say that in my earlier experience this question was brought before me, and the light given me of the Lord was that this step should not be taken; for it is sure to create controversy and confusion. I have always had the same counsel to give. No encouragement to marriages of this character should be given among our people. Let the colored brother enter into marriage with a colored sister who is worthy, one who loves God, and keeps His commandments. Let the white sister who contemplates uniting in marriage with the colored brother refuse to take this step, for the Lord is not leading in this direction.

Time is too precious to be lost in controversy that will arise over this matter. Let not questions of this kind be permitted to call our ministers from their work. The taking of such a step will create confusion and hindrance. It will not be for the advancement of the work or for the glory of God.—[Letter 36, 1912](#).

The Lord looks upon the creatures He has made with compassion, no matter to what race they may belong. God “hath made of one blood all nations of men for to dwell on all the face of the earth.” Speaking to His disciples the Saviour said, “All ye are brethren.” God is our common Father, and each one of us is our brother’s keeper.—[The Review and Herald, January 21, 1896](#).

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Chapter 43—Miraculous Healing

[The items appearing here are supplemental to the abundance of counsel on prayer for the sick. See the Ministry of Healing, pp. 225-233; [Counsels on Health, 373-382](#); [Medical Ministry, 195-196](#); also the 36-page pamphlet, “Guiding Principles in Prayer for the Sick.”—Compilers.]

A Delicate Situation

In regard to the matter of prayer for the sick, many confusing ideas are advanced. One says, “He who has been prayed for must walk out in faith, giving God the glory, and making use of no remedies. If he is at a health institute he should leave it at once.”

I know that these ideas are wrong, and that if accepted they would lead to many evils.

On the other hand, I do not wish to say anything that might be interpreted to mean a lack of belief in the efficacy of prayer.

The path of faith lies close beside the path of presumption. Satan is ever seeking to lead us into false paths. He sees that a misunderstanding of what constitutes faith will confuse and disappoint. He is pleased when he can persuade men and women to reason from false premises.

[346] I can pray for the sick only in one way—“Lord, if it be in accordance with Thy will, for Thy glory and the good of the one who is sick, heal the sufferer, we pray. Not our will, but Thine be done.”

Nehemiah did not regard his duty as done when he had mourned and wept and prayed before the Lord. He did not only pray. He worked, mingling petition and endeavor.

It is no denial of faith to use rational remedies judiciously.—[Manuscript 31, 1911](#).

May Appear as Natural Course

God's miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for the sick, we also work for them. We answer our own prayers by using the remedies within our reach. Water, wisely applied, is a most powerful remedy. As it is used intelligently, favorable results are seen. God has given us intelligence, and He desires us to make the most of His health-giving blessings. We ask that God will give bread to the hungry; we are then to act as His helping hand in relieving hunger. We are to use every blessing God has placed within our reach for the deliverance of those in danger.

Natural means, used in accordance with God's will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy. We ask to be kept from the pestilence that walketh in darkness, that is stalking with such power through the world; we are then to cooperate with God, observing the laws of health and life. Having done all that we possibly can, we are to keep asking in faith for health and strength. We are to eat that food which will preserve the health of the body. God gives us no encouragement that He will do for us what we can do for ourselves. Natural laws are to be obeyed. We are not to fail of doing our part. God says to us, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" ([Philippians 2:12, 13](#)).

We cannot disregard the laws of nature without disregarding the laws of God. We cannot expect the Lord to work a miracle for us while we neglect the simple remedies He has provided for our use, which, aptly and opportunely applied, will bring about a miraculous result.

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Therefore, pray, believe, and work.—[Letter 66, 1901](#).

A Case of Healing

A case was held up before me of _____, a minister; eighty miles he was sent for, to pray for a sick sister who sent for him in compliance with the teaching of James. He went and prayed in earnest,

and she prayed; she believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years. Now the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself.

Then again the scene mentioned above passed before me. I saw that the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: One was misty, dark, fell downward; the other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted one and she revived and strengthened under its influence. Said the angel, God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer; and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out. Though he may flourish with the honest a while like the green bay tree, yet the time will come when his folly will be made manifest, and he be brought to confusion.—[Letter 2, 1851](#).

When Restoration Would Not Be Best

[348] We know of instances where the Lord has laid a case of diseased humanity upon the heart of His people and put within them a longing of soul, and they have prayed most earnestly for recovery and have supposed they had a right to claim the promise, and yet the sick died. The Lord, who sees the end from the beginning, understood that should He work by His power to heal, the divine will would be misunderstood.

At times, restoration would not be best, either for the friends or for the church, but would result in wild enthusiasm and fanaticism, leading some to the conclusion that impulse is the ground of our faith. The only safe course is to follow the written Word. After you have done all you can for the sufferer, place the case in the hands of the Lord. It may be that death will be for His glory. The Lord permits some to die who for months and years have lingered in

sickness. He sees fit to give His suffering ones rest.—[Manuscript 67, 1899](#).

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Chapter 44—The Perils of Hypnosis

[Counsel supplementary to [Medical Ministry, 110-117](#); [Testimonies for the Church 1:290-302](#); [The Ministry of Healing, 241-258](#).]

A Warning to Physicians Employing Hypnotic Methods

Brother and Sister N, in the name of the Lord I ask you to remember that unless your sentiments regarding the science of mind cure are changed, unless you both understand that you are in decided need of having your own minds converted and transformed, you will be stumbling blocks—pitiful spectacles to angels and to men.

The truth has had but little influence over you. It is dangerous for anyone, no matter how good a man he is, to endeavor to influence another human mind to come under the control of his mind. Let me tell you that the mind cure is a satanic science. Already you have gone far enough in it to endanger seriously your future experience. From its very first entrance into your mind until the present time, it has been a most injurious growth. Unless you can see that Satan is the mastermind who has devised this science, it will not be so easy a matter as you suppose to separate from it, root and branch. The whole philosophy of this science is a masterpiece of satanic deception. For your souls' sake, cut loose from everything of this order. Every time you put into the mind of another person ideas concerning this science, that you may gain control of his mind, you are on Satan's ground, decidedly cooperating with him. For your souls' sake, break loose from this snare of the enemy.

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Neither one of you should study the science in which you have been interested. To study this science is to pluck the fruit from the tree of knowledge of good and evil. God forbids you or any other mortal to learn or to teach such as science. The fact that you have had anything to do with this science, ought alone to be sufficient to show you, Brother N, the inconsistency of your being the leading physician in the sanitarium

In dealing with the science of mind cure, you have been eating of the tree of the knowledge of good and evil, which God has forbidden you to touch. It is now high time for you to begin to look to Jesus, and by beholding His character become changed into the divine likeness.

Cut away from yourselves everything that savors of hypnotism, the science by which satanic agencies work.—[Letter 20, 1902](#).

Counsel Regarding the Publishing of Books on Hypnotism

[Over a period of years, in an endeavor to profitably utilize the equipment in our publishing houses—acquired for printing the message—a certain amount of commercial work was accepted. There came a time when, among other items, copy of a detrimental character was accepted for publication. Reference to this sad experience is made in *Testimonies*, Volume 7, pages 164-168, and in the following item dealing with the publication of literature on hypnosis.—Compilers.]

Shall its managers consent to be the agents of Satan by publishing books dealing with the subject of hypnotism? Shall this leprosy be introduced into the office? Satan and his agents have been and are working diligently. Will God give His blessing to the publishing houses if they accept the deceptions of the enemy? Shall the institutions which have been kept before the people as holy unto the Lord become schools in which the workers eat the fruit of the forbidden tree of knowledge? Shall we encourage Satan in his stealthy entrance into the citadel of truth to deposit his hellish science, as he did in Eden? Are the men at the heart of the work men who cannot distinguish between truth and error? Are they men who cannot see the terrible consequences of giving influence to wrong?

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If you should gain millions of dollars by work of this kind, of what value is this gain when compared with the terrible loss that is incurred by giving publicity to Satan's lies, by making it possible for the world to say that books containing errors were published at the Seventh-day Adventist publishing house, to be scattered broadcast to the world?

Awake, and realize that your presses have published the devil's lies. Let the men who know the truth act like wise men, placing the whole weight of their influence on the side of truth and righteousness.—[Letter 140, 1901](#) (Addressed to the managers of our publishing houses, October 16, 1901).

Sciences Pertaining to the Mind

In these days when skepticism and infidelity so often appear in a scientific grab, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands, and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God.

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left. And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended....

Neglect of prayer leads men to rely on their own strength, and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place [Significant wording in the light of the statement in [Testimonies for the Church 1:296](#).—Compilers.]; but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are

accepted as from heaven, and he thus receives the worship which suits him well. The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt as now. Through these sciences, virtue is destroyed, and the foundations of Spiritualism are laid.—[The Signs of the Times, November 6, 1884.](#)

How to Be Preserved From Deceptive Influences

[Appeared in *Notebook Leaflets*, Christian Experience, No. 5.]

Satan often finds a powerful agency for evil in the power which one human mind is capable of exerting on another human mind. This influence is so seductive that the person who is being molded by it is often unconscious of its power. God has bidden me speak warning against this evil, that His servants may not come under the deceptive power of Satan. The enemy is a master worker, and if God's people are not constantly led by the Spirit of God, they will be snared and taken.

For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days, he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women, that none but his voice will be heard. [353]

When Christ revealed to Peter the time of trial and suffering that was just before Him, and Peter replied, "Be it far from Thee, Lord: this shall not be unto Thee" ([Matthew 16:22](#)), the Saviour commanded, "Get thee behind me, Satan" ([Matthew 16:23](#)). Satan was speaking through Peter, making him act the part of the tempter. Satan's presence was unsuspected by Peter, but Christ could detect the presence of the deceiver, and in His rebuke to Peter He addressed the real foe.

On one occasion, speaking to the twelve, and referring to Judas, Christ declared, "One of you is a devil" ([John 6:70](#)). Often in the days of His earthly ministry the Saviour met His adversary in human form, when Satan as an unclean spirit took possession of men. Satan

takes possession of the minds of men today. In my labors in the cause of God, I have again and again met those who have been thus possessed, and in the name of the Lord I have rebuked the evil spirit.

It is not by force that Satan takes possession of the human mind. While men sleep, the enemy sows tares in the church. While men are spiritually sleeping, the enemy accomplishes his work of iniquity. It is when his subject “understandeth it not” ([Matthew 13:19](#)) that he catcheth away the good seed sown in the heart. When men and women are in this condition, when their spiritual life is not being constantly fed by the Spirit of God, Satan can imbue them with his spirit, and lead them to work his works. . . .

I entreat that there may be a putting away from the life every action which does not bear the approval of God. We are drawing near to the close of earth’s history; the battle is growing daily more fierce.—[Letter 244, 1907](#).

Chapter 45—A Call to Country Living

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[Appeared in *Country Living*. For application of principles here set forth to institutional location, see *Testimonies for the Church* 7:80-89; *Medical Ministry*, 308, 309; *Evangelism*, 76 to 78.]

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts.

The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, and touch not the unclean" (2 Corinthians 6:17). Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next.

Hear the voice of God through the apostle Paul: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:12, 13). Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever.—*The Review and Herald*, December 11, 1900.

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Let children no longer be exposed to the temptations of the cities that are ripe for destruction. The Lord has sent us warning and counsel to get out of the cities. Then let us make no more investments in the cities. Fathers and mothers, how do you regard the souls of your children? Are you preparing the members of your families for translation into the heavenly courts? Are you

preparing them to become members of the royal family? children of the heavenly King? “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” ([Mark 8:36](#)). How will ease, comfort, convenience, compare with the value of the souls of your children?—[Manuscript 76, 1905](#).

The Refuge of Country Places

Let parents understand that the training of their children is an important work in the saving of souls. In country places abundant, useful exercise will be found in doing those things that need to be done, and which will give physical health by developing nerve and muscle. “Out of the cities” is my message for the education of our children.

God gave to our first parents the means of true education when He instructed them to till the soil and care for their garden home. After sin came in, through disobedience to the Lord’s requirements, the work to be done in cultivating the ground was greatly multiplied, for the earth, because of the curse, brought forth weeds and thistles. But the employment itself was not given because of sin. The great Master Himself blessed the work of tilling the soil.

It is Satan’s purpose to attract men and women to the cities, and to gain his object he invents every kind of novelty and amusement, every kind of excitement. And the cities of the earth today are becoming as were the cities before the Flood....

[356] Who will be warned? We say again, “Out of the cities.” Do not consider it a great deprivation, that you must go into the hills and mountains, but seek for that retirement where you can be alone with God, to learn His will and way... .

I urge our people to make it their lifework to seek for spirituality. Christ is at the door. This is why I say to our people, “Do not consider it a privation when you are called to leave the cities and move out into the country places. Here there await rich blessings for those who will grasp them. By beholding the scenes of nature, the works of the Creator, by studying God’s handiwork, imperceptibly you will be changed into the same image.”—[Manuscript 85, 1908](#).

Expect No Miracle to Undo Results of Wrong Course

I look at these flowers, and every time I see them I think of Eden. They are an expression of God's love for us. Thus He gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us.

He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities.

These cities are filled with wickedness of every kind—with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more...

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course?—No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity.—[The General Conference Bulletin, March 30, 1903.](#)

Rural Locations for Institutions

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The instruction is still being given, “Move out of the cities. Establish your sanitariums, your schools, and offices away from the centers of population.” Many now will plead to remain in the cities, but the time will come ere-long when all who wish to avoid the sights and sounds of evil will move into the country; for wickedness and corruption will increase to such a degree that the very atmosphere of the cities will seem to be polluted.—[Letter 26, 1907.](#)

God has sent warning after warning that our schools and publishing houses and sanitariums are to be established out of the city, in places where the youth may be taught most effectively what is truth. Let no one attempt to use the Testimonies to vindicate the establishment of large business interests in the cities. Do not make of no effect the light that has been given upon this subject.

Men will arise speaking perverse things, to counterwork the very movements that the Lord is leading His servants to make. But it is time that men and women reasoned from cause to effect. It is too late, too late, to establish large business firms in the cities—too late to call young men and women from the country to the city. Conditions are arising in the cities that will make it very hard for those of our faith to remain in them. It would therefore be a great mistake to invest money in the establishment of business interests in the cities.—[Manuscript 76, 1905](#).

Working the Cities From Outposts

[358] As far as possible, our institutions should be located away from the cities. We must have workers for these institutions, and if they are located in the city, that means that families of our people must settle near them. But it is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. Their children should be spared this; for the whole system is demoralized by the hurry and rush and noise. The Lord desires His people to move into the country, where they can settle on the land, and raise their own fruit and vegetables, and where their children can be brought in direct contact with the works of God in nature. Take your families away from the cities is my message.

The truth must be spoken, whether men will hear, or whether men will forbear. The cities are filled with temptation. We should plan our work in such a way as to keep our young people as far as possible from this contamination.

The cities are to be worked from outposts. Said the messenger of God, "Shall not the cities be warned? Yes; not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth."—[Letter 182, 1902](#).

Churches, but Not Institutions in the Cities

Repeatedly the Lord has instructed us that we are to work the cities from outpost centers. In these cities we are to have houses of worship, as memorials for God; but institutions for the publication of our literature, for the healing of the sick, and for the training of

workers, are to be established outside the cities. Especially is it important that our youth be shielded from the temptations of city life.

It is in harmony with this instruction, that meeting-houses have been purchased and rededicated in Washington and in Nashville, while the publishing houses and the sanitariums at these centers have been established away from the congested heart of the cities, as outpost centers. This is the plan that has been followed in the removal of other publishing houses and sanitariums into the country, and that is now being followed in Great Britain with regard to the London publishing house and also the training school there. We are now given opportunity to advance in the opening providences of God by helping our brethren in these and many other important centers to establish the work on a firm basis, in order that it may be carried forward solidly.—[Special Testimonies, Series B 08:7-8 \(1907\)](#).

We are to be wise as serpents and harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities.—[Ibid, 14:7 \(1902\)](#). [359]

Preparing for the Sunday-Law Crisis

We are not to locate ourselves where we will be forced into close relations with those who do not honor God.... A crisis is soon to come in regard to the observance of Sunday....

The Sunday party is strengthening itself in its false claims, and this will mean oppression to those who determine to keep the Sabbath of the Lord. We are to place ourselves where we can carry out the Sabbath commandment in its fullness. “Six days shalt thou labour,” the Lord declares, “and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work” ([Exodus 20:9, 10](#)). And we are to be careful not to place ourselves where it will be hard for ourselves and our children to keep the Sabbath.

If in the providence of God we can secure places away from the cities, the Lord would have us do this. There are troublous times before us.—[Manuscript 99, 1908](#).

When the power invested in kings is allied to goodness, it is because the one in responsibility is under the divine dictation. When power is allied with wickedness, it is allied to satanic agencies, and it will work to destroy those who are the Lord's property. The Protestant world have set up an idol sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy. For this reason I see the necessity of the people of God moving out of the cities into retired country [places], where they may cultivate the land and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis.—[Letter 90, 1897](#).

Chapter 46—Guided by God’s Providences

[360]

The time has come, when, as God opens the way, families should move out of the cities. The children should be taken into the country. The parents should get as suitable a place as their means will allow. Though the dwelling may be small, yet there should be land in connection with it, that may be cultivated.—[Manuscript 50, 1903](#).

Parents can secure small homes in the country, with land for cultivation, where they can have orchards and where they can raise vegetables and small fruits to take the place of flesh meat, which is so corrupting to the life blood coursing through the veins. On such places the children will not be surrounded with the corrupting influences of city life. God will help His people to find such homes outside the cities.—[Medical Ministry, 310](#).

More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be.—[The Review and Herald, September 27, 1906](#).

Counsel and Caution to Those Who Anticipate Leaving the Cities

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[A communication written December 22, 1893, in reply to a letter from a leading worker in Battle Creek, informing Mrs. White that in response to the admonition that our people should move out of Battle Creek, “Between One and Two Hundred” were preparing to leave “As Soon As Possible.”—Compilers.]

Your letter tells me, my brother, that there are many who are stirred deeply to move out of Battle Creek. There is need, great need, of this work being done, and now. Those who have felt at last to

make a move, let it not be in a rush, in an excitement, or in a rash manner, or in a way that hereafter they will deeply regret that they did move out....

Take heed that there shall be no rash movements made in heeding the counsel in moving from Battle Creek. Do nothing without seeking wisdom of God, who hath promised to give liberally to all who ask, and who upbraideth not. All that anyone can do is to advise and counsel, and then leave those who are convicted in regard to duty to move under divine guidance, and with their whole hearts open to learn and obey God.

I am troubled when I consider that there may be even some of our teachers who need to be more evenly balanced with sound judgment. The messengers who bear the message of mercy to our world, who have the confidence of the people, will be appealed to for advice. Great caution must be exercised by these men who have not genuine experience in practical life, and who will be in danger of giving advice, ignorant of what that advice may lead others to do.

[362] Some men have insight into matters, having ability to counsel. It is a gift of God. In moments when the cause of God is in need of words, sound and solemn and solid, they can speak words which will lead minds perplexed and in darkness, to see as a quick flash of sunlight the course for them to pursue, [the answer to the question] which has filled them with perplexity and baffled their minds in study for weeks and months. There is an unraveling, a clearing up of the path before them, and the Lord has let His sunlight in, and they see their prayers are answered, their way is made clear. But some rash advice may be given—only get out of Battle Creek, notwithstanding there is nothing clearly defined as to what improvement they will make in spiritual advancement for themselves or others in doing this.

Carefully Consider Every Move

Let everyone take time to consider carefully; and not be like the man in the parable who began to build, and was not able to finish. Not a move should be made but that movement and all that it portends are carefully considered—everything weighed.... To every man was given his work according to his several ability. Then let

him not move hesitatingly, but firmly, and yet humbly trusting in God.

There may be individuals who will make a rush to do something, and enter into some business they know nothing about. This God does not require. Think candidly, prayerfully, studying the Word with all carefulness and prayerfulness, with mind and heart awake to hear the voice of God.... To understand the will of God is a great thing....

I address words to the church at Battle Creek, to move in the counsels of God. There is need of your moving—many from Battle Creek—and there is also need of your having well-defined plans as to what you will do when you go out from Battle Creek. Do not go in a rush, without knowing what you are about.... O for generals, wise and considerate, well-balanced men, who will be safe advisers, who have some insight into human nature, who know how to direct and counsel in the fear of God.

Danger Attends New Experience

I have seen that danger attends every new phase of experience in the church, because some hear things with such a strong spirit. While some teachers may be strong and efficient in teaching in the lines of Bible doctrines, they will not all be men who have a knowledge of practical life and can advise perplexed minds with surety and safety. They do not discern the perplexing situation that must necessarily come to every family who shall make a change. Therefore, let all be careful what they say; if they know not the mind of God in some matters, let them never speak from a guess or suppose so. If they know nothing definite, let them say so, and let the individual rely wholly upon God. Let there be much praying done, and even with fasting, that not one shall move in darkness, but move in the light as God is in the light....

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Let there be nothing done in a disorderly manner that there shall be a great loss or sacrifice made upon property because of ardent, impulsive speeches which stir up an enthusiasm which is not after the order of God, that a victory that was essential to be gained, shall, for lack of level-headed moderation and proper contemplation and sound principles and purposes, be turned into a defeat. Let there be

wise generalship in this matter, and all move under the guidance of a wise, unseen Counselor, which is God. Elements that are human will struggle for the mastery, and there may be a work done that does not bear the signature of God. Now I plead with every soul to look not too strongly and confidently to human counselors, but look most earnestly to God, the One wise in counsel. Submit all your ways and your will to God's ways and to God's will....

