

Ellen G. White Estate

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ELLEN G. WHITE

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Ellen G. White

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Overview

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About the Author

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

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A Word of Explanation

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Trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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

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

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

The Trustees of the

Ellen G. White Estate

Washington, D.C.

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MR No. 162—The Work in England

I have been unable to sleep much during the past night. I have thought of the church at [Kettering] which must be left much of the time without preaching. But it is the duty of those connected with the church to feel an individual responsibility to do to their utmost ability to strengthen the church, and make the meetings so interesting that outsiders or unbelievers will be attracted to your meetings.

Nothing can weaken a church so manifestly as division and strife, and if this does exist, nothing can so war against the truth, and against Jesus Christ, as this spirit. “By their fruits ye shall know them.” “Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom” [James 3:11-13].

Now let not anyone place himself as having great wisdom and ability. But if he have these talents he will not be the one to make them the most prominent, for it is those who have the most distrust of self, who have no special confidence in their own ability, whom God will use as His willing instruments. These will show by their conversation that they have been communing with God, and that they have been receiving of the lessons Christ has taught to all, who would teach them meekness and lowliness of heart. But with most exalted views of Jesus, filled with His love, the words of wisdom will flow forth from the soul in words that will stir their hearts. His works are made manifest, not by pompous words of self-praise, but in the very opposite, in meekness of wisdom. These have no words to demerit others, but a very humble opinion of themselves; because they have had a more clear and well-defined view of Jesus, of His holy character, His self-denial, His self-sacrifice, and His holy mission. [2]

When men have these views of Jesus, they always have very humble views of themselves. It is when men lose sight of Jesus, His purity, His spotless perfection, that they lift up themselves, and are self-sufficient, self-inflated; and if others do not give them all that deference and respect that they think they should have, they are uneasy, unsatisfied, think themselves ill-used and unappreciated. They reveal their true character in an unmistakable manner, showing their defects in faultfinding, complaining, ready to combat anything that does not meet their mind, even when assembled to worship God.

If they had wisdom, they could see the influence and result of their un-Christlike course. But, blinded with self-importance, they do not discern their weakness, and manifest to all that they cannot be trusted; neither will they bear to be estimated as they estimate themselves.

These will go through the world doing but very little good, boisterous and obtrusive, pushing themselves to the front, and thus, by their want of wisdom, demerit the truth, and misrepresent in every way the religion of Jesus Christ. They, in the place of bringing souls to Christ, disgust them and turn them away from the truth. They are lost because of the want of Christian grace to lead them to take a course of meekness and lowliness, as did Christ. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."

- [3] If I should say these words of myself, how many would say, "Sister White has a hard spirit; she does not understand me." But God understands you, and He plainly says, that if you have envying and strife, you need not glory, calling it a Christian boldness, for it is not of God, but of the devil. Although you profess to believe the truth, your judgment may assent to the truth, but if you have not the truth as it is in Jesus, you can present it only in your way, with your manner; and your very words and appearance show that you have not brought the truth into your life, and woven it into your character, but tied the truth onto the tree that bears thorn-berries. "This wisdom descendeth not from above.... But the wisdom that is from above is first pure, then peaceable." I want you all to mark the fruits here stated, "easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Are there any of the church who are not easy to be entreated, who will argue for their own way, who will, in self-confidence, hold to their own ideas and not give them up, but will talk as though they were the only ones whose ways were perfect and unquestionable? These are not easily entreated because they are not converted. They are not divested of self. They are full of self-esteem, and are sure to disgust unbelievers with their words and ways, in talking the objectionable features of our faith, in all proud boasting and self-confidence. “By their fruits ye shall know them.” “And the fruit of righteousness is sown in peace of them that make peace.”

In the small meetings of our people there is danger of killing the interest of the meetings by imprudence. Let there be no long prayers; save your long prayers for the closet. Let not your prayers be all over the world. Pray right to the point, for the blessing of God upon yourself and those assembled then and there. When you pray alone in your closet, then lay out before God all the burden of your heart; but in the assembly met to worship God, such prayers are all out of place. They kill the interest of the meetings, and make them tedious. Look at the sample prayer given by Christ to His disciples. How brief, how comprehensive, that prayer! [4]

When approaching God, pray briefly, in simplicity. Do not dishonor God by your oratorical prayers, or by preaching the Lord a sermon in your prayers; but come to God in your soul need, and just tell Him what you want, as a child comes to an earthly parent; and trust your heavenly Father as a child trusts its earthly parent.