The Aftermath of Rash Moves

Should some move hastily and fly out of Battle Creek, and be brought into discouragement, they will reflect, not upon themselves for moving unadvisedly, but upon others who, they will charge, brought a pressure to bear upon them. All their discomfiture and defeat are charged back upon those who should not be reflected upon....

[364] Now, just now, is the time when the perils of the last days are thickening around us, and we need wise men for counselors, not men who will feel it duty to stir up and create disorder, but who cannot possibly give wise counsel and organize and arrange that every stirring up shall bring order out of confusion, and rest and peace in obeying the Word of the Lord. Let every man be found in his true place, to do some work for the Master, according to his several ability....

How shall this be done? "Take *My* yoke upon you," saith Jesus Christ, who hath bought you with His own precious blood, whose servants and property you are, "and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For *My* yoke is easy, and *My* burden is light" ([Matthew 11:29, 30](#)). If everyone will come to Jesus in a teachable spirit, with contrition of heart, then he is in a condition of mind to be instructed and to learn of Jesus and obey His orders....

Spread Every Plan Before God

We cannot have a weak faith now; we cannot be safe in a listless, indolent, slothful attitude. Every jot of ability is to be used, and sharp, calm, deep thinking is to be done. The wisdom of any human agent is not sufficient for the planning and devising in this time.

Spread every plan before God with fasting, [and] with the humbling of the soul before the Lord Jesus, and commit thy ways unto the Lord. The sure promise is, He will direct thy paths. He is infinite in resources. The Holy One of Israel, who calls the host of heaven by name, and holds the stars of heaven in position, has you individually in His keeping....

I would that all could realize what possibilities and probabilities there are for all who make Christ their sufficiency and their trust. The life hid with Christ in God ever has a refuge; he can say, "I can do all things through Christ which strengtheneth me" ([Philippians 4:13](#)).

I leave this matter with you; for I have been worried and troubled in regard to the dangers that assail all in Battle Creek, lest they shall move indiscreetly and give the enemy advantage. This need not be, for if we walk humbly with God, we shall walk safely.—[Letter 45, 1893](#).

Section 9—As We Near the End

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Introduction

In the preparation of a volume of miscellaneous counsels published decades after Ellen White's death, it is to be expected that some pages will be devoted to the coming crisis and the experience of the church as we near the time for the second coming of Christ. The counsels included in this section have been drawn largely from Ellen G. White articles as they have appeared in our various journals and from items published in *Notebook Leaflets*.

These stirring messages do not present anything startlingly new, and there is considerable repetition of thought; but to a people who are expecting to meet their Lord soon, each statement that has a bearing on the crisis before us will be read with eager interest.

The closing chapter, "the last messages to the General Conference," represents the two formal statements Mrs. White prepared and sent to be read at the General Conference in session in 1913—the last held while she lived. Excerpts from these two messages have appeared elsewhere in print. It seems appropriate that the full statements should be included here, indicating, as they do, Mrs. White's confidence in the leaders of the church and its final triumph.

White Trustees.

Chapter 47—Preparing for the Final Crisis

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[Address given by Ellen G. White at General Conference session of 1891.]

Brethren and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message. . . .

The people of God are not to be guided by the opinions or practices of the world. Hear what the Saviour said to His disciples, “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” (John 14:16, 17). “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 John 3:1).

The Word of God plainly declares that His law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.

Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be rekindled through the time-serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. Men can know the truth only by being themselves partakers of the divine nature. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God’s Word with humble hearts, He will raise up a standard for us against the lawless element.

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It is difficult to hold fast the beginning of our confidence firm unto the end; and the difficulty increases when there are hidden

influences constantly at work to bring in another spirit, a counter-working element, on Satan's side of the question. In the absence of persecution, there have drifted into our ranks some who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us. In the crisis, they would see force in specious reasoning that has had an influence on their minds. Satan has prepared various snares to meet varied minds. When the law of God is made void the church will be sifted by fiery trials, and a larger proportion than we now anticipate, will give heed to seducing spirits and doctrines of devils. Instead of being strengthened when brought into strait places, many prove that they are not living branches of the True Vine; they bore no fruit, and the husbandman taketh them away.

The Truly Obedient Will Not Fall

But when the world makes void the law of God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God's commandment-keeping people swerve from their allegiance? Never! Not one who is abiding in Christ will fail or fall. His followers will bow in obedience to a higher authority than that of any earthly potentate. While the contempt placed upon God's commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths. We are not left to our own direction. In all our ways we should acknowledge God, and He will direct our paths. We should consult His Word with humble hearts, ask His counsel, give up our will to His. We can do nothing without God.

There is the highest reason for us to prize the true Sabbath and stand in its defense, for it is the sign which distinguishes the people of God from the world. The commandment that the world makes void is the one to which, for this very reason, God's people will give greater honor. It is when the unbelieving cast contempt upon the Word of God that the faithful Calebs are called for. It is then that they will stand firm at the post of duty, without parade, and without swerving because of reproach. The unbelieving spies stood ready

to destroy Caleb. He saw the stones in the hands of those who had brought a false report, but this did not deter him; he had a message, and he would bear it. The same spirit will be manifested today by those who are true to God.

The psalmist says, “They have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold” ([Psalm 119:126, 127](#)). When men press close to the side of Jesus, when Christ is abiding in their hearts by faith, their love for the commandments of God grows stronger in proportion to the contempt which the world heaps upon His holy precepts. It is at this time that the true Sabbath must be brought before the people by both pen and voice. As the fourth commandment and those who observe it are ignored and despised, the faithful feel that it is the time not to hide their faith but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, the commandments of God and the faith of Jesus.

No Concessions to the Mystery of Iniquity

Let not those who have the truth as it is in Jesus give sanction, even by their silence, to the work of the mystery of iniquity. Let them never cease to sound the note of alarm. Let the education and training of the members of our churches be such that the children and youth among us shall understand there are to be no concessions to this power, the man of sin. Teach them that although the time will come when we can wage the war only at the risk of property and liberty, yet the conflict must be met, in the spirit and meekness of Christ; the truth is to be maintained and advocated as it is in Jesus. Wealth, honor, comfort, home—everything else—is to be a secondary consideration. The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed.

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The Lord has faithful watchmen on the walls of Zion to cry aloud and spare not, to lift up their voice like a trumpet, and show His people their transgression and the house of Jacob their sins. The Lord has permitted the enemy of truth to make a determined effort against the Sabbath of the fourth commandment. He designs by this means to awaken a decided interest in that question which is a

test for the last days. This will open the way for the third angel's message to be proclaimed with power.

Let not one who believes the truth, be silent now. None should be careless now; let all urge their petitions at the throne of grace, pleading the promise, "Whatsoever ye shall ask in my name, that will I do" ([John 14:13](#)). It is a perilous time now. If this land of boasted liberty is preparing to sacrifice every principle which enters into her Constitution, making decrees to suppress religious freedom, and for the enforcing of papal falsehood and delusion, then the people of God need to present their petitions in faith to the Most High. There is every encouragement, in the promises of God, for those who put their trust in Him. The prospect of being brought into personal danger and distress, need not cause despondency, but should quicken the vigor and hopes of God's people; for the time of their peril is the season for God to grant them clearer manifestations of His power.

[371] We are not to sit in calm expectancy of oppression and tribulation, and fold our hands, doing nothing to avert the evil. Let our united cries be sent up to heaven. Pray and work, and work and pray. But let none act rashly. Learn as never before that you must be meek and lowly in heart. You must not bring a railing accusation against any, whether individuals or churches. Learn to deal with minds as Christ did. Sharp things must sometimes be spoken; but be sure that the Holy Spirit of God is abiding in your heart before you speak the clear-cut truth; then let it cut its way. *You* are not to do the cutting.

Not to Unite With the World

There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy" ([Isaiah 8:12](#)). While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in His Word. You are not to look to

the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, “We have not followed cunningly devised fables” (2 Peter 1:16). “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place” (2 Peter 1:19).

The apostle Paul tells us, “After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (1 Corinthians 1:21). This was the carrying out of God’s plan for the conviction and conversion of men, who are constantly tempted to magnify their own powers. The Lord would make it manifest whether men by their own finite wisdom could acquire a knowledge of the truth, whether they could know God, their Creator. When Christ came to our world, the experiment had been fully made, and it proved the boasted wisdom to men to be but foolishness. Finite wisdom was utterly unable to come to right conclusions in regard to God, and therefore man was wholly incompetent to judge in regard to His law. The Lord has allowed matters in our day to come to a crisis, in the exaltation of error above truth, that He, the God of Israel, might work mightily for the greater elevation of His truth in proportion as error is exalted.

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With His eye upon the church, the Lord has again and again allowed matters to come to a crisis, that in their extremity His people should look alone for His help. Their prayers, their faith, together with their steadfast purpose to be true, have called for the interference of God, and then He has fulfilled His promise, “Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am” (Isaiah 58:9). His mighty arm has been stretched out for the deliverance of His people. God reserves His gracious interposition in their behalf till the time of their extremity; thus He makes their deliverance more marked, and their victories more glorious. When all human wisdom fails, the Lord’s interference will be more clearly recognized, and He will receive the glory that is His due. Even the enemies of our faith, persecutors, will perceive that God is working for His people in turning their captivity.

Prayer, Faith, Reliance on God

What is needed in this, our time of danger, is fervent prayer, mingled with earnest faith, a reliance upon God when Satan casts his shadow over God's people. Let everyone bear in mind that God delights to listen to the supplications of His people; for the prevailing iniquity calls for more earnest prayer, and God has promised that He will avenge His own elect, who cry day and night unto Him, though He bear long with them.

[373] Men are prone to abuse the long-suffering of God, and to presume on His forbearance. But there is a point in human iniquity when it is time for God to interfere; and terrible are the issues. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked" ([Nahum 1:3](#)). The long-suffering of God is wonderful, because He puts constraint on His own attributes; but punishment is nonetheless certain. Every century of profligacy has treasured up wrath against the day of wrath; and when the time comes, and the iniquity is full, then God will do His strange work. It will be found a terrible thing to have worn out the divine patience; for the wrath of God will fall so signally and strongly that it is presented as being unmixed with mercy; and the very earth will be desolated. It is at the time of the national apostasy, when, acting on the policy of Satan, the rulers of the land will rank themselves on the side of the man of sin—it is then the measure of guilt is full; the national apostasy is the signal for national ruin.

God has thrust His people into the gap, to make up the hedge, to raise up the foundation of many generations. The heavenly intelligences, angels that excel in strength, are waiting, obedient to His command, to unite with human agencies; and the Lord will interpose when matters have come to such a pass that none but a divine power can counteract the satanic agencies at work. When His people shall be in the greatest danger, seemingly unable to stand against the power of Satan, God will work in their behalf. Man's extremity is God's opportunity.

Now is the time when the loyal and true are to arise and shine; for the glory of the Lord is risen upon them. It is no time now to hide our colors, no time to turn traitors when the battle presses sore,

no time to lay aside our weapons of warfare. Watchmen on the walls of Zion must be wide awake.

I am so thankful at this time that we can have our minds taken off from the difficulties that surround us, and the oppression that is to come upon the people of God, and can look up to the heaven of light and power. If we place ourselves on the side of God, of Christ and the heavenly intelligences, the broad shield of Omnipotence is over us, the mighty God of Israel is our helper, and we need not fear. Those who touch the people of God, touch the apple of His eye...

Brethren, will you carry the spirit of Christ with you as you return to your homes and churches? Will you put away unbelief and criticism? We are coming to a time when, more than ever before, we shall need to press together, to labor unitedly. In union there is strength. In discord and disunion there is only weakness. God never designed that one man, or four, or twenty, should take an important work into their own hands, and carry it forward independently of other workers in the cause. God wants His people to counsel together, to be a united church, in Christ a perfect whole. The only safety for us is to enter into the counsels of heaven, ever seeking to do the will of God, to become laborers together with Him. No one company is to form a confederacy, and say, "We are going to take this work, and carry it on in our own way; and if it does not go as we want it to, we will not give our influence to have it go at all." This is Satan's voice, not God's. Do not obey such suggestions.

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What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another" ([John 13:35](#))...

Press Together! Press Together!

Suppose we try daily to have our hearts united in the bonds of Christian love. "I have somewhat against thee," says the True Witness, "because thou hast left thy first love" ([Revelation 2:4](#)). And He says, "Except thou repent," "I will come unto thee quickly, and will remove thy candlestick out of his place" ([Revelation 2:5](#)). Why?—Because in our separation from one another we are separated from Christ. We want to press together. Oh, how many times, when

I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, “Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength.”

[375] I repeat the message to you. As you go to your homes, be determined that you will press together; seek God with all the heart, and you will find Him, and the love of Christ, that passeth understanding, will come into your hearts and lives.—[General Conference Daily Bulletin, April 13, 1891.](#)

The Sunday-Law Crisis

In the night season I seemed to be enumerating in my mind the evidences we have to substantiate the faith we hold. We see that seducers are waxing worse and worse. We see the world working to the point of establishing by law a false sabbath, and making it a test for all. This question will soon be before us. God’s Sabbath will be trampled under foot, and a false sabbath will be exalted. In a Sunday law there is possibility for great suffering to those who observe the seventh day. The working out of Satan’s plans will bring persecution to the people of God. But the faithful servants of God need not fear the outcome of the conflict. If they will follow the pattern set for them in the life of Christ, if they will be true to the requirements of God, their reward will be eternal life, a life that measures with the life of God.

At this time a very decided work in character building should be going forward among our people. We are to develop before the world the characteristics of the Saviour. It is impossible to please God without the exercise of genuine, sanctifying faith. We are individually responsible for our faith. True faith is not a faith that will fail under test and trial; it is the gift of God to His people.—[The Review and Herald, September 30, 1909.](#)

If ever we needed to manifest kindness and true courtesy, it is now. We may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience. Thus in His providence God has designed that the claims of His law shall be brought before men in positions of highest authority. But as we stand before these men, we are to show no bitterness of

feeling. Constantly we are to pray for divine aid. It is God alone who can hold the four winds until His servants shall be sealed in their foreheads.—[The Review and Herald, February 11, 1904.](#)

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Chapter 48—A Work of Purification Needed

Basel, Switzerland

December 8, 1886

Dear Brethren [G.I.] Butler and [S.N.] Haskell:

For weeks I have not been able to sleep after half past three o'clock. My mind is deeply exercised in regard to our condition as a people. We ought to be far in advance of any other people on the earth because we have greater light and greater knowledge of the truth, which lays us under increased accountability to advance that light and not only to profess to believe the truth but to practice it. When we do practice the truth we are then following Jesus, who is the light of the world; and if we as a people are not constantly elevating, becoming more and more spiritual minded, we are becoming like the Pharisees—self-righteous—while we do not the will of God.

[377] We must have a greater nearness to God. Much less of self and much more of Jesus Christ and His grace must be brought into our everyday life. We are living in an important period of this world's history. The end of all things is at hand; the sands of time are fast running out; soon in heaven it will be said: "It is done" ([Revelation 21:6](#)). "He that is holy, let him be holy still," "he which is filthy, let him be filthy still" ([Revelation 22:11](#)).

Let our testimonies be sharpened up; let us have a firmer hold on God. I cannot refrain from prayer at one, two, and three o'clock in the morning for the Lord to work upon the hearts of the people. I think of all heaven being interested in the work that is going on upon the earth. Ministering angels are waiting about the throne to instantly obey the mandate of Jesus Christ to answer every prayer offered in earnest, living faith. I think of how many who profess the truth are keeping it apart from their lives. They do not bring its sanctifying, refining, spiritualizing power into their hearts....

Living Below Our Privileges

We are far from being the people God would have us to be, because we do not elevate the soul and refine the character in harmony with the wonderful unfolding of God's truth and His purposes. "Righteousness exalteth a nation: but sin is a reproach to any people" ([Proverbs 14:34](#)). Sin is a disorganizer. Wherever it is cherished—in the individual heart, in the household, in the church—there is disorder, strife, variance, enmity, envy, jealousy, because the enemy of man and of God has the controlling power over the mind. But let the truth be loved and brought into the life, as well as advocated, and that man or woman will hate sin and will be a living representative of Jesus Christ to the world.

The people claiming to believe the truth will not be condemned because they had not the light, but because they had great light and did not bring their hearts to the test of God's great moral standard of righteousness. The people who claim to believe the truth must be elevated by living it out. Real Bible religion must leaven the life, refine and ennoble the character, making it more and more like the divine model. Then will the home be vocal with prayer, with thanksgiving and praise to God. Angels will minister in the home and accompany the worshiper to the house of prayer.

Let the churches who claim to believe the truth, who are advocating the law of God, keep that law and depart from all iniquity. Let the individual members of the church resist the temptations to practice evils and indulge in sin. Let the church commence the work of purification before God by repentance, humiliation, deep heart searching, for we are in the antitypical day of atonement—solemn hour fraught with eternal results.

Let those who teach the truth present it as it is in Jesus. Under the subduing, sanctifying, refining influence of the truth of God they are as clean vessels. Let them be leavened with Bible religion, and what an influence would go forth from them to the world! Let the individual members of the church be pure, steadfast, unmovable, always abounding in the love of Jesus, and they will then be a light to the world. Let the men standing as watchmen and as shepherds of the flock proclaim the solemn truth, sound the notes of warning to all people, nations, and tongues. Let them be living representatives

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of the truth they advocate, and honor God's law by strict and holy compliance with its requirements, walking before the Lord in purity, in holiness, and a power will attend the proclamation of the truth that will reflect light everywhere.

Grieving the Spirit of God

God never forsakes people or individuals until they forsake Him. Outward opposition will not cause the faith of God's people, who are keeping His commandments, to become dim. The neglect to bring purity and truth into practice will grieve the Spirit of God and weaken them because God is not in their midst to bless. Internal corruption will bring the denunciations of God upon this people as it did upon Jerusalem. Oh, let pleading voices, let earnest prayer be heard, that those who preach to others shall not themselves be castaways. My brethren, we know not what is before us, and our only safety is in following the Light of the world. God will work with us and for us if the sins which brought His wrath upon the old world, upon Sodom and Gomorrah and upon ancient Jerusalem, do not become our crime.

The least transgression of God's law brings guilt upon the transgressor, and without earnest repentance and forsaking of sin he will surely become an apostate... Let us as a people, as far as possible, cleanse the camp of moral defilement and aggravating sins. When sin is making its march upon the people who claim to be elevating the moral standard of righteousness, how can we expect God to turn His power in our behalf and save us as a people that did righteousness? ... If as a people we do not keep ourselves in the faith and not only advocate with pen and voice the commandments of God, but keep them every one, not violating a single precept knowingly, then weakness and ruin will come upon us. It is a work that we must attend to in every one of our churches. Each man must be a Christian.

Putting Away Sin

Let the sin of pride be put away, let all superfluities of dress be overcome, and repentance toward God be exercised for the high-handed robbery toward Him which has withheld money which

should flow into the treasury to sustain the work of God in its mission fields. Let the work of reformation, of true conversion, be set before and urged upon the people. Let our works, our deportment, correspond with the work for this time, that we may say, "Follow me as I follow Christ." Let us humble our souls before God by humiliation, fasting and prayer, repentance of sin and putting it away.

The voice of the true watchman needs now to be heard all along the line, "The morning cometh, and also the night" ([Isaiah 21:12](#)). The trumpet must give a certain sound for we are in the great day of the Lord's preparation.... There are many doctrines current in our world. There is many a religion current that numbers its thousands and tens of thousands, but there is but one that bears the superscription and the stamp of God. There is a religion of man and a religion of God. We must have our souls riveted to the eternal Rock. Everything in God's world, both men and doctrines and nature itself, is fulfilling God's sure word of prophecy and accomplishing His grand and closing work in this world's history. [380]

We are to be ready and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils and obey the national laws to exalt the sabbath instituted by the man of sin, to the disregard of God's holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the image of the beast.

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ.

Arrayed in Christ's Righteousness

The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. All these, He says, "I have graven upon the palms of My hands" ([Isaiah 49:16](#)). They are held in everlasting, imperishable remembrance. We want faith now, living faith. We want to have a living testimony that shall cut to the heart of the sinner. There is too much sermonizing and too little ministering. We want the holy unction. We need the spirit and fervor of the truth. Many of the ministers are half paralyzed by their own defects of character. They need the converting power of God.

[381] That which God required of Adam before his fall was perfect obedience to His law. God requires now what He required of Adam, perfect obedience, righteousness without a flaw, without shortcoming in His sight. God help us to render to Him all His law requires. We cannot do this without that faith that brings Christ's righteousness into daily practice.

Dear brethren, the Lord is coming. Lift up your thoughts and heads and rejoice. Oh, we would think that those who hear the joyful news, who claim to love Jesus, would be filled with joy unutterable and full of glory. This is the good, the joyful news which should electrify every soul, which should be repeated in our homes and told to those whom we meet on the street. What more joyful news can be communicated! Caviling and contention with believers or unbelievers is not the work God has given us to do.