When the meeting is carried on in the absence of the minister, let one take the lead, but not devote long time to sermonizing. Just speak the words in the spirit and in the love of Jesus, and thus set an example for others, that no one shall talk words for the sake of talking and killing the time. Let each work a part in diligently presenting the experience of the soul. Let them state their own individual experience, their soul struggles, the victories obtained. Above everything, let them offer to God a tribute of praise from a thankful heart that Jesus has died for them. Here is subject matter that each may dwell upon with profit. It is the duty of all to feel that they must contribute a part to the life and soul of the meeting. Do this and the blessing of God will come into your midst in large

one hundred workers, and then the workers would scarcely be in touch one with another, if their fields were located in different parts. Our brethren in America must have the matter kept before them that men and means are needed for Europe, and for regions beyond. Our brethren in this country need the baptism of the Holy Spirit of God such as the disciples had on the day of Pentecost, in order that they may have an eye single to discern not only the things that are nigh, but fields that are afar off. When they see as God seeth, they will plan and devise, and work altogether more disinterestedly, and have a deep realization of the fact that the field for the gospel work is the world.

What shall we do for London? London has received too little attention. That which has been done by Elder Jones (the Seventh Day Baptist) in advocating the Sabbath of the fourth commandment has amounted to very little, and as long as he works in the lines in which he is now working, his work will amount to still less. The truth, the present truth, the truth for this time, is what is needed in London. We should enter the great cities with the message of God's truth; but without means or workers, we have a most discouraging outlook for work of this kind. But if the work is not entered upon when circumstances look forbidding, it will never be accomplished. There must be far less mincing about the matter, and far greater [7] firmness, assurance, and faith.

Sound the note of warning, "Come; for all things are now ready." In the time in which we are living skepticism, infidelity, speculation, and pharisaism abound to divert the mind from the vital questions at issue. False reports, false representations of character, calumny, and every species of reproach, will be originated by the great deceiver to throw discredit upon the word of God and those who advocate it. But what voice shall say, Quit the field; it costs too much in time, and calls for too great an outlay of means, and is a hard and unprofitable field? Oh, never let this voice call you away from the work. Among the American brethren we see that which pains our hearts. Self-indulgence abounds in the church, and the world finds large patronage from its members, because self-denial is not practiced. Money is expended for unnecessary things, and we know that this means the limiting of donations which should be applied to the great enterprise of building up the kingdom of Christ in our world.

As the world advances and converts the church to its customs, and to its fashions, and leads the professed follower of Christ to indulge in its gratifications, the treasury of God is robbed in the withholding of tithes and offerings that should be given that there may be “meat in mine house.” The indolence that is seen in the churches and among those who claim to believe the truth, brings its curse of results, which are represented in the parable of the slothful servant who buried his talent in the earth, and misrepresented his Lord who had loaned him the talent for wise improvement. Oh, that all who have an intelligent [8] knowledge of the truth would realize that their talents are loaned them of God to be improved by trading upon the Lord’s goods! Those who put the Lord’s money out to the exchangers will receive divine commendation.

Suppose those who enter the field do meet with opposition; they will be but strengthened if they work in Christ’s lines, and if they have but one talent to begin with it will not always remain one, but will become two. Then if the two are faithfully used, the talents will again be doubled, for heavenly wisdom will be imparted to the humble soul who walks by faith, imparting light under the most discouraging circumstances. He who handles the Lord’s goods as faithfully in trading upon pence as upon pounds, will bring a large revenue into the Lord’s treasury.

Every missionary who goes forth seeking to do his best, will have the support of One who will supply all his necessities. The great Master Workman will not leave him to want. The missionary’s only business is to receive orders from God and to obey the orders given. Souls are to be sought for, and the truth is to be presented to men in its simplicity.

Missionaries are not to study English rules, customs, or practices; but they are to make everything according to the pattern shown to them in the Mount. As certainly as our workers do not bring a new, divine element into their work, that will be like leaven put into the meal, they might as well quit the field. Let missionaries do their best to follow the great Exemplar.

We are years behind. Let the missionaries obey orders from their great Captain and put life and energy into the work; God will give the power of His Holy Spirit. The fields in Europe do not require so great a change in the manner of working from the way in which the

work is done in America, as they require an element of energy and renovation that will surprise and startle the people from their sleepy lethargy. They need the quickening, vitalizing power of the Holy Spirit, which will alone be efficient, and will speed the work in rapid movements. The Lord is not asleep, if England is. The Lord will give success to His work when His workers arouse to the emergency of the situation. Tares were sown among the wheat while men slept, and unless there is an earnest pushing forward of the work, it will never assume the proportions that God designed it should assume.