If Christ is my Saviour, my sacrifice, my atonement, then I shall never perish. Believing on Him, I have life forevermore. Oh, that all who believe the truth would believe in Jesus as their own Saviour. I do not mean that cheap faith unsupported by works, but that earnest, living, constant, abiding faith, that eats the flesh and drinks the blood of the Son of God. I want not only to be pardoned for the transgression of God's holy law, but I want to be lifted into the sunshine of God's countenance. Not simply to be admitted to heaven, but to have an abundant entrance.

Salvation a Union With Christ

Are we so insensible as a peculiar people, a holy nation, to the inexpressible love that God has manifested for us? Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ, to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope. Every soul united to Christ will be a living missionary to all around him. He will labor for those near and those afar off. He will have no sectional feeling, no interest merely to build up one branch of the work over which he presides and there let his zeal end. All will work with interest to make every branch strong. There will be no self-love, no selfish interest. The cause is one, the truth a great whole. [382]

Well may the question be asked with earnest, anxious heart, "Is envy cherished, is jealousy permitted to find a place in my heart?" If so, Christ is not there. "Do I love the law of God, is the love of Jesus Christ in my heart?" If we love one another as Christ has loved us then we are getting ready for the blessed heaven of peace and rest. There is no struggling there to be first, to have the supremacy; all will love their neighbor as themselves. Oh, that God would open the understanding and speak to the hearts of our churches by arousing the individual members....

Those who are at ease in Zion need to be aroused. Great is their accountability who bear the truth and yet feel no weight or burden for souls. Oh, for men and women professing the truth to arouse, to take on the yoke of Christ, to lift His burdens. There are wanted those who will not have merely a nominal interest but a Christlike interest, unselfish—an intense ardor that will not flag under difficulties or cool because iniquity abounds.

I want to speak to the ears of our people in America in every church. Awake from the dead, and Christ will give you life. Souls are perishing for the light of truth as it is in Jesus. We are standing upon the very borders of the eternal world. Fair-weather Christians will not be wanted for this work. The sentimental and tasteful religion is not needed for this time. There must be intensity brought into our faith and in the proclamation of truth. I tell you, a new life is proceeding from satanic agencies to work with a power we have

[383] not hitherto realized. And shall not a new power from above take possession of God's people? The truth, sanctifying in its influence, must be urged upon the people. There must be earnest supplications offered to God, agonizing prayer to Him, that our hopes as a people may not be founded on suppositions, but on eternal realities. We must know for ourselves, by the evidence of God's Word, whether we are in the faith, going to heaven or not. The moral standard of character is God's law. Do we meet its requirements? Are the Lord's people bringing their property, their time, their talents, and all their influence into the work for this time? Let us arouse. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" ([Colossians 3:1](#)).—[Letter 55, 1886](#).

Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" ([1 Timothy 4:1](#)). Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more of prayer, much more of earnest effort, among professed believers.

Satanic agencies in human form will take part in this last great conflict to oppose the building up of the kingdom of God. And heavenly angels in human guise will be on the field of action. The two opposing parties will continue to exist till the closing up of the last great chapter in this world's history. Satanic agencies are in every city. We cannot afford to be off our guard for one moment. The true, stanch believers will pray more and more, and will talk less of matters of little consequence. More and more decided testimonies will come from their lips to encourage the weak and the needy. This is no time for the people of God to be weaklings, neither one thing nor the other. Let all be diligent students of the Word. We must be strong in the Lord and in the power of His might. We cannot live haphazard lives and be true Christians.—[The Review and Herald, August 5, 1909](#).

Chapter 49—A Distinctive Name and People

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Not Ashamed of Our Name

We are Seventh-day Adventists. Are we ashamed of our name? We answer, “No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches.”—[Letter 110, 1902](#).

We are Seventh-day Adventists, and of this name we are never to be ashamed. As a people we must take a firm stand for truth and righteousness. Thus we shall glorify God. We are to be delivered from dangers, not ensnared and corrupted by them. That this may be, we must look ever to Jesus, the Author and Finisher of our faith.—[Letter 106, 1903](#).

Our Distinctive Sign

The banner of the third angel has inscribed upon it, “The commandments of God and the faith of Jesus.” Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven.... The Sabbath is God’s memorial of His creative work, and it is a sign that is to be kept before the world.

There is to be no compromise with those who are worshipping an idol sabbath. We are not to spend our time in controversy with those who know the truth, and upon whom the light of truth has been shining, when they turn away their ear from the truth to turn to fables. I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors.

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A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which

makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” ([Revelation 14:12](#)). This is the law and the gospel. The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God’s memorial, and in exalting a sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance....

When the people accept and exalt a spurious sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ.... Shall anyone then choose to hide his banner, to relax his devotion? Shall the people whom God has honored and blessed and prospered, refuse to bear testimony in behalf of God’s memorial at the very time when such a testimony should be borne? Shall not the commandments of God be more highly esteemed when men pour contempt upon the law of God?—[Manuscript 15, 1896](#).

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The World is Watching

God’s commandment-keeping people are described by the prophet as “men wondered at.” We are to be a people distinct from the world. The eyes of the world are upon us, and we are observed by many of whom we have no knowledge. There are those who know something of the doctrines we claim to believe, and they are noting the effect of our faith upon our characters. They are waiting to see what kind of influence we exert, and how we carry ourselves before a faithless world. The angels of heaven are looking upon us. “We are made a spectacle unto the world, and to angels, and to men” ([1 Corinthians 4:9](#)).—[The Review and Herald, June 18, 1889](#).

The Future of God's People

Our people have been regarded as too insignificant to be worthy of notice, but a change will come; the movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people to notice. There is a daily suppression of God's truth for the theories and false doctrines of human origin. There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The law-making powers will be against God's people. Every soul will be tested. O that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children! Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us.—[Letter 12, 1886](#).

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Chapter 50—The Pillars of Our Faith

[Written on the train en route to Lynn, Massachusetts, December, 1890. Appeared in Notebook Leaflets, The Church, No. 4.]

During the past fifty years of my life, I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God and sanctified through the truth, proclaim the three messages in their order.

I have acted a part in this solemn work. Nearly all my Christian experience is interwoven with it. There are those now living who have an experience similar to my own. They have recognized the truth unfolding for this time; they have kept in step with the great Leader, the Captain of the Lord's host.

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In the proclamation of the messages, every specification of prophecy has been fulfilled. Those who were privileged to act a part in proclaiming these messages have gained an experience which is of the highest value to them; and now when we are amid the perils of these last days, when voices will be heard on every side saying, "Here is Christ," "Here is truth," while the burden of many is to unsettle the foundation of our faith which has led us from the churches and from the world to stand as a peculiar people in the world, like John our testimony will be borne:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ... that which we have seen and heard declare we unto you, that ye also may have fellowship with us" (1 John 1:1-3).

I testify the things which I have seen, the things which I have heard, the things which my hands have handled of the Word of life. And this testimony I know to be of the Father and the Son. We have seen and do testify that the power of the Holy Ghost has accompanied the presentation of the truth, warning with pen and voice, and giving the messages in their order. To deny this work would be to deny the Holy Ghost, and would place us in that company who have departed from the faith, giving heed to seducing spirits.

Confidence Assailed

The enemy will set everything in operation to uproot the confidence of the believers in the pillars of our faith in the messages of the past, which have placed us upon the elevated platform of eternal truth, and which have established and given character to the work. The Lord God of Israel has led out His people, unfolding to them truth of heavenly origin. His voice has been heard, and is still heard, saying, "Go forward from strength to strength, from grace to grace, from glory to glory." The work is strengthening and broadening, for the Lord God of Israel is the defense of His people.

Those who have a hold of the truth theoretically, with their finger tips as it were, who have not brought its principles into the inner sanctuary of the soul, but have kept the vital truth in the outer court, will see nothing sacred in the past history of this people which has made them what they are, and has established them as earnest, determined, missionary workers in the world.

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The truth for this time is precious, but those whose hearts have not been broken by falling on the rock Christ Jesus, will not see and understand what is truth. They will accept that which pleases their ideas, and will begin to manufacture another foundation than that which is laid. They will flatter their own vanity and esteem, thinking that they are capable of removing the pillars of our faith, and replacing them with pillars they have devised.

This will continue to be as long as time shall last. Anyone who has been a close student of the Bible will see and understand the solemn position of those who are living in the closing scenes of this earth's history. They will feel their own inefficiency and weakness, and will make it their first business to have not merely a form of

Godliness, but a vital connection with God. They will not dare to rest until Christ is formed within, the hope of glory. Self will die; pride will be expelled from the soul, and they will have the meekness and gentleness of Christ.—[Manuscript 28, 1890](#).

No New Organization

After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning.

[390] Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end.

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.—[Manuscript 129, 1905](#).

No Need for Fear

There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that

God is going to carry the noble ship which bears the people of God safely into port.

When I voyaged from Portland, Maine, to Boston, many years ago, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side, like balls. The passengers were frightened, and many were screaming, waiting in expectation of death.

After awhile the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot. The captain was not ready to do that, for he knew that he lacked experience.

Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel.

When you think that the work is in danger, pray, "Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly?

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There are before me many who are old hands in the cause. I have known some of you for the last thirty years. Brethren, have we not seen crisis after crisis come upon the work, and has not the Lord carried us through, and wrought for the glory of His name? Can you not believe in Him? Can you not commit the cause to Him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of His own work.—[The Review and Herald, September 20, 1892.](#)

"My Hand is on the Wheel"

The coming of the Lord is nearer than when we first believed. What a wonderful thought it is that the great controversy is nearing its end! In the closing work we shall meet with perils that we know not how to deal with; but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather from the world a people who will serve Him in righteousness.

Fearful perils are before those who bear responsibilities in the Lord's work—perils the thought of which makes me tremble. But the word comes, "My hand is on the wheel, and in My providence I will carry out the divine plan."—[The Review and Herald, May 5, 1903](#).

Judgments of God Abroad

Troublous times are before us. The judgments of God are abroad in the land. Calamities follow one another in rapid succession. Soon God is to rise out of His place to shake terribly the earth, and to punish the inhabitants for their iniquity. Then He will stand up in behalf of His people, and will give them His protecting care. He will throw His everlasting arms around them to shield them from all harm.—[The Review and Herald, April 14, 1904](#).

Chapter 51—Loyal or Disloyal

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Apostasies

[Appeared in *Notebook Leaflets*, the Church, No. 3.]

I am in great travail of soul for our people. We are living in the perils of the last days. A superficial faith results in a superficial experience. There is a repentance that needs to be repented of. All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message. There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written.

The light given me has been very forcible that many would go out from us, giving heed to seducing spirits and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons of our faith? In place of having so many sermons there should be a more close searching of the Word of God, opening the Scriptures, text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.

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Charmed by Spurious Holiness

My soul is made very sad to see how quickly some who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness. When men turn away from the landmarks the Lord has established that we may understand our position as marked out in prophecy, they are going they know not whither.

I question whether genuine rebellion is ever curable. Study in *Patriarchs and Prophets* the rebellion of Korah, Dathan, and Abiram. This rebellion was extended, including more than two men. [A comparison is here drawn between Korah's rebellion and a current apostasy led by two men in a certain field. See also page 394.] It was led by two hundred and fifty princes of the congregation, men of renown. Call rebellion by its right name and apostasy by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, "These things ... are written for our admonition, upon whom the ends of the world are come" ([1 Corinthians 10:11](#)). And if men and women who have the knowledge of the truth are so far separated from their great Leader that they will take the great leader of apostasy and name him Christ our Righteousness, it is because they have not sunk deep into the mines of the truth. They are not able to distinguish the precious ore from the base material.

[394] Read the cautions so abundantly given in the Word of God in regard to false prophets that will come in with their heresies, and if possible will deceive the very elect. With these warnings, why is it that the church does not distinguish the false from the genuine? Those who have in any way been thus misled need to humble themselves before God, and sincerely repent, because they have so easily been led astray. They have not distinguished the voice of the True Shepherd from that of a stranger. Let all such review this chapter of their experience.

For more than half a century God has been giving His people light through the testimonies of His Spirit. After all this time is it left for a few men and their wives to undeceive the whole church of believers, declaring Mrs. White a fraud and a deceiver? "By their fruits ye shall know them" ([Matthew 7:20](#)).

Those who can ignore all the evidences which God has given them, and change that blessing into a curse, should tremble for the safety of their own souls. Their candlestick will be removed out of its place unless they repent. The Lord has been insulted. The standard of truth, of the first, second, and third angels' messages has been left to trail in the dust. If the watchmen are left to mislead the people in this fashion, God will hold some souls responsible for a

lack of keen discernment to discover what kind of provender was being given to His flock.

Apostasies have occurred and the Lord has permitted matters of this nature to develop in the past in order to show how easily His people will be misled when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. And the Lord has permitted things of this kind to occur that warnings may be given that such things will take place.

Rebellion and Apostasy

Rebellion and apostasy are in the very air we breathe. We shall be affected by them unless we by faith hang our helpless souls upon Christ. If men are so easily misled now, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations then—professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God’s people from giving their allegiance to false christs? “Go not after them” ([Luke 17:23](#)). [395]

The doctrines must be plainly understood. The men accepted to preach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase, and we are to call rebellion by its right name. We are to stand with the whole armor on. In this conflict we do not meet men only, but principalities and powers. We wrestle not against flesh and blood. Let [Ephesians 6:10-18](#) be read carefully and impressively in our churches.

Those who apostatize are voicing the words of the dragon. We have to meet the satanic agencies who went to make war with the saints. “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” ([Revelation 12:17](#)). Those who apostatize leave the true and faithful people of God, and fraternize with those who represent Barabbas. “By their fruits ye shall know them” ([Matthew 7:20](#)).

I write this because many in the church are represented to me as seeing men like trees walking. They must have another and deeper experience before they discern the snares spread to take them in the net of the deceiver. There must be no halfway work done now. The Lord calls for stanch, decided, whole-souled men and women to stand in the gap, and make up the hedge. [[Isaiah 58:12-14](#) quoted.]

There is a decided testimony to be borne by all our ministers in all our churches. God has permitted apostasies to take place in order to show how little dependence can be placed in man. We are always to look to God; His word is not Yea and Nay, but Yea and Amen.—[Manuscript 185, 1897](#).

Chapter 52—The Church Triumphant

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[In 1893 in meeting the charge that the church had become Babylon, Ellen G. White wrote: “the church, enfeebled and defective, needing to be reprov’d, warn’d, and counseled, is the only object upon earth upon which Christ bestows His supreme regard.”—[Testimonies to Ministers and Gospel Workers](#), 49. The repeating of this thought on a number of occasions in subsequent years is encouraging and significant.—Compilers.]

An Oft-repeated Assurance

The Father loves His people today as He loves His own Son. Someday it will be our privilege to see Him face to face.—[Manuscript 103, 1903](#). (Written September 15, 1902.)

We should remember that the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit.—[Manuscript 155, 1902](#). (November 22, 1902.)

Trust to God’s guardianship. His church is to be taught. Enfeebled and defective though it is, it is the object of His supreme regard.—[Letter 279, 1904](#). (August 1, 1904.)

Ever on Gaining Ground

The church is to increase in activity and to enlarge her bounds. Our missionary efforts are to be expansive; we must enlarge our borders.... While there have been fierce contentions in the effort to maintain our distinctive character, yet we have as Bible Christians [397] ever been on gaining ground.—[Letter 170, 1907](#). (May 6, 1907.)

The evidence we have had for the past fifty years of the presence of the Spirit of God with us as a people, will stand the test of those who are now arraying themselves on the side of the enemy and

bracing themselves against the message of God.—[Letter 356, 1907](#). (October 24, 1907.)

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

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

Nothing in this world is so dear to God as His church. With jealous care He guards those who seek Him. Nothing so offends God as for the servants of Satan to strive to rob His people of their rights. The Lord has not forsaken His people. Satan points to the mistakes that they have made, and tries to make them believe that thus they have separated themselves from God. Evil angels seek in every way to discourage those who are striving for victory over sin. They hold up before them their past unworthiness, and represent their case as hopeless. But we have an all-powerful Redeemer. Christ came from heaven in the guise of humanity to live the principles of righteousness in this world. He was endowed with power to minister to all who would accept Him as their Redeemer, to succor the repentant ones who were convinced of the sinfulness of sin. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" ([Hebrews 4:15](#)).—[Letter 136, 1910](#). (November 26, 1910.)

Chapter 53—Last Messages to the General Conference

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[Two messages were sent by Ellen G. White in 1913 to the General Conference in session. The first was read by Elder W. C. White to the conference in session on the afternoon of the first Sabbath of the meeting, May 17.]

“Elmshaven.” Sanitarium, California

May 4, 1913

To those assembled in General Conference, Greeting!

My Dear Brethren,

“Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God” (2 Corinthians 1:2-4).

“Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish” (2 Corinthians 2:14, 15).

“We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (2 Corinthians 4:5-7).

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“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the

things which are seen are temporal; but the things which are not seen are eternal” (2 Corinthians 4:16-18).

Hopefulness and Courage

It is the privilege of our representative men in attendance at the General Conference to cherish a spirit of hopefulness and courage. My brethren, the Saviour has revealed Himself to you in manifold ways; He has filled your heart with the sunlight of His presence while you have labored in distant lands and in the homeland; He has kept you through dangers seen and unseen; and now, as you meet once more with your brethren in council, it is your privilege to be glad in the Lord, and to rejoice in the knowledge of His sustaining grace. Let His love take possession of mind and heart. Guard against becoming overwheeled, careworn, depressed. Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and behold Jesus, our great Leader, under whose watchful supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously.

[400] The attitude that our representative men maintain during the conference will have a telling influence upon all throughout the field, as well as upon the delegates themselves. Oh, let it be seen, my brethren, that Jesus is abiding in the heart, sustaining, strengthening, comforting. It is your privilege to be endowed, from day to day, with a rich measure of His Holy Spirit, and to have broadened views of the importance and scope of the message we are proclaiming to the world. The Lord is willing to reveal to you wondrous things out of His law. Wait before Him with humility of heart. Pray most earnestly for an understanding of the times in which we live, for a fuller conception of His purpose, and for increased efficiency in soulsaving.

Often in the night season I am bidden to urge our brethren in responsible positions to make earnest effort to follow on to know the Lord more perfectly. When our workers realize as they should the importance of the times in which we live, there will be seen a determined purpose to be on the Lord’s side, and they will become in truth laborers together with God. When they consecrate heart and soul to the service of God, they will find that an experience deeper

than any they have yet obtained is essential if they would triumph over all sin.

It will be well for us to consider what is soon to come upon the earth. This is no time for trifling or self-seeking. If the times in which we are living fail to impress our minds seriously, what can reach us? Do not the Scriptures call for a more pure and holy work than we have yet seen?

A Call to Reconsecration

Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed.

During the General Conference of 1909 a work should have been done in the hearts of those in attendance that was not done. Hours should have been given up to heart searching, that would have led to the breaking up of the fallow ground of the hearts of those who were at the meeting. This would have given them insight to understand the work so essential to be done by them in repentance and confession. But, though opportunities were given for confession of sin, for heartfelt repentance, and for a decided reformation, thorough work was not done. Some felt the influence of the Holy Spirit, and responded; but all did not yield to this influence. The minds of some were running in forbidden channels. Had there been on the part of all in the assembly a humbling of heart, there would have been manifested a wonderful blessing.

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For a number of months after the close of that meeting I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. Finally some of those in positions of trust in connection with the general work, after much prayer and careful study of the various messages given, ventured to undertake by faith the work called for—a work they could not fully understand; and as they went forward in the fear of God, they received rich blessing.

It has brought great rejoicing to my heart to see the marvelous transformations that have been wrought in the lives of some who thus chose to advance by faith in the way of the Lord, rather than to follow a way of their own choosing. Had those brethren in responsibility continued to view matters in a false light, they would have created a condition of things that would sadly have marred the work; but when they heeded the instruction that was sent, and sought the Lord, God brought them into the full light, and enabled them to render acceptable service and to bring about spiritual reformations.

When the Lord sets His hand to prepare the way before His ministers it is their duty to follow where He directs. He will never forsake or leave in uncertainty those who follow His leadings with full purpose of heart.

An Expression of Confidence

[402] “I rejoice,” my brethren, “that I have confidence in you in all things” (2 Corinthians 7:16). And while I still feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field, and believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to His service, they will be enabled to do His will. There are some who do not even now view matters in the right light, but these may learn to see eye to eye with their co-workers, and may avoid making serious mistakes, by earnestly seeking the Lord at this time, and by submitting their will wholly to the will of God.

I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God’s call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light bearing, for action.

“I therefore ... beseech you,” brethren, “that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavour-

ing to keep the unity of the Spirit in the bond of peace” ([Ephesians 4:1-3](#)).—[The General Conference Bulletin, May 19, 1913](#), p. 33, 34.

Courage in the Lord

[This, Ellen G. White’s second message to the General Conference in session in 1913, was read to the conference by the president, A. G. Daniells, Tuesday morning, May 27.]

Recently in the night season, my mind was impressed by the Holy Spirit with the thought that if the Lord is coming as soon as we believe He is, we ought to be even more active than we have been in years past in getting the truth before the people.

In this connection my mind reverted to the activity of the Advent believers in 1843 and 1844. At that time there was much house-to-house visitation, and untiring efforts were made to warn the people of the things that are spoken of in God’s Word. We should be putting forth even greater effort than was put forth by those who proclaimed the first angel’s message so faithfully. We are rapidly approaching the end of this earth’s history; and as we realize that Jesus is indeed coming soon, we shall be aroused to labor as never before. We are bidden to sound an alarm to the people. And in our own lives we are to show forth the power of truth and righteousness. The world is soon to meet the great Lawgiver over His broken law. Those only who turn from transgression to obedience can hope for pardon and peace.

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We are to raise the banner on which is inscribed, “The commandments of God, and the faith of Jesus.” Obedience to God’s law is the great issue. Let it not be put out of sight. We must strive to arouse church members, and those who make no profession, to see and obey the claims of the law of Heaven. We are to magnify this law and make it honorable.

Christ has commissioned us to sow the seeds of truth, and to urge upon our people the importance of the work to be done by those who are living amidst the closing scenes of this earth’s history. As the words of truth are proclaimed in the highways and the byways, there is to be a revelation of the working of the Spirit of God on human hearts.

Oh, how much good might be accomplished if all who have the truth, the Word of life, would labor for the enlightenment of those who have it not. When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to His disciples as a field of grain ready for harvesting. “Say not ye, There are yet four months, and then cometh harvest?” He said, “Lift up your eyes, and look on the fields; for they are white already to harvest” ([John 4:35](#)). Christ abode with the Samaritans for two days; for they were hungry to hear the truth. And what busy days they were! As a result of those days of labor, “many more believed because of his own word” ([John 4:41](#)). This was their testimony: “We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world” ([John 4:42](#)).

[404] Who among God’s professing people will take up this sacred work, and labor for the souls who are perishing for lack of knowledge? The world must be warned. Many places are pointed out to me as in need of consecrated, faithful, untiring effort. Christ is opening the hearts and minds of many in our large cities. These need the truths of God’s Word; and if we will come into a sacred nearness with Christ, and will seek to draw near to these people, impressions for good will be made. We need to wake up, and enter into sympathy with Christ and with our fellow men. The large and small cities, and places nigh and afar off, are to be worked, and worked intelligently. Never draw back. The Lord will make the right impressions upon hearts, if we will work in unison with His Spirit.

I have words of encouragement for you, my brethren. We are to move forward in faith and hope, expecting large things from God. The enemy will seek in every way to hinder the efforts that are being made to advance the truth, but in the strength of the Lord you may gain success.

Let no discouraging words be spoken, but only such words as will tend to strengthen and sustain your fellow workers.

A Personal Word

I long to be personally engaged in earnest work in the field, and I should most assuredly be engaged in more public labor did I not believe that at my age it is not wise to presume on one’s physical

strength. I have a work to do in communicating to the church and to the world the light that has been entrusted to me from time to time all through the years during which the third angel's message has been proclaimed. My heart is filled with a most earnest desire to place the truth before all who can be reached. And I am still acting a part in preparing matter for publication. But I have to move very carefully, lest I place myself where I cannot write at all. I know not how long I may live, but I am not suffering as much healthwise as I might expect.

Following the General Conference of 1909 I spent several weeks attending camp meetings and other general gatherings, and visiting various institutions, in New England, the Central States, and the Middle West.

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Upon returning to my home in California I took up anew the work of preparing matter for the press. During the past four years I have written comparatively few letters. What strength I have had has been given mostly to the completion of important book work.

Occasionally I have attended meetings, and have visited institutions in California, but the greater portion of the time since the last General Conference has been spent in manuscript work at my country home, "Elmshaven," near Saint Helena.

I am thankful that the Lord is sparing my life to work a little longer on my books. O that I had strength to do all that I see ought to be done! I pray that He may impart to me wisdom, that the truths our people so much need may be presented clearly and acceptably. I am encouraged to believe that God will enable me to do this.

My interest in the general work is still as deep as ever, and I greatly desire that the cause of present truth shall steadily advance in all parts of the world. But I find it advisable not to attempt much public work while my book work demands my supervision. I have some of the best workers—those who in the providence of God connected with me in Australia, with others who have united with me since my return to America. I thank the Lord for these helpers. We are all very busy, doing our best to prepare matter for publication. I want the light of truth to go to every place, that it may enlighten those now ignorant of the reasons of our faith. On some days my eyes trouble me, and I suffer considerable pain in them. But I praise

the Lord that He preserves my sight. It would not be strange if at my age I could not use my eyes at all.

[406] I am more thankful than I can express for the uplifting of the Spirit of the Lord, for the comfort and grace that He continues to give me, and that He grants me strength and opportunity to impart courage and help to His people. As long as the Lord spares my life, I will be faithful and true to Him, seeking to do His will and to glorify His name. May the Lord increase my faith, that I may follow on to know Him, and to do His will more perfectly. Good is the Lord, and greatly to be praised.

Influence of Older Workers

I greatly desire that the old soldiers of the cross, those grown gray in the Master's service, shall continue to bear their testimony right to the point, in order that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force.

Let all be careful not to discourage the pioneers, or cause them to feel that there is little they can do. Their influence may still be mightily exerted in the work of the Lord. The testimony of the aged ministers will ever be a help and a blessing to the church. God will watch over His tried and faithful standard-bearers, night and day, until the time comes for them to lay off their armor. Let them be assured that they are under the protecting care of Him who never slumbers or sleeps; that they are watched over by unwearied sentinels. Knowing this, and realizing that they are abiding in Christ, they may rest trustfully in the providences of God.

Even to the End

I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to Him who is the Author and Finisher of our faith. When in the night season I am unable to sleep, I lift my heart in prayer to God, and He strengthens me and gives me the assurance that He is with His ministering

servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be with them, even to the end.

I am instructed to say to our ministering brethren, Let the messages that come from your lips be charged with the power of the Spirit of God. If ever there was a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our own lives and in our ministry. [407]

The Lord desires to see the work of proclaiming the third angel's message carried forward with increasing efficiency. As He has worked in all ages to give victories to His people, so in this age He longs to carry to a triumphant fulfillment His purposes for His church. He bids His believing saints to advance unitedly, going from strength to greater strength, from faith to increased assurance and confidence in the truth and righteousness of His cause.

We are to stand firm as a rock to the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain in our lives the principles of righteousness, that we may go forward from strength to strength in the name of the Lord. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Spirit of God from our earliest experience until the present time. We are to cherish as very precious the work that the Lord has been carrying forward through His commandment-keeping people, and which, through the power of His grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency, but if they will labor as the Spirit of God shall direct, He will open doors of opportunity before them for the work of building up the old waste places. Their experience will be one of constant growth, until the Lord shall descend from heaven with power and great glory to set His seal of final triumph upon His faithful ones.

The Promise of Final Triumph

The work that lies before us is one that will put to the stretch every power of the human being. It will call for the exercise of [408]

strong faith and constant vigilance. At times the difficulties that we shall meet will be most disheartening. The very greatness of the task will appall us. And yet, with God's help, His servants will finally triumph. "Wherefore," my brethren, "I desire that ye faint not" ([Ephesians 3:13](#)) because of the trying experiences that are before you. Jesus will be with you; He will go before you by His Holy Spirit, preparing the way; and He will be your helper in every emergency.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" ([Ephesians 3:14-21](#)).—[The General Conference Bulletin, May 28, 1913](#), pp. 164, 165.

Appendix 1—Disease and Its Causes

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Introduction

The six articles bearing the title “Disease and Its Causes” form one of the earliest links in the rather large collection of writings by Ellen G. White on the subject of health. This is their background: first, there was the historic health-reform vision of June 6, 1863. Next, in 1864, Mrs. White made her first published presentation of the subject in a 30-page article entitled “Health,” in *Spiritual Gifts*, volume IV (currently available in facsimile reprint). Then, in 1865, she furnished one article for each of a series of six pamphlets compiled from various writers and published under the title *Health, or How to Live*. The six Ellen G. White articles were an amplification of the 30-page article in *Spiritual Gifts* of the year before. Mrs. White made no other contribution to the *How to Live* pamphlets.

To complete the historical record of the early Ellen G. White published statements relating to health, her articles appear here in exact reproduction. Being reproduced word for word, sentence for sentence, they contain some grammatical imperfections that crept in under the untoward circumstances of printing a century ago.

It should be observed that although Mrs. White never requested the reprinting of these articles, they were republished in short installments in the *Review and Herald* in 1899 and 1900. The later, fuller Ellen G. White presentations on the subject of health, climaxed by *The Ministry of Healing* in 1905, took the place of many earlier articles, including the “Disease and Its Causes” series.

The reader must bear in mind the conditions that existed in the field of medical practice at the time these articles were prepared. The last article, particularly, must be read in the light of conditions prevailing at the time of writing. For a review of these conditions see D. E. Robinson, *The Story of Our Health Message*, 112-130, 166-169, 427-431 1965 edition; Francis D. Nichol, *Ellen G. White and Her Critics*, pp. 136-160; and Denton E. Rebok, *Believe His Prophets*, pp. 253-267.

White Trustees.

Chapter 1

Since the fall in Eden, the race has been degenerating. Deformity, imbecility, disease, and human suffering have been pressing heavier and heavier upon each successive generation since the fall, and yet the masses are asleep as to the real causes. They do not consider that they themselves are guilty, in a great measure, for this deplorable state of things. They generally charge their sufferings upon Providence, and regard God as the author of their woes. But it is intemperance, to a greater or less degree, that lies at the foundation of all this suffering.

Eve was intemperate in her desires when she put forth the hand to take of the fruit-forbidden tree. Self-gratification has reigned almost supreme in the hearts of men and women since the fall. Especially has the appetite been indulged, and they have been controlled by it, instead of reason. For the sake of gratifying the taste, Eve transgressed the command of God. He had given her everything her wants required, yet she was not satisfied. Ever since, her fallen sons and daughters have followed the desires of their eyes, and of their taste. They have, like Eve, disregarded the prohibitions God has made, and have followed in a course of disobedience, and, like Eve, have flattered themselves that the consequence would not be as fearful as had been apprehended.

Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect. He has not been satisfied with food which was the most healthful; but has gratified the taste even at the expense of health.

God has established the laws of our being. If we violate these laws, we must, sooner or later, pay the penalty. The laws of our being cannot be more successfully violated than by crowding upon the stomach unhealthy food, because craved by a morbid appetite. To eat to excess, of even simple food, will eventually break down the digestive organs; but add to this the eating in too great an amount of

food, and that unwholesome, and the evil is greatly increased. The constitution must become impaired.

The human family have been growing more and more self-indulgent, until health has been most successfully sacrificed upon the altar of lustful appetite. The inhabitants of the Old World were intemperate in eating and drinking. They would have flesh meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent, and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before him. Intemperance in every form increased to a great extent.

The Lord brought his people out of Egypt in a victorious manner. He led them through the wilderness to prove them, and try them. He repeatedly manifested his miraculous power in their deliverances from their enemies. He promised to take them to himself, as his peculiar treasure, if they would obey his voice, and keep his commandments. He did not forbid them to eat the flesh of animals, but withheld it from them in a great measure. He provided them food which was the most healthful. He rained their bread from heaven, and gave them purest water from the flinty rock. He made a covenant with them, if they would obey him in all things, he would preserve them from disease.

But the Hebrews were not satisfied. They despised the food given them from heaven, and wished themselves back in Egypt where they could sit by the flesh-pots. They preferred slavery, and even death, rather than to be deprived of meat. God, in his anger, gave them flesh to gratify their lustful appetites, and great numbers of them died while eating the meat for which they had lusted.

Nadab and Abihu were slain by the fire of God's wrath for their intemperance in the use of wine. God would have his people understand that they will be visited according to their obedience or transgressions. Crime and disease have increased with every successive generation. Intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties. Appetite, to an alarming extent, has controlled reason.

The human family have indulged an increasing desire for rich food, until it has become a fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are partaken of, consisting of highly-seasoned meats with rich gravies, rich cakes, pies, ice cream, etc.

Professed Christians generally take the lead in these fashionable gatherings. Large sums of money are sacrificed to the Gods of fashion and appetite, in preparing feasts of health-destroying dainties to tempt the appetite, that through this channel something may be raised for religious purposes. Thus, ministers, and professed Christians, have acted their part and exerted their influence, by precept and example, in indulging in intemperance in eating, and in leading the people to health-destroying gluttony. Instead of appealing to man's reason, to his benevolence, his humanity, his nobler faculties, the most successful appeal that can be made is to the appetite.

The gratification of the appetite will induce men to give means when otherwise they would do nothing. What a sad picture for Christians! With such sacrifice is God well pleased? How much more acceptable to him was the widow's mite. Such as follow her example from the heart, will have well done. To have the blessing of Heaven attend the sacrifice thus made, can make the simplest offering of the highest value.

Men and women who profess to be followers of Christ, are often slaves to fashion, and to a gluttonous appetite. Preparatory to fashionable gatherings, time and strength, which should be devoted to higher and nobler purposes, are expended in cooking a variety of unwholesome dishes. Because it is fashion, many who are poor and dependent upon their daily labor, will be to the expense of preparing different kinds of rich cakes, preserves, pies, and a variety of fashionable food for visitors, which only injure those who partake of them; when, at the same time they need the amount thus expended, to purchase clothing for themselves and children. This time occupied [414] in cooking food to gratify the taste to the expense of the stomach, should be devoted to the moral and religious instruction of their children.

Fashionable visiting is made an occasion of gluttony. Hurtful food and drinks are partaken of in such a measure as to greatly tax

the organs of digestion. The vital forces are called into unnecessary action in the disposal of it, which produces exhaustion, and greatly disturbs the circulation of the blood, and, as a result, want of vital energy is felt throughout the system. The blessings which might result from social visiting, are often lost, for the reason that your entertainer, instead of being profited by your conversation, is toiling over the cook-stove, preparing a variety of dishes for you to feast upon. Christian men and women should never permit their influence to countenance such a course by eating of the dainties thus prepared. Let them understand that your object in visiting them is not to indulge the appetite, but that your associating together, and interchange of thoughts and feelings, might be a mutual blessing. The conversation should be of that elevated, ennobling character which could afterward be called to remembrance with feelings of the highest pleasure.

Those who entertain visitors, should have wholesome, nutritious food, from fruits, grains, and vegetables, prepared in a simple, tasteful manner. Such cooking will require but little extra labor or expense, and, partaken of in moderate quantities, will not injure any one. If worldlings choose to sacrifice time, money, and health, to gratify the appetite, let them do so, and pay the penalty of the violation of the laws of health; but Christians should take their position in regard to these things, and exert their influence in the right direction. They can do much in reforming these fashionable, health and soul-destroying customs.

Many indulge in the pernicious habit of eating just before sleeping hours. They may have taken three regular meals; yet because they feel a sense of faintness, as though hungry, will eat a lunch, or fourth meal. By indulging this wrong practice, it has become a habit, and they feel as though they could not sleep without taking a lunch before retiring. In many cases, the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of

digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed.

But with many, the poor tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor and loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out, for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practice be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach, and while performing labor, the stomach becomes so tired that they are obliged to desist from work, and rest. They seem to be at loss to account for this state of things; for, setting this aside, they are apparently healthy.

Those who are changing from three meals a day, to two, will at first be troubled more or less with faintness, especially about the time they have been in the habit of eating their third meal. But if they persevere for a short time, this faintness will disappear.

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings, and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require, is to eat less frequently and less

liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times a day. The stomach must have its regular periods for labor and rest, hence eating irregularly and between meals, is a most pernicious violation of the laws of health. With regular habits, and proper food, the stomach will gradually recover.

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing, are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite cannot be satisfied. In the morning, these slaves to appetite often have impure breath, and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. The cause has brought the sure result.

In order to preserve health, temperance in all things is necessary. Temperance in labor, temperance in eating and drinking.

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health, and die prematurely, than to restrain the intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite, and eat more sparingly, and of that food alone which was healthful, and by their own course of action save themselves a great amount of suffering.

Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every overtaking burden. The stomach may never fully recover health, but a proper course of diet will save further debility, and many will recover more or less, unless they have gone very far in gluttonous self-murder.

Those who permit themselves to become slaves to a morbid appetite, often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and in drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits.

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I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. I have seen reason enough for the present state of degeneracy and mortality in the world.

Blind passion controls reason, and every high consideration with many is sacrificed to lust.

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite.

Pork although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine's flesh merely to show his authority, but because it was not a proper article of food for man. It would fill the system with scrofula, and especially in that warm climate produced leprosy, and disease of various kinds. Its influence upon the system in that climate was far more injurious than in a colder climate. But God never designed the swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by highly seasoning, which makes a very bad thing worse. Swine's flesh above all other flesh-meats, produces a bad state of the blood. Those who eat freely of pork can but be diseased. Those who have much out-door exercise do not realize the bad effects of pork eating as those do whose life is mostly in-doors, and whose habits are sedentary, and whose labor is mental.

But it is not the physical health alone which is injured by pork-eating. The mind is affected, and the finer sensibilities are blunted by the use of this gross article of food. It is impossible for the flesh of any living creature to be healthy when filth is their natural element, and when they will feed upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine.

[418] The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork-eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size, and length of years. They have been made to suffer more than they otherwise would, by the wrong habits of man.

There are but few animals that are free from disease. Many have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close stables, and are not permitted to exercise, and to enjoy free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. They are killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people cannot be made to believe that it is the meat they have eaten, which has poisoned their blood, and caused their sufferings. Many die of disease caused wholly by meat-eating, yet the world does not seem to be the wiser.

Because those who partake of animal food do not immediately feel its effects, is no evidence it does not injure them. It may be doing its work surely upon the system, and yet the persons for the time being realize nothing of it.

Animals are crowded into close cars, and are almost wholly deprived of air and light, food and water, and are carried thus thousands of miles, breathing the foul air arising from accumulated filth, and when they arrive at their place of destination, and are taken from the cars, many are in a half starved, smothered, dying condition, and if left alone, would die of themselves. But the butcher finishes the work, and prepares the flesh for market.

Animals are frequently killed that have been driven quite a distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise, and when they have to travel far, they become surfeited, and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat, eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market, known to be diseased by those who have sold them, and those who buy them for the market are not always ignorant of the matter. Especially in larger cities this is practiced to a great extent, and meat-eaters know not that they are eating diseased animals.

Some animals that are brought to the slaughter seem to realize what is to take place, and they become furious, and literally mad. They are killed while in that state; and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed.—*How to Live*, No. 1, 51-60.

Chapter 2

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Men and women, by indulging the appetite in eating rich and highly-seasoned foods, especially flesh-meats, with rich gravies, and by using stimulating drinks, as tea and coffee, create unnatural appetites. The system becomes fevered, the organs of digestion become injured, the mental faculties are beclouded, while the baser passions are excited, and predominate over the nobler faculties. The appetite becomes more unnatural, and more difficult of restraint. The circulation of the blood is not equalized, and becomes impure. The whole system is deranged, and the demands of appetite become more unreasonable, craving exciting, hurtful things, until it is thoroughly depraved.

With many, the appetite clamors for the disgusting weed, tobacco, and ale, made powerful by poisonous, health-destroying mixtures. Many do not stop even here. Their debased appetites call for stronger drink, which has a still more benumbing influence upon the brain. Thus they give themselves up to every excess, until appetite holds complete control over the reasoning faculties; and man, formed in the image of his Maker, debases himself lower than the beasts. Manhood and honor are alike sacrificed to appetite. It required time to benumb the sensibilities of the mind. It was done gradually, but surely. The indulgence of the appetite in first eating food highly seasoned, created a morbid appetite, and prepared the way for every kind of indulgence, until health and intellect were sacrificed to lust.

Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength, or mental energy, to acquire property. It has been just such ones who have been in haste to marry, and who have taken upon themselves responsibilities of which they had no just sense. They did not possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. And they manifested

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no more propriety in the increase of their families than that shown in their business transactions. Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property generally have no more children than they can well provide for. Those who are not qualified to take care of themselves should not have children. It has been the case that the numerous offspring of these poor calculators are left to come up like the brutes. They are not suitably fed or clothed, and do not receive physical or mental training, and there is nothing sacred in the word, home, to either parents or children.

The marriage institution was designed of Heaven to be a blessing to man; but in a general sense it has been abused in such a manner as to make it a dreadful curse. Most men and women have acted, in entering the marriage relation, as though the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in their marriage relation farther than this. They should consider whether their offspring will possess physical health, and mental and moral strength. But few have moved with high motives, and with elevated considerations—that society had claims upon them which they could not lightly throw off—that the weight of their families' influence would tell in the upward or downward scale.

Society is composed of families. And heads of families are responsible for the molding of society. If those who choose to enter the marriage relation without due consideration were alone to be the sufferers, then the evil would not be as great, and their sin would be comparatively small. But the misery arising from unhappy marriages is felt by the offspring of such unions. They have entailed upon them a life of living misery; and though innocent, suffer the consequences of their parents' inconsiderate course. Men and women have no right to follow impulse, or blind passion, in their marriage relation, and then bring innocent children into the world to realize from various causes that life has but little joy, but little happiness, and is therefore a burden.

[422] Children generally inherit the peculiar traits of character which the parents possess, and in addition to all this, many come up without any redeeming influence around them. They are too frequently

huddled together in poverty and filth. With such surroundings and examples, what can be expected of the children when they come upon the stage of action, but that they will sink lower in the scale of moral worth than their parents, and their deficiencies in every respect be more apparent than theirs? Thus has this class perpetuated their deficiencies, and cursed their posterity with poverty, imbecility, and degradation. These should not have married. At least, they should not have brought innocent children into existence to share their misery, and hand down their own deficiencies, with accumulating wretchedness, from generation to generation, which is one great cause of the degeneracy of the race.

If women of past generations had always moved from high considerations, realizing that future generations would be ennobled or debased by their course of action, they would have taken their stand, that they could not unite their life interest with men who were cherishing unnatural appetites for alcoholic drinks, and tobacco which is a slow, but sure and deadly poison, weakening the nervous system, and debasing the noble faculties of the mind. If men would remain wedded to these vile habits, women should have left them to their life of single blessedness, to enjoy these companions of their choice. Women should not have considered themselves of so little value as to unite their destiny with men who had no control over their appetites, but whose principal happiness consisted in eating and drinking, and gratifying their animal passions. Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them, to form such life connections as would not enstamp upon their offspring a low degree of morals, and a passion to gratify debased appetites, at the expense of health, and even life. God will hold them accountable in a large degree for the physical health and moral characters thus transmitted to future generations.

Men and women who have corrupted their own bodies by dissolute habits, have also debased their intellects, and destroyed the fine sensibilities of the soul. Very many of this class have married, and left for an inheritance to their offspring, the taints of their own physical debility and depraved morals. The gratification of animal passions, and gross sensuality, have been the marked characters of their posterity, which have descended from generation to genera-

tion, increasing human misery to a fearful degree, and hastening the depreciation of the race.

Men and women who have become sickly and diseased, have often in their marriage connections selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body and mind, which would not elevate society, but sink it still lower.

Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband. In many cases the diseased husband improves in health, while the wife shares his disease. He lives very much upon her vitality, and she soon complains of failing health. He prolongs his days by shortening the days of his wife. Those who thus marry commit sin in lightly regarding health and life given to them of God to be used to his glory. But if those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation. And many charge all this weight of human misery upon God, when their wrong course of action has brought the sure result. They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering.

Another cause of the deficiency of the present generation in physical strength and moral worth, is, men and women uniting in marriage whose ages widely differ. It is frequently the case that old men choose to marry young wives. By thus doing the life of the husband has often been prolonged, while the wife has had to feel the want of that vitality which she has imparted to her aged husband. It has not been the duty of any woman to sacrifice life and health, even if she did love one so much older than herself, and felt willing on her part to make such a sacrifice. She should have restrained her affections. She had considerations higher than her own interest to consult. She should consider, if children be born to them,

what would be their condition? It is still worse for young men to marry women considerably older than themselves. The offspring of such unions in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful, traits of character. They often die prematurely, and those who reach maturity, in many cases, are deficient in physical and mental strength, and moral worth.

The father is seldom prepared, with his failing faculties, to properly bring up his young family. These children have peculiar traits of character, which constantly need a counteracting influence, or they will go to certain ruin. They are not educated aright. Their discipline has too often been of the fitful impulsive kind by reason of his age. The father has been susceptible of changeable feelings. At one time over indulgent, while at another he is unwarrantably severe. Every thing in some such families is wrong, and domestic wretchedness is greatly increased. Thus a class of beings have been thrown upon the world as a burden to society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation.

Those who increase their number of children, when if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law, which specify the duty of man to his fellow man. They do their part in increasing the degeneracy of the race, and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has he no care in regard to closer, and more sacred relationship? If not a sparrow falls to the ground without his notice, will he be unmindful of the children born into the world, diseased physically and mentally, suffering in a greater or less degree, all their lives? Will he not call parents to an account, to whom he has given reasoning powers, for putting these higher faculties in the background, and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies? In addition to the suffering they entail upon their children, they have no portion but poverty to leave to their pitiful flock. They cannot educate them, and many do not see the necessity, neither could they if they did, find time to train them, and instruct

them, and lessen, as much as possible, the wretched inheritance transmitted to them. Parents should not increase their families any faster than they know that their children can be well cared for, and educated. A child in the mother's arms from year to year is great injustice to her. It lessens, and often destroys, social enjoyment, and increases domestic wretchedness. It robs their children of that care, education, and happiness, which parents should feel it their duty to bestow upon them.

The husband violates the marriage vow, and the duties enjoined upon him in the word of God, when he disregards the health and happiness of the wife, by increasing her burdens and cares by numerous offspring. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church" ([Ephesians 5:25, 28, 29](#)).

We see this holy injunction almost wholly disregarded, even by professed Christians. Everywhere you may look, you will see pale, sickly, careworn, broken-down, dispirited, discouraged women. They are generally over-worked, and their vital energies exhausted by frequent child-bearing. The world is filled with images of human beings who are of no worth to society. Many are deficient in intellect, and many who possess natural talents do not use them for any beneficial purposes. They are not cultivated, and the one great reason is, children have been multiplied faster than they could be well trained, and have been left to come up much like the brutes.

Children in this age are suffering with their parents, more or less, the penalty of the violation of the laws of health. The course generally pursued with them, from their infancy, is in continual opposition to the laws of their being. They were compelled to receive a miserable inheritance of disease and debility, before their birth, occasioned by the wrong habits of their parents, which will affect them in a greater or less degree through life. This bad state of things is made every way worse by parents' continuing to follow a wrong course in the physical training of their children during their childhood.

[426] Parents manifest astonishing ignorance, indifference, and recklessness, in regard to the physical health of their children, which

often results in destroying the little vitality left the abused infant, and consigns it to an early grave. You will frequently hear parents mourning over the providence of God which has torn their children from their embrace. Our heavenly father is too wise to err, and too good to do us wrong. He has no delight in seeing his creatures suffer. Thousands have been ruined for life because parents have not acted in accordance with the laws of health. They have moved from impulse, instead of following the dictates of sound judgment, constantly having in view the future well-being of their children.

The first great object to be attained in the training of children is soundness of constitution which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents, when we consider the course pursued by them, before the birth of their children, has very much to do with the development of their character after their birth.

Many children are left to come up with less attention from their parents than a good farmer devotes to his dumb animals. Fathers, especially, are often guilty of manifesting less care for wife and children than that shown to their cattle. A merciful farmer will take time, and devote especial thought as to the best manner of managing his stock, and will be particular that his valuable horses shall not be overworked, overfed, or fed when heated, lest they be ruined. He will take time and care for his stock, lest they be injured by neglect, exposure, or any improper treatment, and his increasing young stock depreciate in value. He will observe regular periods for their eating, and will know the amount of work they can perform without injuring them. In order to accomplish this, he will provide them only the most healthful food, in proper quantities, and at stated periods. By thus following the dictates of reason, farmers are successful in preserving the strength of their beasts. If the interest of every father, for his wife and children, corresponded to that care manifested for his cattle, in that degree that their lives are more valuable than the dumb animals, there would be an entire reformation in every family, and human misery be far less.

Great care should be manifested by parents in providing the most healthful articles of food for themselves and for their children. And in no case should they place before their children food which their

reason teaches them is not conducive to health, but which would fever the system, and derange the digestive organs. Parents do not study from cause to effect in regard to their children, as in the case of their dumb animals and do not reason that to overwork, to eat after violent exercise, and when much exhausted, and heated, will injure the health of human beings, as well as the health of dumb animals, and will lay the foundation for a broken constitution in man, as well as the beasts.

If parents or children eat frequently, irregularly, and in too great quantities, even of the most healthful food, it will injure the constitution; but in addition to this, if the food is of an improper quality, and prepared with grease and indigestible spices, the result will be far more injurious. The digestive organs will be severely taxed, and exhausted nature will be left a poor chance to rest, and recover strength, and the vital organs soon become impaired, and break down. If care and regularity is considered needful for dumb animals, it is as much more essential for human beings, formed in the image of their Maker, as they are of more value than the dumb creation.

The father in many cases, exercises less reason, and has less care, for his wife, and their offspring, before its birth, than he manifests for his cattle with young. The mother, in many cases previous to the birth of her children, is permitted to toil early and late, heating her blood, while preparing various unhealthy dishes of food to suit the perverted taste of the family, and of visitors. Her strength should have been tenderly cherished. A preparation of healthful food would have required but about one-half of the expense and labor, and would have been far more nourishing.

[428] The mother, before the birth of her children, is often permitted to labor beyond her strength. Her burdens and cares are seldom lessened, and that period, which should be to her of all others, a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her blood, she imparts to it, a bad quality of blood. The offspring is robbed of its vitality, robbed of physical and mental strength. The father should study how to make the mother happy. He should not allow himself to come to his home with a clouded brow. If he is perplexed in business, he should not, unless it is actually necessary to counsel with his wife, trouble her

with such matters. She has cares and trials of her own to bear, and she should be tenderly spared every needless burden.

The mother too often meets with cold reserve from the father. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother, and seems indifferent to her cares and daily trials. Men who do this, are working directly against their own interest and happiness. The mother becomes discouraged. Hope and cheerfulness depart from her. She goes about her work mechanically, knowing that it must be done, which soon debilitates physical and mental health. Children are born to them suffering with various diseases, and God holds the parents accountable in a great degree; for it was their wrong habits which fastened disease upon their unborn children, under which they are compelled to suffer all through their lives. Some live but a short period with their load of debility. The mother anxiously watches over the life of her child, and is weighed down with sorrow as she is compelled to close its eyes in death, and she often regards God as the author of all this affliction, when the parents in reality were the murderers of their own child.

The father should bear in mind that the treatment of his wife before the birth of his offspring will materially affect the disposition of the mother during that period, and will have very much to do with the character developed by the child after its birth. Many fathers have been so anxious to obtain property fast that higher considerations have been sacrificed, and some men have been criminally neglectful of the mother and her offspring, and too frequently the lives of both have been sacrificed to the strong desire to accumulate wealth. Many do not immediately suffer this heavy penalty for their wrong doing, and are asleep as to the result of their course. The condition of the wife is sometimes no better than that of a slave, and sometimes she is equally guilty with the husband, of squandering physical strength, to obtain means to live fashionably. It is a crime for such to have children, for their offspring will often be deficient in physical, mental, and moral worth, and will bear the miserable, close, selfish impress of their parents, and the world will be cursed with their meanness.

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily,

for by doing this, they not only bring suffering upon themselves but, by their errors, bring anxiety, weariness, and suffering upon those they love. What calls for such an amount of labor? Intemperance in eating, and in drinking, and the desire for wealth have led to this intemperance in labor. If the appetite is controlled, and that food only which is healthful be taken, there will be so great a saving of expense, that men and women will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire of men and women to accumulate property is not sinful if in their efforts to attain their object they do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow man, and place themselves in a position where it is impossible for them to glorify God in their bodies and spirits which are his. If in their haste to be rich they overtax their energies, and violate the laws of their being, they place themselves in a condition where they cannot render to God perfect service, and are pursuing a course of sin. Property thus obtained is at an immense sacrifice.

Hard labor, and anxious care, often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feebler strength, just as hard as he has labored, with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the housework. The wife realizes every day that she is doing too much work for her strength, yet she toils on thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength and is living upon borrowed capital, and at the period when she needs that strength, it is not at her command; and if she does not lose her life, her constitution is broken, past recovery.

[430] If the father would become acquainted with physical law, he might better understand his obligations, and his responsibilities. He would see that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain means to leave for them. They nurse these children through their

suffering life, and often lay them prematurely in the grave, little realizing their wrong course has brought the sure result. How much better to have shielded the mother of his children from wearing labor, and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their own energetic strength. The experience thus obtained would be of more worth to them than houses and lands, purchased at the expense of the health of mother and children.

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid, by seeing their companions sickly, and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character.

It is the duty of every married couple to studiously avoid marring the feelings of each other. They should control every look, and expression of fretfulness, and passion. They should study each others' happiness, in small matters, as well as in large, manifesting a tender thoughtfulness, in acknowledging kind acts, and the little courtesies of each other. These small things should not be neglected, for they are just as important to the happiness of man and wife, as food is necessary to sustain physical strength. The father should encourage the wife and mother to lean upon his large affections. Kind, cheerful, encouraging words from him, with whom she has entrusted her life-happiness, will be more beneficial to her than any medicine; and the cheerful rays of light, such sympathising words will bring to the heart of the wife and mother, will reflect back their own cheering beams upon the heart of the father.

The husband will frequently see his wife care-worn and debilitated, growing prematurely old, in laboring to prepare food to suit the vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare them for the table, and which have a tendency to make those who partake of these unhealthy things, nervous and irritable. The wife and mother is seldom free from the headache, and the children are suffering the effects of eating unwholesome food, and there is a great lack of patience and affection with parents and children. All are suffer-

ers together, for health has been sacrificed to lustful appetite. The offspring, before its birth, has transmitted to it disease, and an unhealthy appetite. And the irritability, nervousness, and despondency, manifested by the mother, will mark the character of her child.

In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women never should have become mothers. Their blood was filled with scrofula, transmitted to them from their parents, and increased by their gross manner of living. The intellect has been brought down, and enslaved to serve the animal appetites, and children, born of such parents, have been poor sufferers, and of but little use to society.

It has been one of the greatest causes of degeneracy in generations back, up to the present time, that wives and mothers who otherwise would have had a beneficial influence upon society, in raising the standard of morals, have been lost to society through multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent child-bearing. She has been compelled to needless suffering, her constitution has failed, and her intellect has become weakened, by so great a draught upon her vital resources. Her offspring suffer her debility, and society has thrown upon them a class poorly fitted, through her inability to educate them, to be of the least benefit.

If these mothers had given birth to but few children, and if they had been careful to live upon such food as would preserve physical health, and mental strength, so that the moral and intellectual might predominate over the animal, they could have so educated their children for usefulness, as to have been bright ornaments to society.

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If parents in past generations had, with firmness of purpose, kept the body servant to the mind, and had not allowed the intellectual to be enslaved by animal passions, there would be in this age a different order of beings upon the earth. And if the mother, before the birth of her offspring, had always possessed self-control, realizing that she was giving the stamp of character to future generations, the present

state of society would not be so depreciated in character as at the present time.

Every woman, about to become a mother, whatever may be her surroundings, should encourage constantly a happy, cheerful, contented, disposition, knowing that for all her efforts in this direction she will be repaid ten-fold in the physical, as well as the moral character of her offspring. Nor is this all. She can by habit accustom herself to cheerful thinking, and thus encourage a happy state of mind, and cast a cheerful reflection of her own happiness of spirit upon her family, and those with whom she associates. And in a very great degree will her physical health be improved. A force will be imparted to the life springs, the blood will not move sluggishly, as would be the case if she were to yield to despondency, and gloom. Her mental and moral health are invigorated by the buoyancy of her spirits. The power of the will can resist impressions of the mind, and will prove a grand soother of the nerves. Children who are robbed of that vitality which they should have inherited of their parents should have the utmost care. By close attention to the laws of their being, a much better condition of things can be established.

The period in which the infant receives its nourishment from the mother, is critical. Many mothers, while nursing their infants, have been permitted to over labor, and to heat their blood in cooking, and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system thereby affecting the food of the infant. The infant will also be affected by the condition of the mother's mind. If she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother, will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions and fits.

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important then that the mother, while nursing her infant, should preserve a happy state of mind, having the perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has very much to do in molding the mind of the infant. If it is

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nervous, and easily agitated, the mother's careful unhurried manner will have a soothing and correcting influence, and the health of the infant can be very much improved.

Infants have been greatly abused by improper treatment. If it was fretful, it has generally been fed to keep it quiet, when, in most cases, the very reason of its fretfulness was because of its having received too much food, made injurious by the wrong habits of the mother. More food only made the matter worse, for its stomach was already overloaded.

Children are generally brought up from the cradle to indulge the appetite, and are taught that they live to eat. The mother does much toward the formation of the character of her children in their childhood. She can teach them to control the appetite, or she can teach them to indulge the appetite, and become gluttons. The mother often arranges her plans to accomplish a certain amount through the day, and when the children trouble her, instead of taking time to soothe their little sorrows, and divert them, something is given them to eat, to keep them still, which answers the purpose for a short time, but eventually makes things worse. The children's stomachs are pressed with food when they had not the least want of food. All that was required was a little of the mother's time and attention. But she regarded her time altogether too precious to devote to the amusement of her children. Perhaps the arrangement of her house in a tasteful manner for visitors to praise, and to have her food cooked in a fashionable style, are with her higher considerations than the happiness and health of her children.

[434] Intemperance in eating and in labor debilitates the parents, often making them nervous, and disqualifying them to rightly discharge their duty to their children. Three times a day parents and children gather around the table, loaded with a variety of fashionable foods. The merits of each dish has to be tested. Perhaps the mother had toiled till she was heated, and exhausted, and was not in a condition to take even the simplest food till she had first had a period of rest. The food she wearied herself in preparing was wholly unfit for her at any time, but especially taxes the digestive organs when the blood is heated and the system exhausted. Those who have thus persisted in violating the laws of their being, have been compelled to pay the penalty at some period in their life.

There are ample reasons why there are so many nervous women in the world, complaining of the dyspepsia, with its train of evils. The cause has been followed by the effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, learn to live healthfully, and then it will not be difficult for them to be patient. Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high. Persons thus situated are unfitted to properly train their children. Their life will be marked with extremes, sometimes very indulgent, at other times severe, censuring for trifles which deserved no notice.

The mother frequently sends her children from her presence, because she thinks she cannot endure the noise occasioned by their happy frolics. But with no mother's eye over them to approbate, or disapprove, at the right time, unhappy differences often arise. A word from the mother would set all right again. They soon become weary, and desire change, and go into the street for amusement, and pure, innocent minded children are driven into bad company, and evil communications breathed into their ears corrupt their good manners. The mother often seems to be asleep to the interest of her children until she is painfully aroused by the exhibition of vice. The seeds of evil were sown in their young minds, promising an abundant harvest. And it is a marvel to her that her children are so prone to do wrong. Parents should begin in season to instil into infant minds good and correct principles. The mother should be with her children as much as possible, and should sow precious seed in their hearts.

The mother's time belongs in a special manner to her children. They have a right to her time as no others can have. In many cases mothers have neglected to discipline their children, because it would require too much of their time, which time they think must be spent in the cooking department, or in preparing their own clothing, and that of their children, according to fashion, to foster pride in their young hearts. In order to keep their restless children still, they have given them cake, or candies, almost any hour of the day, and their stomachs are crowded with hurtful things at irregular periods. Their pale faces testify to the fact, that mothers are doing what they can to

destroy the remaining life forces of their poor children. The digestive organs are constantly taxed, and are not allowed periods of rest. The liver becomes inactive, the blood impure, and the children are sickly, and irritable, because they are real sufferers by intemperance, and it is impossible for them to exercise patience.

Parents wonder that children are so much more difficult to control than they used to be, when in most cases their own criminal management has made them so. The quality of food they bring upon their tables, and encourage their children to eat, is constantly exciting their animal passions, and weakening the moral and intellectual faculties. Very many children are made miserable dyspeptics in their youth by the wrong course their parents have pursued toward them in childhood. Parents will be called to render an account to God for thus dealing with their children.

Many parents do not give their children lessons in self-control. They indulge their appetite, and form the habits of their children in their childhood, to eat and drink, according to their desires. So will they be in their general habits in their youth. Their desires have not been restrained, and as they grow older, they will not only indulge in the common habits of intemperance, but they will go still further in indulgences. They will choose their own associates, although corrupt. They cannot endure restraint from their parents. They will give loose rein to their corrupt passions, and have but little regard for purity or virtue. This is the reason why there is so little purity and moral worth among the youth of the present day, and is the great cause why men and women feel under so little obligation to render obedience to the law of God. Some parents have not control over themselves. They do not control their own morbid appetites, or their passionate tempers, therefore they cannot educate their children in regard to the denial of their appetite, and teach them self-control.

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Many mothers feel that they have not time to instruct their children, and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. The school-room is a hard place for children who have inherited enfeebled constitutions. School-rooms generally have not been constructed in reference to health, but in regard to cheapness. The rooms have not been arranged so that they could be ventilated as they should have been without exposing the children to severe colds. And the seats have seldom

been made so that the children could sit with ease, and keep their little, growing frames in a proper posture to ensure healthy action of the lungs and heart. Young children can grow into almost any shape, and can, by habits of proper exercise and positions of the body, obtain healthy forms. It is destructive to the health and life of young children for them to sit in the school-room, upon hard ill-formed benches, from three to five hours a day, inhaling the impure air caused by many breaths. The weak lungs become affected, the brain, from which the nervous energy of the whole system is derived, becomes enfeebled by being called into active exercise before the strength of the mental organs is sufficiently matured to endure fatigue.

In the school-room the foundation has been too surely laid for diseases of various kinds. But, more especially, the most delicate of all organs, the brain, has often been permanently injured by too great exercise. This has often caused inflammation, then dropsy of the head, and convulsions with their dreaded results. And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have apparently had sufficient force of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened, that after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended.

And not only has the physical and mental health of children been endangered by being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their manners. They were thrown into the society of the coarse and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children if left to themselves learn the bad more readily than the good. Bad habits agree best with the natural heart, and the things which they see and hear in infancy and childhood are deeply imprinted upon their minds, and the bad seed sown in their young hearts will take root, and will become sharp thorns to wound the hearts of their parents.

During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellect. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period, children should be left like little lambs, to roam around the house, and in the yards, in the buoyancy of their spirits, skipping and jumping free from care and trouble.

Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct, and patiently answer, these little inquiries. They can in this manner get the advantage of the enemy, and fortify the minds of their children, by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instructions at a tender age is what is needed by children in the formation of character.

The first important lesson for children to learn is the proper denial of appetite. It is the duty of mothers to attend to the wants of their children, by soothing and diverting their minds, instead of giving them food, and thus teaching them that eating is the remedy for life's ills.

[438] If parents had lived healthfully, being satisfied with simple diet, much expense would have been saved. The father would not have been obliged to labor beyond his strength, in order to supply the wants of his family. A simple nourishing diet would not have had an influence to unduly excite the nervous system, and the animal passions, producing moroseness and irritability. If he had partaken only of plain food, his head would have been clear, his nerves steady, his stomach in a healthy condition, and with a pure system, he would have had no loss of appetite, and the present generation would be in a much better condition than it now is. But even now, in this late period, something can be done to improve our condition. Temperance in all things is necessary. A temperate father will not complain if he has no great variety upon his table. A healthful manner of living will improve the condition of the family in every sense, and will allow the wife and mother time to devote to her children. The great study with the parents will be in what manner

can they best train their children for usefulness in this world, and for Heaven hereafter. They will be content to see their children with neat, plain, but comfortable garments free from embroidery and adornment. They will earnestly labor to see their children in the possession of the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Before the Christian father leaves his home, to go to his labor, he will gather his family around him, and bowing before God will commit them to the care of the Chief Shepherd. He will then go forth to his labor with the love and blessing of his wife, and the love of his children, to make his heart cheerful through his laboring hours. And that mother who is aroused to her duty, realizes the obligations resting upon her to her children in the absence of the father. She will feel that she lives for her husband and children. By training her children aright, teaching them habits of temperance and self-control, and in teaching them their duty to God, she is qualifying them to become useful in the world, to elevate the standard of morals in society, and to reverence and obey the law of God. Patiently and perseveringly will the Godly mother instruct her children, giving them line upon line, and precept upon precept, not in a harsh, compelling manner, but in love, and in tenderness will she win them. They will consider her lessons of love, and will happily listen to her words of instruction.

Instead of sending her children from her presence, that she may not be troubled with their noise, and be annoyed with the numerous attentions they would desire, she will feel that her time cannot be better employed than in soothing, and diverting their restless active minds with some amusement, or light, happy employment. The mother will be amply repaid for her efforts in taking time to invent amusement for her children.

Young children love society. They cannot, as a general thing, enjoy themselves alone, and the mother should feel that, in most cases, the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them, and be prepared to set little differences right, when appealed to by them, and correct wrong habits, or the manifestation of selfishness or passion, and can give their minds a turn in the right direction. That which children enjoy, they think mother can be pleased with,

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and it is perfectly natural for them to consult mother in little matters of perplexity. And the mother should not wound the heart of her sensitive child by treating the matter with indifference, or by refusing to be troubled with such small matters. That which may be small to the mother is large to them. And a word of direction, or caution, at the right time, will often prove of great value. An approving glance, a word of encouragement and praise from the mother, will often cast a sunbeam into their young hearts for a whole day.

The first education children should receive from the mother in infancy, should be in regard to their physical health. They should be allowed only plain food, of that quality that would preserve to them the best condition of health, and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. A judicious mother will act in training her children, not merely in regard to her own present comfort, but for their future good. And to this end, she will teach her children the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress in reference to health.

[440] A well-disciplined family, who love and obey God, will be cheerful and happy. The father, when he returns from his daily labor, will not bring his perplexities to his home. He will feel that home, and the family circle, are too sacred to be marred with unhappy perplexities. When he left his home, he did not leave his Saviour and his religion behind. Both were his companions. The sweet influence of his home, the blessing of his wife, and love of his children, make his burdens light, and he returns with peace in his heart, and cheerful encouraging words for his wife and children, who are waiting to joyfully welcome his coming. As he bows with his family, at the altar of prayer, to offer up his grateful thanks to God, for his preserving care of himself and loved ones through the day, angels of God hover in the room, and bear the fervent prayers of God-fearing parents to Heaven, as sweet incense, which are answered by returning blessings.

Parents should impress upon their children that it is sin to consult the taste, to the injury of the stomach. They should impress upon their minds that by violating the laws of their being, they sin against

their Maker. Children thus educated will not be difficult of restraint. They will not be subject to irritable, changeable tempers, and will be in a far better condition of enjoying life. Such children will the more readily and clearly understand their moral obligations. Children who have been taught to yield their will and wishes to their parents, will the more easily and readily yield their wills to God, and will submit to be controlled by the Spirit of Christ. Why so many who claim to be Christians, have numerous trials, which keep the church burdened, is because they have not been correctly trained in their childhood, and were left in a great measure to form their own character. Their wrong habits, and peculiar, unhappy dispositions, were not corrected. They were not taught to yield their will to their parents. Their whole religious experience is affected by their training in childhood. They were not then controlled. They grew up undisciplined, and now, in their religious experience, it is difficult for them to yield to that pure discipline taught in the word of God. Parents should, then, realize the responsibility resting upon them to educate their children in reference to their religious experience.

Those who regard the marriage relation as one of God's sacred ordinances, guarded by his holy precept, will be controlled by the dictates of reason. They will consider carefully the result of every privilege the marriage relation grants. Such will feel that their children are precious jewels committed to their keeping by God, to remove from their natures the rough surface by discipline, that their lustre may appear. They will feel under most solemn obligations to so form their characters that they may do good in their life, bless others with their light, and the world be better for their having lived in it, and they be finally fitted for the higher life, the better world, to shine in the presence of God, and the Lamb forever.—*How to Live*, No. 2, 25-48.

Chapter 3

The human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause—their own wrong course of action. They have indulged an intemperance in eating, and made a god of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as the result, sickness has come upon them they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result. When in distress they send for the doctor, and trust their bodies in his hands, expecting that he will make them well. He deals out to them drugs, the nature of which they know nothing, and in their blind confidence they swallow anything that the doctor may choose to give. Thus powerful poisons are often administered which fetter nature in all her friendly efforts to recover the abuse the system has suffered, and the patient is hurried out of this life.

The mother who has been but slightly indisposed, and who might have recovered by abstinence from food for a short period, and a cessation from labor, having quiet and rest, has, instead of doing this, sent for a physician. And he who should be prepared to understandingly give a few simple directions, and restrictions in diet, and place her upon the right track, is either too ignorant to do this, or too anxious to obtain a fee.

He makes the case a grave one, and administers his poisons, which, if he were sick, he would not venture to take himself. The patient grows worse, and poisonous drugs are more freely administered, until nature is overpowered in her efforts, and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond remedy. She was murdered. Neighbors and relatives marvel at the wonderful dealings of Providence in thus

removing a mother in the midst of her usefulness, at the period when her children need her care so much. They wrong our good and wise heavenly Father when they cast back upon him this weight of human woe. Heaven wished that mother to live, and her untimely death dishonored God. The mother's wrong habits, and her inattention to the laws of her being, made her sick. And the doctor's fashionable poisons, introduced into the system, closed the period of her existence, and left a helpless, stricken, motherless flock.

The above is not always the result which follows the doctor's drugging. Sick people who take these drug-poisons do appear to get well. With some, there is sufficient life-force for nature to draw upon, to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken, for they only hindered nature in her efforts. All the credit should be ascribed to nature's restorative powers.

Although the patient may recover, yet the powerful effort nature was required to make to induce action to overcome the poison, injured the constitution, and shortened the life of the patient. There are many who do not die under the influence of drugs, but there are very many who are left useless wrecks, hopeless, gloomy, and miserable sufferers, a burden to themselves and to society.

If those who take these drugs were alone the sufferers, then the evil would not be as great. But parents not only sin against themselves in swallowing drug-poisons, but they sin against their children. The vitiated state of their blood, the poison distributed throughout the system, the broken constitution, and various drug-diseases, as the result of drug-poisons, are transmitted to their offspring, and left them as a wretched inheritance, which is another great cause of the degeneracy of the race.

Physicians, by administering their drug-poisons, have done very much to increase the depreciation of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease and imbecility, which in very many cases can be traced directly back to the drug-poisons, administered by the hand of a doctor, as a remedy for some of life's ills. The so-called remedy has fearfully proved itself to the patient, by stern suffering experience, to be far worse than the disease for which the drug was taken. All who possess common capabilities should understand the wants of their

own system. The philosophy of health should compose one of the important studies for our children. It is all-important that the human organism be understood, and then intelligent men and women can be their own physicians. If the people would reason from cause to effect, and would follow the light which shines upon them, they would pursue a course which would insure health, and mortality would be far less. But the people are too willing to remain in inexcusable ignorance, and trust their bodies to the doctors, instead of having any special responsibility in the matter themselves.

Several illustrations of this great subject have been presented before me. The first was a family consisting of a father and daughter. The daughter was sick, and the father was much troubled on her account, and summoned a physician. As the father conducted him into the sick room, he manifested a painful anxiety. The physician examined the patient, and said but little. They both left the sick room. The father informed the physician that he had buried the mother, a son and daughter, and this daughter was all that was left to him of his family. He anxiously inquired of the physician if he thought his daughter's case hopeless.

The physician then inquired in regard to the nature and length of the sickness of those who had died. The father moanfully related the painful facts connected with the illness of his loved ones. "My son was first attacked with a fever. I called a physician. He said that he could administer medicine which would soon break the fever. He gave him powerful medicine, but was disappointed in its effects. The fever was reduced, but my son grew dangerously sick. The same medicine was again given him, without producing any change for the better. The physician then resorted to still more powerful medicines, but my son obtained no relief. The fever left him, but he did not rally. He sank rapidly and died.

[444] "The death of my son so sudden and unexpected was a great grief to us all, but especially to his mother. Her watching and anxiety in his sickness, and her grief occasioned by his sudden death, were too much for her nervous system, and my wife was soon prostrated. I felt dissatisfied with the course pursued by this physician. My confidence in his skill was shaken, and I could not employ him a second time. I called another to my suffering wife. This second physician gave her a liberal dose of opium, which he said would

relieve her pains, quiet her nerves, and give her rest, which she much needed. The opium stupefied her. She slept, and nothing could arouse her from the death-like stupor. Her pulse and heart at times throbbed violently, and then grew more and more feeble in their action, until she ceased to breathe. Thus she died without giving her family one look of recognition. This second death seemed more than we could endure. We all sorrowed deeply but I was agonized and could not be comforted.

“My daughter was next afflicted. Grief, anxiety and watching, had overtaken her powers of endurance, and her strength gave way, and she was brought upon a bed of suffering. I have now lost confidence in both the physicians I had employed. Another physician was recommended to me as being successful in treating the sick. And although he lived at a distance, I was determined to obtain his services.

“This third physician professed to understand my daughter’s case. He said that she was greatly debilitated, and that her nervous system was deranged, and that fever was upon her, which could be controlled, but that it would take time to bring her up from her present state of debility. He expressed perfect confidence in his ability to raise her. He gave her powerful medicine to break up the fever. This was accomplished. But as the fever left, the case assumed more alarming features, and grew more complicated. As the symptoms changed, the medicines were varied to meet the case. While under the influence of new medicines she would, for a time, appear revived, which would flatter our hopes, that she would get well, only to make our disappointment more bitter as she became worse.

“The physician’s last resort was calomel. For some time she seemed to be between life and death. She was thrown into convulsions. As these most distressing spasms ceased, we were aroused to the painful fact that her intellect was weakened. She began slowly to improve, although still a great sufferer. Her limbs were crippled as the effect of the powerful poisons which she had taken. She lingered a few years a helpless, pitiful sufferer, and died in much agony.”

After this sad relation the father looked imploringly to the physician, and entreated him to save his only remaining child. The physi-

cian looked sad and anxious, but made no prescription. He arose to leave, saying that he would call the next day.

Another scene was then presented before me. I was brought into the presence of a female, apparently about thirty years of age. A physician was standing by her, and reporting, that her nervous system was deranged, that her blood was impure, and moved sluggishly, and that her stomach was in a cold, inactive condition. He said that he would give her active remedies which would soon improve her condition. He gave her a powder from a vial upon which was written, *Nux Vomica*. I watched to see what effect this would have upon the patient. It appeared to act favorably. Her condition seemed better. She was animated, and even seemed cheerful and active.

My attention was then called to still another case. I was introduced into the sick room of a young man who was in a high fever. A physician was standing by the bedside of the sufferer with a portion of medicine taken from a vial upon which was written *Calomel*. He administered this chemical poison, and a change seemed to take place, but not for the better.

I was then shown still another case. It was that of a female, who seemed to be suffering much pain. A physician stood by the bedside of the patient, and was administering medicine, taken from a vial, upon which was written, *Opium*. At first this drug seemed to affect the mind. She talked strangely, but finally became quiet and slept.

My attention was then called to the first case, that of the father who had lost his wife and two children. The physician was in the sick room, standing by the bedside of the afflicted daughter. Again he left the room without giving medicine. The father, when in the presence of the physician alone seemed deeply moved, and he inquired impatiently, "Do you intend to do nothing? Will you leave my only daughter to die?" The physician said,—

[446] "I have listened to the sad history of the death of your much loved wife, and your two children, and have learned from your own lips that all three have died while in the care of physicians, while taking medicines prescribed and administered by their hands. Medicine has not saved your loved ones, and as a physician I solemnly believe that none of them need, or ought to have died. They could have recovered if they had not been so drugged that nature was enfeebled by abuse, and finally crushed." He stated decidedly to the agitated

father “I cannot give medicine to your daughter. I shall only seek to assist nature in her efforts, by removing every obstruction, and then leave nature to recover the exhausted energies of the system.” He placed in the father’s hand a few directions which he enjoined upon him to follow closely.

“Keep the patient free from excitement, and every influence calculated to depress. Her attendants should be cheerful and hopeful. She should have a simple diet, and should be allowed plenty of pure soft water to drink. Bathe frequently in pure soft water followed by gentle rubbing. Let the light, and air, be freely admitted into her room. She must have quiet, and undisturbed rest.”

The father slowly read the prescription, and wondered at the few simple directions it contained, and seemed doubtful of any good resulting from such simple means. Said the physician,

“You have had sufficient confidence in my skill to place the life of your daughter in my hands. Withdraw not your confidence. I will visit your daughter daily, and direct you in the management of her case. Follow my directions with confidence, and I trust in a few weeks to present her to you in a much better condition of health, if not fully restored.”

The father looked sad and doubtful, but submitted to the decision of the physician. He feared that his daughter must die if she had no medicine.

The second case was again presented before me. The patient had appeared better under the influence of *nux vomica*. She was sitting up, folding a shawl closely around her, and complaining of chilliness. The air in the room was impure. It was heated and had lost its vitality. Almost every crevice where the pure air could enter was guarded to protect the patient from a sense of painful chilliness, which was especially felt in the back of the neck and down the spinal column. If the door was left ajar, she seemed nervous and distressed, and entreated that it should be closed, for she was cold. She could not bear the least draught of air from the door or windows. A gentleman of intelligence stood looking pityingly upon her, and said to those present,—

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“This is the second result of *nux vomica*. It is especially felt upon the nerves, and it affects the whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the

strength of this drug is spent, there will be chilliness, and prostration. Just to that degree that it excites and enlivens, will be the deadening, benumbing results following.”

The third case was again presented before me. It was that of the young man to whom was administered calomel. He was a great sufferer. His lips were dark and swollen. His gums were inflamed. His tongue was thick and swollen, and the saliva was running from his mouth in large quantities. The intelligent gentleman before mentioned looked sadly upon the sufferer, and said,—

“This is the influence of mercurial preparations. This young man had remaining, sufficient nervous energy, to commence a warfare upon this intruder, this drug-poison to attempt to expel it from the system. Many have not sufficient life-forces left to arouse to action, and nature is overpowered and ceases her efforts, and the victim dies.”

The fourth case, the person to whom was given opium, was again presented before me. She had awakened from her sleep much prostrated. Her mind was distracted. She was impatient and irritable, finding fault with her best friends, and imagining that they did not try to relieve her sufferings. She became frantic, and raved like a maniac. The gentleman before mentioned looked sadly upon the sufferer, and said to those present,—

“This is the second result from taking opium.” Her physician was called. He gave her an increased dose of opium which quieted her ravings, yet made her very talkative and cheerful. She was at peace with all around her, and expressed much affection for acquaintances, as well as her relatives. She soon grew drowsy and fell into a stupefied condition. The gentleman mentioned above, solemnly said,—

[448] “Her conditions of health are no better now than when she was in her frantic ravings. She is decidedly worse. This drug-poison, opium, gives temporary relief from pain, but does not remove the cause of pain. It only stupefies the brain, rendering it incapable of receiving impressions from the nerves. While the brain is thus insensible, the hearing, the taste, and sight are affected. When the influence of opium wears off, and the brain arouses from its state of paralysis, the nerves, which had been cut off from communication with the brain, shriek out louder than ever the pains in the system, because of the

additional outrage the system has sustained in receiving this poison. Every additional drug given to the patient, whether it be opium, or some other poison, will complicate the case, and make the patient's recovery more hopeless. The drugs given to stupefy, whatever they may be, derange the nervous system. An evil, simple in the beginning, which nature aroused herself to overcome, and which she would have done had she been left to herself, has been made ten-fold worse by drug-poisons being introduced into the system, which is a destructive disease of itself, forcing into extraordinary action the remaining life-forces to war against and overcome the drug-intruder."

I was brought again into the sick room of the first case, that of the father and his daughter. The daughter was sitting by the side of her father, cheerful and happy, with the glow of health upon her countenance. The father was looking upon her with happy satisfaction, his countenance speaking the gratitude of his heart, that his only child was spared to him. Her physician entered, and after conversing with the father and child for a short time, arose to leave. He addressed the father, thus,—

"I present to you your daughter restored to health. I gave her no medicine that I might leave her with an unbroken constitution. Medicine never could have accomplished this. Medicine deranges nature's fine machinery, and breaks down the constitution, and kills, but never cures. Nature alone possesses the restorative powers. She alone can build up her exhausted energies, and repair the injuries she has received by inattention to her fixed laws."

He then asked the father if he was satisfied with his manner of treatment. The happy father expressed his heartfelt gratitude, and perfect satisfaction, saying,—

"I have learned a lesson I shall never forget. It was painful, yet it is of priceless value. I am now convinced that my wife and children need not have died. Their lives were sacrificed while in the hands of physicians by their poisonous drugs."

I was then shown the second case, the patient to whom nuxvomica had been administered. She was being supported by two attendants, from her chair to her bed. She had nearly lost the use of her limbs. The spinal nerves were partially paralyzed, and the limbs had lost their power to bear the weight of the person. She

coughed distressingly, and breathed with difficulty. She was laid upon the bed, and soon lost her hearing, and seeing, and thus she lingered awhile, and died. The gentleman before mentioned looked sorrowfully upon the lifeless body, and said to those present,—

“Witness the mildest and protracted influence of *nux vomica* upon the human system. At its introduction, the nervous energy was excited to extraordinary action to meet this drug-poison. This extra excitement was followed by prostration, and the final result has been paralysis of the nerves. This drug does not have the same effect upon all. Some who have powerful constitutions can recover from abuses to which they may subject the system. While others, whose hold of life is not as strong, who possess enfeebled constitutions, have never recovered from receiving into the system even one dose, and many die from no other cause than the effects of one portion of this poison. Its effects are always tending to death. The condition the system is in, at the time these poisons are received into it, determine the life of the patient. *Nux vomica* can cripple, paralyze, destroy health forever, but it never cures.”

The third case was again presented before me, that of the young man to whom had been administered calomel. He was a pitiful sufferer. His limbs were crippled, and he was greatly deformed. He stated that his sufferings were beyond description, and life was to him a great burden. The gentleman whom I have repeatedly mentioned, looked upon the sufferer with sadness and pity, and said,—

“This is the effect of calomel. It torments the system as long as there is a particle left in it. It ever lives, not losing its properties by its long stay in the living system. It inflames the joints, and often sends rottenness into the bones. It frequently manifests itself in tumors, ulcers, and cancers, years after it has been introduced into the system.”

[450] The fourth case was again presented before me—the patient to whom opium had been administered. Her countenance was sallow, and her eyes were restless and glassy. Her hands shook as if palsied, and she seemed to be greatly excited, imagining that all present were leagued against her. Her mind was a complete wreck, and she raved in a pitiful manner. The physician was summoned, and seemed to be unmoved at these terrible exhibitions. He gave the patient a more

powerful portion of opium, which he said would set her all right. Her ravings did not cease until she became thoroughly intoxicated. She then passed into a deathlike stupor. The gentleman mentioned, looked upon the patient and said sadly,—

“Her days are numbered. The efforts nature has made have been so many times overpowered by this poison, that the vital forces are exhausted by being repeatedly induced to unnatural action to rid the system of this poisonous drug. Nature’s efforts are about to cease, and then the patient’s suffering life will end.”

More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves.

Indulging in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug which gives present relief, but which does not cure the disease. It may change the form of disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities, and, could she have been left to herself, aided by the common blessings of Heaven, such as pure air and pure water, a speedy and safe cure would have been effected.

The sufferers, in such cases, can do for themselves that which others cannot do as well for them. They should commence to relieve nature of the load they have forced upon her. They should remove the cause. Fast a short time, and give the stomach chance for rest. Reduce the feverish state of the system by a careful and understanding application of water. These efforts will help nature in her struggles to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to use self-denial, and suffer a little from hunger. Neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system. But they are determined to obtain relief at once, and take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed, but while accomplishing

her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and she becomes enfeebled.

Drugs never cure disease. They only change the form and location. Nature alone is the effectual restorer, and how much better could she perform her task if left to herself. But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a great measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure soft water, this dispensation of drug-mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not feel the necessity of also strictly attending to his diet.

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working, sustain to their health. They will not arouse to their true condition, until nature protests against the abuses she is suffering, by aches and pains in the system. If, even then, the sufferers would only commence the work right, and would resort to the simple means they have neglected—the use of water and proper diet, nature would have just the help she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated.

[452] When drugs are introduced into the system, for a time they may seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient. And the disease, which the drug was given to cure, may disappear, but only to re-appear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart, and brain, are frequently affected by drugs, and often all these organs are burdened

with disease, and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they cannot readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy condition, are enfeebled, the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden breaking down in her efforts, and death follows. There are more who die from the use of drugs, than all who would have died of disease had nature been left to do her own work.

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease which afflicts the patient. But physicians are expected to know in a moment what to do, and unless they act at once as though they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent physicians. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried, to cure the patient of the disease of which they have no real knowledge. Nature is loaded with poisonous drugs which she cannot expel from the system. The physicians themselves are often convinced that they have used powerful medicines for a disease which did not exist, and death was the consequence.

Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but will most generally hinder nature in her efforts. She, after all, must do the work of restoring. The sick are in a hurry to get well, and the friends of the sick are impatient. They will have medicine, and if they do not feel that powerful influence upon their systems their erroneous views lead them to think they should feel, they impatiently change for another physician. The change often increases the evil. They go through a

course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy.

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burnt up, the vitals consumed, and have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire which is consuming the vitals.

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They are wondering why our race is so feeble, and why so many die prematurely. Is there not a cause? Physicians who profess to understand the human organism, prescribe for their patients, and even for their own dear children, and their companions, slow poisons to break up disease, or to cure slight indisposition. Surely, they cannot realize the evil of these things or they could not do thus. The effects of the poison may not be immediately perceived, but it is doing its work surely in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with, are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments, and general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. And yet many are so blinded they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always

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sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed them outright, for nature is loth to give up her hold on life. She is unwilling to cease her struggles. Yet these drug-takers are never well.

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, as they say, do wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines which they know will leave behind injurious effects upon the system, even if they do relieve present suffering.—*How to Live*, No. 3, 49-64.

Chapter 4

When severe sickness enters a family, there is great need of each member giving strict attention to personal cleanliness, and diet, to preserve themselves in a healthful condition, and by thus doing, fortify themselves against disease. It is also of the greatest importance that the sick-room, from the first, be properly ventilated. This will be beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sick-room.

It is of great value to the sick to have an even temperature in the room. This cannot always be correctly determined, if left to the judgment of attendants, for they may not be the best judges of a right temperature. And some persons require more heat than others, and would be only comfortable in a room which to another would be uncomfortably warm. And if each of these are at liberty to arrange the fires, to suit their ideas of proper heat, the atmosphere in the sick-room will be anything but regular. Sometimes it will be distressingly warm for the patient; at another time too cold, which will have a most injurious effect upon the sick. The friends of the sick, or attendants, who through anxiety, and watching, are deprived of sleep, and who are suddenly awakened in the night from sleep to attend in the sick-room, are liable to chilliness. Such are not correct thermometers of the healthful temperature of a sick-room. These things may appear of small account, but they have very much to do with the recovery of the sick. In many instances life has been periled by extreme changes of the temperature of the sick-room.

In pleasant weather the sick in no case should be deprived of a full supply of fresh air. Their rooms may not always be so constructed as to allow the windows or doors open in their rooms, without the draught coming directly upon them, and exposing them to take cold. In such cases windows and doors should be opened in an adjoining room, and thus let the fresh air enter the room occupied by the sick. Fresh air will prove more beneficial to the sick than

medicine, and is far more essential to them than their food. They will do better, and recover sooner, deprived of food, than of fresh air.

Many invalids have been confined weeks and months in close rooms, shutting out the light, and pure, invigorating air of heaven, as though air was a deadly enemy, when it was just the medicine the sick needed to make them well. The whole system was debilitated and diseased for want of air, and nature was sinking under her load of accumulating impurities, in addition to the fashionable poisons administered by physicians, until she was overpowered, and broke down in her efforts, and the sick died. They might have lived. Heaven willed not their death. They died victims to their own ignorance, and that of their friends, and the ignorance and deception of physicians, who gave them fashionable poisons, and would not allow them pure water to drink, and fresh air to breathe, to invigorate the vital organs, purify the blood, and help nature in her task in overcoming the bad conditions of the system. These valuable remedies which Heaven has provided, without money and without price, were cast aside, and considered not only as worthless, but even as dangerous enemies, while poisons, prescribed by physicians, were in blind confidence taken.

Thousands have died for want of pure water, and pure air, who might have lived. And thousands of living invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air, and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy, instead of dragging out a miserable existence.

It is the duty of attendants and nurses in the sick-room to have a special care of their own health, especially in critical cases of fever and consumption. One person should not be kept closely confined to the sick-room. It is safer to have two or three to depend upon, who are careful and understanding nurses, and these changing and sharing the care and confinement of the sick-room. Each should have exercise in the open air, as often as possible. This is important

to sick-bed attendants, especially if the friends of the sick are among that class who continue to regard air, if admitted into the sick-room, as an enemy, and will not allow the windows raised, or the doors opened. The sick, and the attendants, are in this case compelled to breathe the poisonous atmosphere from day to day, because of the inexcusable ignorance of the friends of the sick.

In very many cases the attendants are ignorant of the wants of the system, and the relation which the breathing of fresh air sustains to health, and the life-destroying influence of inhaling the diseased air of a sick-room. In this case the life of the sick is endangered, and the attendants themselves are liable to take on diseases, and lose health, and perhaps life.

If fevers enter a family, often more than one have the same fever. This need not be, if the habits of the family are correct. If their diet is as it should be, and they observe habits of cleanliness, and realize the necessity of ventilation, the fever need not extend to another member of the family. The reason of fevers prevailing in families, and exposing the attendants, is because the sick-room is not kept free from poisonous infection, by cleanliness and proper ventilation.

If attendants are awake to the subject of health, and realize the necessity of ventilation for their own benefit, as well as that of the patient, and the relatives, as well as the sick, oppose the admission of air and light into the sick-room, the attendants should have no scruples of conscience in leaving the sick-room. They should feel themselves released from their obligations to the sick. It is not the duty of one or more to risk the liability of incurring disease, and endangering their lives by breathing a poisonous atmosphere. If the sick will fall a victim to their own erroneous ideas, and will shut out of the room the most essential of Heaven's blessings, let them do so, but not at the peril of those who ought to live.

[458] The mother, from a sense of duty, has left her family to administer in the sick room, where pure air was not allowed to enter, and has become sick by inhaling the diseased atmosphere, which affected her whole system. After a period of much suffering, she has died leaving her children motherless. The sick, who shared the sympathy and unselfish care of this mother, recovered, but neither the sick, nor the friends of the sick, understood that precious life was sacrificed because of their ignorance of the relation which pure air sustains to

health. Neither did they feel responsibility in regard to the stricken flock, left without the tender mother's care.

Mothers sometimes permit their daughters to take care of the sick in illy ventilated rooms, and, as a result, have had to nurse them through a period of sickness. And because of the mother's anxiety and care for her child, she has been made sick, and frequently one or both have died, or been left with broken constitutions, or made suffering invalids for life. There is a lamentable catalogue of evils which have their origin in the sick room, from which the pure air of heaven is excluded. All who breathe this poisonous atmosphere violate the laws of their being, and must suffer the penalty.

The sick, as a general thing, are taxed with too many visitors and callers, who chat with them, and weary them by introducing different topics of conversation, when they need quiet, and undisturbed rest. Many have made themselves sick by overtaxing their strength. Their exhausted energies compel them to cease labor, and they are brought to a bed of suffering. Rest, freedom from care, light, pure air, pure water, and spare diet, are all that they need to make them well. It is mistaken kindness that leads so many, out of courtesy, to visit the sick. Often have they spent a sleepless, suffering night, after receiving visitors. They have been more or less excited, and the reaction has been too great for their already debilitated energies, and, as the result of these fashionable calls, they have been brought into very dangerous conditions, and lives have been sacrificed for the want of thoughtful prudence.

It is sometimes gratifying to the sick to be visited, and to know that friends have not forgotten them in their affliction. But, although these visits may have been gratifying, in very many instances these fashionable calls have turned the scale when the invalid was recovering, and the balance has borne down to death. Those who cannot make themselves useful should be cautious in regard to visiting the sick. If they can do no good, they may do harm. But the sick should not be neglected. They should have the best of care, and the sympathy of friends and relatives.

Much harm has resulted to the sick from the universal custom of having watchers, nights. In critical cases this may be necessary; but it is often the case that more harm is done the sick by this practice than good. It has been the custom to shut out the air from

the sick room. The atmosphere of such rooms, to say the least, is very impure, which greatly aggravates the condition of the sick. In addition to this, to have one or two watchers to use up the little vital air which may find its way to the sick room through the crevices of doors and windows, is taking from them this vitality, and leaving them more debilitated than they would have been had they been left to themselves. The evil does not end here. Even one watcher will make more or less stir, which disturbs the sick. But where there are two watchers, they often converse together, sometimes aloud, but more frequently in whispered tones, which is far more trying and exciting to the nerves of the sick than talking aloud.

Many suffering wakeful nights are endured by the sick because of watchers. If they were left alone without a light, knowing that all were at rest, they could much better compose themselves to sleep, and in the morning they would awake refreshed. Every breath of vital air in the sick room is of the greatest value, although many of the sick are very ignorant on this point. They feel very much depressed, and do not know what the matter is. A draught of pure air through their room would have a happy invigorating influence upon them.

But if they are afraid of air, and shut themselves away from this blessing, the little that is allowed to reach them should not be consumed by watchers, or lamp-light. Attendants upon the sick should if possible leave them to quiet and rest through the night, while they occupy a room adjoining.

[460] All unnecessary noise and excitement should be avoided in the sick room, and the whole house should be kept as quiet as possible. Ignorance, forgetfulness, and recklessness, have caused the death of many who might have lived, had they received proper care from judicious, thoughtful attendants. The doors should be opened and shut with great care, and the attendants should be unhurried, calm, and self-possessed.

The sick room, if possible, should have a draught of air through it, day and night. The draught should not come directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But especial care is needful when the crisis comes, and fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure, invigorating

air. If no other way can be devised, the sick, if possible, should be removed to another room, and another bed, while the sick room, the bed and bedding are being purified by ventilation. If those who are well need the blessings of light and air, and need to observe habits of cleanliness in order to remain well, the sick are in still greater need of them in proportion to their debilitated condition.

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system, which effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons, and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvia that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be cause by inhaling the atmosphere affected by these decaying substances.

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Families have been afflicted with fevers, some have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances.

God commanded that the children of Israel should in no case allow impurities of their persons, or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness.

In regard to cleanliness, God requires no less of his people now, than he did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death, do not come without a cause. Stubborn fevers and violent diseases have prevailed in neighborhoods, and towns, that had formerly been considered healthy, and some have died, while others have been left with broken constitutions to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family, and the neighborhood. The slackness and recklessness sometimes witnessed, is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime, or ashes, or by a daily burial with earth.

Some houses are furnished expensively, more to gratify pride, and to receive visitors, than for the comfort, convenience and health of the family. The best rooms are kept dark. The light and air are shut out, lest the light of heaven may injure the rich furniture, fade the carpets, or tarnish the picture frames. When visitors are permitted to be seated in these precious rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner and for the same reasons. And whoever occupies these beds which have

not been freely exposed to the light and air, do so at the expense of health, and often even of life itself.

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. Various diseases have been brought on by sleeping in these fashionable health-destroying apartments. Every family that prizes health above the empty applause of fashionable visitors, will have a circulation of air, and an abundance of light through every apartment of their houses for several hours each day. But many will follow fashion so closely, they become slaves to it, and would suffer sickness, and even death, rather than be out of fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths.

Sleeping rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere.

Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping rooms are small, unfit to sleep in for one night, but they occupy the small apartments for weeks, and months, and years. They keep their windows and doors closed, fearing they would take cold if there was a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities, and waste matter, thrown off from their bodies, through the lungs, and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained a while in the open air. Then they can have some idea of the impurities they have conveyed to the blood, through the inhalations of the lungs. Those who thus abuse their health, must suffer with disease. All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as though they were enemies.

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Sleeping apartments should be large and so arranged as to have a circulation of air through them, day and night. Those who have

excluded the air from their sleeping rooms, should commence to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air.

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted, feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge-bath, or, if more agreeable, a hand-bath, with merely a wash-bowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, and the blinds fastened back, and the air left to circulate freely for several hours, if not all day, through the sleeping apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room.

[464] Shade trees and shrubbery too close and dense around a house are unhealthy; for they prevent a free circulation of air, and prevent the rays of the sun from shining sufficiently through. In consequence of this, a dampness gathers in the house. Especially in wet seasons the sleeping rooms become damp, and those who sleep in the beds are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere. A yard beautified with scattering trees, and some shrubbery, at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house be built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises, and fever and ague, sore throat, lung diseases, and fevers will be the result.

Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness

who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health.—*How to Live*, No. 4, pp. 54-64.

Chapter 5

In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "it did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they grow feeble, wither and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring.

After their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children, considering the miserable inheritance already received from them. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents had no lack of love for their children, but this love was misapplied. One great error with the mother in the treatment of her infant is, she deprives it very much of fresh air, that which it ought to have to make it strong. It is a practice of many mothers to cover their infant's heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient to greatly enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draught of air, or from any sudden and too great change, especial care should be taken to have the child breathe a pure invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons.

Mothers have been in the practice of dressing their infants in reference to fashion instead of health. The infant wardrobe is generally prepared to look prettily, more for show than for convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health,

and that of her offspring. When she should be enjoying pleasant exercise, she is often bent over work which severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good, as well as that of the child.

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she had spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long, and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight because of the length of their garments, and thus clothed, they do not have free use of their muscles and limbs.

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as though fearful that without tight bandages, they would fall in pieces, or become deformed. Do the animal creation become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girted about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless, of all the Creator's handiwork, and, therefore, their mothers should be instructed in regard to physical laws, so as to be capable of rearing them with physical, mental, and moral health. Mothers, nature has given your infants forms which need no girts or bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing it to your care.

The dress of the infant should be so arranged that its body will not be the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. Their clothing is ingeniously arranged to make the child miserably uncomfortable, and it is frequently made still more uneasy by passing from one to the other, being fondled by all. But there is an evil greater than those already named. The infant is exposed to a vitiated air, caused by many breaths, some of which are very offensive and injurious to

the strong lungs of older people. The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco-user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with the poison. While it acts upon some as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually, upon others it has a more direct influence, causing spasms, fits, paralysis, palsy, and sudden death. The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God, which has so cruelly afflicted them, when Providence designed not the death of these infants. They died martyrs to the filthy lust of tobacco. Their parents ignorantly, but none the less surely, kill their infant children by the disgusting poison. Every exhalation of the lungs of the tobacco slave, poisons the air about him. Infants should be kept free from every thing which would have an influence to excite the nervous system, and should, whether waking or sleeping, day and night, breathe a pure, cleanly, healthy atmosphere, free from every taint of poison.

Another great cause of mortality among infants and youth, is the custom of leaving their arms and shoulders naked. This fashion cannot be too severely censured. It has cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body, so near the vitals, and hinders the healthy circulation of the blood, and induces disease, especially of the lungs and brain. Those who regard the health of their children of more value than the foolish flattery of visitors, or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother's attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health and the life-destroying practice; and the answer has often been, "I always dress my children in this manner. They get used to it. I cannot endure to see the arms of infants covered. It looks old-fashioned." These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering, they would shiver with chilliness. Can infants of a tender age endure this

process of hardening without receiving injury? Some children may have at birth so strong constitutions that they can endure such abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms—which are at such distance from the seat of life, and for that cause need even more clothing than the chest and lungs—are left naked. Can mothers expect to have quiet and healthy infants, who thus treat them?

When the limbs and arms are chilled, the blood is driven from these parts to the lungs and head. The circulation is impeded, and nature's fine machinery does not move harmoniously. The system of the infant is deranged, and it cries and mourns because of the abuse it is compelled to suffer. The mother feeds it, thinking it must be hungry, when food only increases its suffering. Tight bands and an overloaded stomach do not agree. It has no room to breathe. It may scream, struggle and pant for breath, and yet the mother not mistrust the cause. She could relieve the sufferer at once, at least of tight bandages, if she understood the nature of the case. She at length becomes alarmed, and thinks her child really ill, and summons a doctor, who looks gravely upon the infant a few moments and then deals out poisonous medicines, or something called a soothing cordial, which the mother, faithful to directions, pours down the throat of the abused infant. If it was not diseased in reality before, it is after this process. It suffers now from drug-disease, the most stubborn and incurable of all diseases. If it recovers, it must bear about more or less in its system the effects of that poisonous drug, and it is liable to spasms, heart disease, dropsy on the brain, or consumption. Some infants are not strong enough to bear even a trifle of drug-poisons, and as nature rallies to meet the intruder, the vital forces of the tender infant are too severely taxed, and death ends the scene.

It is no strange sight in this age of the world, to view the mother lingering around the cradle of her suffering, dying infant, her heart torn with anguish, as she listens to its feeble wail, and witnesses its expiring struggles. It seems mysterious to her, that God should thus afflict her innocent child. She does not think that her wrong course has brought about the sad result. She just as surely destroyed her

infant's hold on life as though she had given it poison. Disease never comes without a cause. The way is first prepared, and disease invited by disregarding the laws of health. God does not take pleasure in the sufferings and death of little children. He commits them to parents, for them to educate physically, mentally and morally, and train them for usefulness here, and for Heaven at last.

If the mother remains in ignorance in regard to the physical wants of her child, and, as the result, her child sickens, she need not expect that God will work a miracle to counteract her agency in making it sick. Thousands of infants have died who might have lived. They are martyrs to their parent's ignorance of the relation which food, dress and the air they breathe, sustain to health and life. Mothers in past ages, should have been physicians to their own children. The time she devoted to the extra beautifying of her infant's wardrobe, she should have spent in a nobler purpose—in educating her mind with regard to her own physical wants, and that of her offspring. She should have been storing her mind with useful knowledge, in regard to the best course she could pursue in rearing her children healthfully, with the view that generations would be injured or benefited, by her course of action.

Mothers who have troublesome, fretful infants, should study into the cause of their uneasiness. By so doing, they will often see that something is wrong in their management. It is often the case, that the mother becomes alarmed by the symptoms of illness manifested by her child, and hurriedly summons a physician, when the infant's sufferings would have been relieved by taking off its tight clothing, and putting upon it garments properly loose and short, that it may use its feet and limbs. Mothers should study from cause to effect. If the child has taken cold, it is generally owing to the wrong management of the mother. If she covers its head, as well as its body while sleeping, in a short time it will be in a perspiration, caused by labored breathing, because of the lack of pure, vital air. When she takes it from beneath the covering, it is almost sure to take cold. The arms being naked, exposes the infant to constant cold, and congestion of lungs or brain. These exposures prepare the way for the infant to become sickly and dwarfed.

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Parents are accountable in a great degree, for the physical health of their children. Those children who survive the abuses of their

infancy, are not out of danger in their childhood. Their parents still pursue a wrong course toward them. Their limbs, as well as their arms, are left almost naked. Those who value fashion above health, place hoops upon their children. Hoops are not convenient, modest or healthful. They prevent the clothing from falling close about the body. Mothers then dress the upper part of their limbs with muslin pantalettes, which reach about to the knee, while the lower part of their limbs are covered with only one thickness of flannel or cotton, while their feet are dressed with thin-soled gaiter boots. Their garments being kept from the body by hoops, it is impossible for them to receive sufficient warmth from their clothing, and their limbs are continually bathed in cold air. The extremities are chilled, and the heart has thrown upon it double labor, to force the blood into these chilled extremities, and when the blood has performed its circuit through the body, and returned to the heart, it is not the same vigorous warm current which left it. It has been chilled in its passage through the limbs. The heart, weakened by too great labor, and poor circulation of poor blood, is then compelled to still greater exertion, to throw the blood to the extremities which are never as healthfully warm as other parts of the body. The heart fails in its efforts, and the limbs become habitually cold; and the blood, which is chilled away from the extremities, is thrown back upon the lungs and brain, and inflammation and congestion of the lungs or the brain is the result.

God holds mothers accountable for the diseases their children are compelled to suffer. Mothers bow at the shrine of fashion, and sacrifice the health and lives of their children. Many mothers are ignorant of the result of their course in thus clothing their children. But should they not inform themselves, where so much is at stake? Is ignorance a sufficient excuse for you who possess reasoning powers? You can inform yourselves if you will, and dress your children healthfully.

Parents may give up the expectation of their children's having health while they dress them in cloaks and furs, and load down those portions of the body with clothing where there is no call for such an amount, and then leave the extremities, that should have especial protection, almost naked. The portions of the body, close by the life springs, need less covering than the limbs which are

remote from the vital organs. If the limbs and feet could have the extra coverings usually put upon the shoulders, lungs, and heart, and healthy circulation be induced to the extremities, the vital organs would act their part healthfully, with only their share of clothing.

I appeal to you mothers, do you not feel alarmed, and heart-sick, in seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofula swellings appearing upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple nutritious diet, free from grease and spices? Have you not been dictated by fashion in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls, should not be in every way as warmly clad as those of your boys. Boys, accustomed to exercise out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad, than the girls, because the open air seems to be their natural element. Delicate girls, accustom themselves to live in-doors, and in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a close warm room. The air soon chills their limbs and feet, and prepares the way for disease.

Your girls should wear the waists of their dresses perfectly loose, and they should have a style of dress convenient, comfortable and modest. In cold weather they should wear warm flannel or cotton drawers, which can be placed inside the stockings. Over these should be warm lined pants, which may be full, gathered into a band, and neatly button around the ankle, or taper at the bottom and meet the shoe. Their dress should reach below the knee. With this style of dress, one light skirt, or at most two, is all that is necessary, and these should be buttoned to a waist. The shoes should be thick-soled, and perfectly comfortable. With this style of dress your girls will be no more in danger in the open air than your boys. And their health would be much better, were they to live more out of doors, even in winter, than to be confined to the close air of a room heated by a stove.

It is a sin in the sight of Heaven for parents to dress their children as they do. The only excuse that they can make is, it is fashion. They cannot plead modesty to thus expose the limbs of their children with only one covering drawn tight over them. They cannot plead that it is healthful, or really attractive. Because others will continue to follow this health and life-destroying practice, it is no excuse for those who style themselves reformers. Because everybody around you follow a fashion which is injurious to health, it will not make your sin a whit the less, or be any guarantee for the health and life of your children.—*How to Live*, No. 5, pp. 66-74.

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Chapter 6

My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, and, therefore, sin for females to wear tight corsets, or whalebones, or to compress the waist. These have a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements, and in their earnest efforts to correct nature, and bring her to their ideas of gentility, they break down her work, and leave her a mere wreck.

Many females drag down the bowels and hips by hanging heavy skirts upon them. These were not formed to sustain weights. In the first place, heavy quilted skirts should never be worn. They are unnecessary, and a great evil. The female dress should be suspended from the shoulders. It would be pleasing to God if there was greater uniformity in dress among believers. The style of dress formerly adopted by the Friends, is the least objectionable. Many of them have backslidden, and although they may preserve the uniformity of color, yet they have indulged in pride and extravagance, and their dress has been of the most expensive material. Still their selection of plain colors, and the modest and neat arrangement of their clothing, is worthy of imitation by Christians.

The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples. If God gave such definite directions to his ancient people in regard to their dress, will not the dress of his

people in this age come under his notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are his peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity and extravagance of worldly, pleasure-loving professors? God requires this of his people. Pride is rebuked in his word.

But there is a class who are continually harping upon pride, and dress, who are careless of their own apparel, and who think it a virtue to be dirty, and dress without order and taste; and their clothing often looks as though it flew and lit upon their persons. Their garments are filthy, and yet such ones will ever be talking against pride. They class decency and neatness with pride. Had they been among that number who gathered around the mount to hear the law spoken from Sinai, they would have been chased from the congregation of Israel, because they had not obeyed the command of God—“And let them wash their clothes,”—preparatory to listening to his law given in awful grandeur.

The ten commandments spoken by Jehovah from Sinai cannot live in the hearts of persons of disorderly, filthy habits. If ancient Israel could not so much as listen to the proclamation of that holy law, unless they had obeyed the injunction of Jehovah, and had cleansed their clothing, how can that sacred law be written upon the hearts of persons who are not cleanly in person, in clothing, or in their houses? It is impossible. Their profession may be as high as Heaven, yet it is not worth a straw. Their influence disgusts unbelievers. Better if they had ever remained outside the ranks of God’s loyal people. The house of God is dishonored by such professors. All who meet upon the Sabbath to worship God should, if possible, have a neat, well-fitting, comely suit to wear in the house of worship. It is a dishonor to the Sabbath, and to God and his house, for those who profess that the Sabbath is the holy of the Lord, and honorable, to wear the same clothing upon the Sabbath that they have worn through the week while laboring upon their farms, when they can obtain other. If there are worthy persons who, with their whole heart would honor the Lord of the Sabbath, and the worship of God, and who cannot obtain a change of clothing, let those who are able, donate to such a Sabbath suit, that they may appear in the

house of God with cleanly, fitting apparel. A greater uniformity in dress would be pleasing to God. Those who expend means on costly apparel and extra fixings, can by a little self-denial exemplify pure religion, by simplicity of clothing, and then use the means they have usually expended needlessly in aiding some poor brother or sister, whom God loves, to obtain neat and modest apparel.

Some receive the idea that in order to carry out that separation from the world which the word of God requires, they must be neglectful of their apparel. There is a class of sisters who think that they are carrying out the principle of non-conformity to the world by wearing an ordinary sunbonnet, and the same dress worn by them through the week, upon the Sabbath, to appear in the assembly of the saints to engage in the worship of God. And some men who profess to be Christians view the matter of dress in the same light. They assemble with God's people upon the Sabbath, with their clothing dusty, and soiled, and even with gaping rents in them, and placed upon their persons in a slovenly manner. This class, if they had an engagement to meet a friend honored by the world, and they wished to be especially favored by him, would exert themselves to appear in his presence with the best apparel that could be obtained; for this friend would feel insulted were they to come into his presence with hair uncombed, and garments uncleanly, and in disorder. Yet these persons think that it is no matter in what dress they appear, or what is the condition of their persons, when they meet upon the Sabbath to worship the great God. They assemble in his house, which is as the audience-chamber of the Most High, where heavenly angels are in attendance, with but little respect, or reverence, as their persons and clothing indicate. Their whole appearance typifies the character of such men and women.

The favorite theme of this class is pride of dress. Decency, taste, and order, they regard as pride. And according to the dress of these mistaken souls will be their conversation, their acts, and their deal. They are careless, and often low in their conversation at their homes, among their brethren, and before the world. The dress, and its arrangement upon the person, is generally found to be the index of the man or the woman. Those who are careless and untidy in dress are seldom elevated in their conversation, and possess but

little refinement of feelings. They sometimes consider oddity and coarseness, humility.

The followers of Christ are represented by him as the salt of the earth, and the light of the world. Without the saving influence of Christians, the world would perish in its own corruption. Look upon the class of professed Christians described, who are careless of their dress and persons, and loose in their business transactions, as their dress represents, coarse, uncourteous and rough in their manners, low in their conversation; and at the same time they regard these miserable traits as marks of true humility and Christian life. Think you if our Saviour was upon earth, he would point to them as being the salt of the earth, and the light of the world? No, never! Christians are elevated in their conversation, and although they believe it to be a sin to condescend to foolish flattery, they are courteous, kind, and benevolent. Their words are those of sincerity and truth. They are faithful in their deal with their brethren, and with the world. In their dress they avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste. Especial care will be taken to dress in a manner that will show a sacred regard for the holy Sabbath, and the worship of God. The line of demarkation between such a class and the world will be too plain to be mistaken. The influence of believers would be ten-fold greater if men and women who embrace the truth, who have been formerly careless and slack in their habits, would be so elevated, and sanctified through the truth, as to observe habits of neatness, order, and good taste in their dress. Our God is a God of order, and he is not in any degree pleased with distraction, with filthiness, or with sin.

Christians should not take pains to make themselves gazing-stocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence, and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God, or to the world to adopt such a style of dress. Christians should follow Christ, and

conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right, because of its own merits.

Women should clothe their limbs with regard to health and comfort. They need to have their limbs and feet clad as warmly as men. The length of the fashionable female dress is objectionable for several reasons.

1. It is extravagant and unnecessary to have the dress of that length that it will sweep the sidewalks and streets.

2. A dress thus long gathers dew from the grass, and mud from the streets, which makes it uncleanly.

3. In its bedrabbled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and is one of the greatest causes of catarrh, and of scrofula swellings, and endangers health and life.

4. The unnecessary length is an additional weight upon the hips and bowels.

5. It hinders the walking, and is also often in other people's way.

There is still another style of dress which will be adopted by a class of so-called dress reformers. They will imitate the opposite sex, as nearly as possible. They will wear the cap, pants, vest, coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress, are carrying the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their views in general upon the health question, and they could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes.

In this style of dress God's order has been reversed, and his special directions disregarded. [Deuteronomy 22:5](#). "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment for all that do so are abomination unto the Lord thy God." This style of dress, God would not have his people adopt. It is not modest apparel, and is not at all fitting for modest, humble females who profess to be Christ's followers. God's prohibitions are lightly regarded by all who would advocate the doing away of the distinction of dress between males and females.

The extreme positions taken by some dress-reformers upon this subject cripple their influence. [478]

God designed there should be a plain distinction between male and female dress, and has considered the matter of sufficient importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion, and great increase of crime. St. Paul would utter a rebuke, were he alive, and should behold females professing Godliness with this style of dress. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing Godliness) with good works." The mass of professed Christians utterly disregard the teachings of the Apostles, and wear gold, pearls and costly array.

God's loyal people are the light of the world, and the salt of the earth. And they should ever remember that their influence is of value. Were they to exchange the extreme long, for the extreme short dress, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit, and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of females in reference to health, without making so great a change as to disgust the beholder.

The female form should not be compressed in the least with corsets and whale bones. The dress should be perfectly easy that the lungs and heart may have healthy action. The dress should reach somewhat below the top of the boot; but should be short enough to clear the filth of the sidewalk and street, without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for females, when doing their housework, and especially, for those women who are obliged to perform more or less out-of-door labor. With this style of dress, one light skirt, or, at most two, are all that is necessary, and these should be buttoned on to a waist, or suspended with straps. The hips were not formed to bear heavy weights. The heavy skirts worn by females, their weight dragging down upon the hips, have been the cause of various diseases, which are not easily cured, because the sufferers seem to be ignorant of the cause which has produced them, and they continue to violate the laws of their being by girding the waists and wearing heavy

[479] skirts, until they are made life-long invalids. Many will immediately exclaim, “Why such a style of dress would be old-fashioned!” What if it is? I wish we could be old-fashioned in many respects. If we could have the old-fashioned strength that characterized the old-fashioned women of past generations it would be very desirable. I do not speak unadvisedly when I say that the way in which women clothe themselves, together with their indulgence of appetite, is the greatest causes of their present feeble diseased condition. There is but one woman in a thousand who clothes her limbs as she should. Whatever may be the length of the dress, females should clothe their limbs as thoroughly as the males. This may be done by wearing lined pants gathered into a band and fastened about the ankle, or made full and tapering at the bottom; and these should come down long enough to meet the shoe. The limbs and ankles thus clothed are protected against a current of air. If the limbs and feet are kept comfortable with warm clothing, the circulation will be equalized, and the blood will remain healthy and pure, because it is not chilled or hindered in its natural passage through the system.—*How to Live*, No. 6, pp. 57-64.

The attention of the reader is called to the fact that while Mrs. White ever kept before the church the importance of attire that was healthful, modest, economical, and in conformity with Christian simplicity, she recognized also that within the bounds of these principles the dress should be that which is “appropriate for this age.” In 1897, when certain Seventh-day Adventist women questioned whether, in loyalty to the Spirit of prophecy counsels, they should return to the particular style adopted in the 1860s, she counseled that “no one precise style” had been given her “as the exact rule to guide all in their dress.” She wrote: “the Lord has not indicated that it is the duty of our sisters to go back to the reform dress.” Her statement, setting forth the reasons for her position, appears in full as an appendix in D. E. Robinson’s [The Story of Our Health Message](#), 112-130, 166-169, 427-431 1965 edition,.—Compilers.

Appendix 2—Important Factors in Choosing a Life Companion

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(A statement by the trustees of the Ellen G. White Estate)

As the reader peruses the “Word to the Reader,” appearing in each of the two volumes of Selected Messages, he observes that the two books are comprised of lines of counsel, given through the years, which reached the field by way of pamphlets, periodical articles, and typewritten messages, but were not drawn into the nine volumes of testimony counsels published by Ellen White prior to her death. The publication in 1958 in this form provides the church with timely counsels in a manner and at a time to include reference to them in the three-volume comprehensive index to the writings of Ellen G. White.

A number of pages in these two volumes and many pages in the other Ellen G. White books, and also not a few of the personal testimonies directed to individuals, deal with the far-reaching question of the selection of a life partner in marriage. These counsels set forth factors important to a happy, successful marriage and to the happiness and welfare of the children born to that marriage. They also present factors that may impair the success of the union. Ellen White assures us that “Jesus wants to see happy marriages, happy firesides” ([The Adventist Home, 99](#)). “The Choice of a Life Companion,” she admonished, “should be such as best to secure physical, mental, and spiritual well-being for parents and for their children.”—[The Ministry of Healing, 357](#).

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In these writings the influence of the home is ever kept before the church. She called upon those looking toward marriage to consider

well the influence of the particular union contemplated. To this end she urged that there should be no selfishness or covetousness or shortsighted decisions. (See footnote.) She called upon men and women who were planning to marry to “distinguish between what is pleasing and what is profitable” ([Letter 4, 1901](#)). She observed that “it is from the marriage hour that many men and women date their success or failure in this life, and their hopes of the future life.”—[The Adventist Home, 43](#).

Compatibility, Ellen White held, was vitally essential to a happy marriage. She wrote of “lifelong wretchedness” which may result from a union of those “not adapted to each other” ([Patriarchs and Prophets, 189](#)). In a message to youth she declared:

“The world is full of misery and sin today in consequence of ill-assorted marriages. In many cases it takes only a few months for husband and wife to realize that their dispositions can never blend; and the result is that discord prevails in the home, where only the love and harmony of heaven should exist.”—[The Youth’s Instructor, August 10, 1899](#); [Messages to Young People, 453](#); and [The Adventist Home, 83](#).

She sounded a warning against “a great disparity in age” of those contemplating marriage, which could result in “impairing the health of the younger” partner and could rob the children “of physical and mental strength” ([The Ministry of Healing, 358](#)).

The state of health of the partners of a contemplated marriage Ellen White stressed as an important factor. “Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband.”—[Selected Messages 2:423](#). And then she carries the matter to its logical conclusion: “If those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them.”— [Ibid.](#)

[483] The ability of the partners in a marriage to sustain themselves financially also was presented by Ellen White as a requisite for a successful marriage. She pointed out that there are those “who have not acquired property” and do “not possess physical strength, or mental energy, to acquire property” “who have been in haste

to marry, and who have taken upon themselves responsibilities of which they had no just sense.” But it is the children who often are the greatest sufferers, for “those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children” which, she declares, may not be “suitably fed or clothed, and do not receive physical or mental training” ([Selected Messages 2:420, 421](#)).

Then there is another area where counsel was given. This is in bringing together in marriage men and women of different ethnic and cultural backgrounds. Four such presentations are a matter of manuscript and published record. Two of the four statements on this point appear in this volume, on pages 343 and 344. These were penned in 1896 and 1912, respectively, and were selected for publication in this volume because they presented the basic principles involved and thus reveal why such marriages should not be encouraged. Such unions, it is declared, could easily create “controversy and confusion.” Another reason she set forth for discouraging such marriages seems to be the “disadvantages” which they impose upon the offspring, and this could lead to “a feeling of bitterness toward the parents who have given them this lifelong inheritance.” [Note: of the other two statements, the first presentation of counsel on this point appears in the heart of a basic appeal made by Ellen White on March 21, 1891, to the leaders of the church to enter upon a work for the colored people in the United States. See the full statement in [The Southern Work, 1966 edition, 9-18](#). In this she drew in bold, unmistakable lines, the brotherhood of mankind and made clear that in worship all stood in equality before God. At the same time she gave voice to words of caution. In this statement, read by her to church leaders, we find these lines:

“Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people.... You have no license from God to exclude the colored people from your places of worship. Treat them as Christ’s property, which they are, just as much as yourselves. They should hold membership in the church with the white brethren. Every effort should be made to wipe out the terrible wrong which has been done them. At the same time we must not carry things to extremes and run into fanaticism on this question. Some would think it right to throw down every partition

wall and intermarry with the colored people, but this is not the right thing to teach or to practice.”—[The Southern Work, 15](#).

The other presentation on this point is a letter of counsel, written January 8, 1901, to a young man who entertained plans that would have resulted in marriage of one of the Caucasian race with one of the Negro race. Its counsels are those embodied in the similar communication of 1912 and recorded on page 344 of this volume. But Ellen White adds words that call for thoughtful contemplation:

“Do not unite yourself in marriage with a girl who will have cause to regret the step forever after....

“O what covetous, selfish, short-sighted creatures human beings are. Distrust your own judgment, and depend on the judgment of God. Distinguish between what is pleasing and what is profitable. Do God’s will submissively.... Following your own way and your own will, you will find thorns and thistles.”—Ellen G. White [Letter 4, 1901.](#)]

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While these four messages of counsel were written at a particular time to meet situations in a particular geographical area, may they not serve to alert any contemplating marriage to circumstances and factors that could imperil the union and bequeath to the children an inheritance that some may resent?

These counsels are among those given the believer, dealing with a significant and far-reaching experience in life and presenting a course of action least fraught with factors that may lead to heartaches and could impair or destroy the union. As Ellen White says, “Jesus wants to see happy marriages, happy firesides.”

The repeated statements made by Ellen G. White orally and in her writings make clear that the issue is not that of inequality of race. She ever maintained that there is a close brotherhood of mankind, and that in the records of heaven the name of the individual of one race stands beside the name of one of another race. Read carefully the appendix which follows entitled, “The Brotherhood of Mankind.”

White Trustees.

Ellen G. White Estate,

Inc. Washington, D.C.,

D.C. August, 1967.

Appendix 3—The Brotherhood of Mankind

Christ Recognized No Distinction

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Christ recognized no distinction of nationality or rank or creed.... Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.

The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life....

He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.—[The Ministry of Healing, 25, 26.](#)

One Brotherhood

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one He sees capacity for improvement. With divine energy and hope He greets those for whom He has given His life. In His strength they can live a life rich in good works, filled with the power of the Spirit.—[Testimonies for the Church 7:225.](#)

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One Family by Creation and Redemption

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God.... In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood.—[Christ's Object Lessons, 386](#).

The Lord has looked with sadness upon that most pitiful of all sights, the colored race in slavery. He desires us, in our work for them, to remember their providential deliverance from slavery, their common relationship to us by creation and by redemption, and their right to the blessings of freedom.—[Testimonies for the Church 7:223](#).

No Caste or Color in Bible Religion

The religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men. With Him, character decides their worth. And we are to recognize the Spirit of Christ in whomsoever it is revealed.—[Testimonies for the Church 9:223](#).

Thus Christ sought to teach the disciples the truth that in God's kingdom there are no territorial lines, no caste, no aristocracy; that they must go to all nations, bearing to them the message of a Saviour's love.—[The Acts of the Apostles, 20](#).

Impartial Love Melts Prejudice

The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God.—[The Review and Herald, January 21, 1896](#); [The Southern Work, 1966 ed., 55](#).

Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the Word of God, which enjoins on them supreme love to their Maker and impartial

love to their neighbors.—[The Review and Herald, December 17, 1895](#); Republished in [The Southern Work, 1966 ed., 43](#).

When the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds. Human hearts will love as Christ loved. And the color line will be regarded by many very differently from the way in which it is now regarded. To love as Christ loves, lifts the mind into a pure, heavenly, unselfish atmosphere.—[Testimonies for the Church 9:209](#).

Approach God as One Brotherhood

When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood. We are pilgrims and strangers, bound for a better country, even a heavenly. There all pride, all accusation, all self-deception, will forever have an end. Every mask will be laid aside, and we shall “see him as he is.” There our songs will catch the inspiring theme, and praise and thanksgiving will go up to God.—[The Review and Herald, October 24, 1899, p. 677](#).

Excerpts From the Appeal of March 20, 1891

The Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the colored people as for the white race. Jesus came to shed light over the whole world. At the beginning of His ministry He declared His mission: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord”....

“Who,” says Paul, “maketh thee to differ?” The God of the white man is the God of the black man, and the Lord declares that His love

for the least of His children exceeds that of a mother for her beloved child....

[488] The Lord's eye is upon all His creatures; He loves them all, and makes no difference between white and black, except that He has a special, tender pity for those who are called to bear a greater burden than others. Those who love God and believe on Christ as their Redeemer, while they must meet the trials and the difficulties that lie in their path, should yet with a cheerful spirit accept their life as it is, considering that God above regards these things, and for all that the world neglects to bestow, He will Himself make up to them in the best of favors....

When the sinner is converted he receives the Holy Spirit, that makes him a child of God, and fits him for the society of the redeemed and the angelic host. He is made a joint heir with Christ. Whoever of the human family give themselves to Christ, whoever hear the truth and obey it, become children of one family. The ignorant and the wise, the rich and the poor, the heathen and the slave, white or black—Jesus paid the purchase money for their souls. If they believe on Him, his cleansing blood is applied to them. The black man's name is written in the book of life beside the white man's. All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinese, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color. He calls him His well-beloved brother....

Men may have both hereditary and cultivated prejudices, but when the love of Jesus fills the heart, and they become one with Christ, they will have the same spirit that He had. If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God. If Jesus is abiding in our hearts we cannot despise the colored man who has the same Saviour abiding in his heart.—[Manuscript 6, 1891](#). Published in [The Southern Work, 1966 ed., 9-14](#).