[9]

London is an important point, and throughout England the cities are not to be neglected. God will move upon agents, God will work, and his power will be revealed if men will co-operate with Him. Where are the men, where are the women, who will give themselves entirely to the work? We need the converting power of God every day. Old habits of precision, of moving in a certain groove, will have to be changed; old customs and habits, that have long been cherished and idolized, will have to be broken up. Men will have to experience a daily conversion, in order that they may be working agents, who can be molded and fashioned as clay is molded and fashioned by the hands of the potter. Workers are to learn daily lessons in the school of Christ; for it is not your mold that God would have upon the characters of the church members. Give God a chance to impress minds, and to place His mold upon the character, and upon the church.

We are to look unto Jesus, who is the author and the finisher of our faith, in order that by beholding we may become changed into His image, from character to character. We are not always to retain the same mold of character, but more and more to reflect the image of Jesus, that we may lead men away from self and out of self to become one with Christ. “Ye are complete in Him.” Our completeness is in Jesus Christ. He is our pattern.

[10]

I am sorry I could not have done more labor in England. We long to see the work make more rapid strides, because we know it can and should. I am setting the wants of Europe before our people. I know that some will feel the burden, and others will do nothing, although they can do much. Asleep, asleep on the very verge of eternity!—[Letter 15, 1887](#), pp. 1-5. (To Dear Brethren in Europe, August 6, 1887.)

Counsel Regarding the Work in England

[This communication addressed to Elder Waggoner was intended for wider reading, for it closes with the words: "I send this to you, Elder Waggoner, for you to make use of it as you shall deem fit."]

I understand that you are to labor in England. This country has been presented to me several times as a field that required men who will not fail nor be discouraged, men who will co-operate with the heavenly intelligences. But I saw that one great hindrance to the advancement of the work has been, and will be, that those placed in position of trust feel that of themselves they could manage the work; that they have ability and they want to sway everything their way. Among the workers there is much of self, that lives, and refuses to die. Now this self wants the supremacy, but if it is allowed to rule, the work will be marred, losses will occur, and there will be a revealing of self in management, and mistakes will be made.

[11] Not all who take hold of the work will be of the same temperament. They will not be men of the same education or training, and they will just as surely work at cross purposes, as they are different in character, unless they are daily-converted men.

Every day Satan has his plans to carry out—certain lines that will hedge up the way of those who are witnesses for Jesus Christ. Now, unless the living, human agents for Jesus are humble, meek, and lowly of heart because they have learned of Jesus, they will just as surely fall under temptation as they live; for Satan is watching and artful and subtle, and the workers, if not prayerful, will be taken unawares. He steals upon them as a thief in the night and makes them captives. Then he works upon the minds of individuals to pervert their individuals ideas and frame their plans; and if brethren see danger and speak of it, they feel that a personal injury is done them, that someone is trying to weaken their influence. One draws one way and another in an opposite direction.

The work has been bound about, false moves have been made, and Satan has been pleased. If self had not been so carefully, tenderly cherished, lest it should not find room enough to preserve its native dignity, the Lord could have used these differently constituted characters to do a good work and much larger; for in their diversity of talent, yet unity in Christ, was the power of their usefulness. If,

like the diverse branches of the vine, they were centered in the vine stock, all would bear the rich clusters of precious fruit. There would be perfect harmony in their diversity, for they are partakers of the nourishment and fatness of the vine.

The Lord is displeased with the want of harmony that has existed among the workers. He cannot impart His Holy Spirit, for they are bent on having their own way, and the Lord presents to them His way. Great discouragement will come in from Satan and his confederacy of evil, but “all ye are brethren,” and it is an offense to God when you allow your individual, unsanctified traits of character to be active agencies to discourage one another. [12]

Now the Lord would have all closely united together in the bands of love, each seeking to help the other into courage and hopefulness and perseverance in the work. There has been a spirit of childish emulation and strife. But, we are to be “no more children, tossed to and fro.” We are in an earnest battle. The foes are many and strong, and determined to defeat [us]. And if the workers do not have special help from the heavenly agencies, they will not be victorious.

You are individually to put your strong wills on the side of God’s will. You are God’s servants: you are to have the eye single, looking unto Jesus for His orders, for Christ is your Captain. Your cherished, pet ways may be very dear to you, but valueless in the sight of God; for they are constantly getting in the way of His plans and interfering with His designs. Let every worker be clothed with humility, and be sure that he worships God in spirit and in truth and does not bow down to his own idol, self.

Brethren in the English field, I tell you in the fear of God, you have lessons to learn in the school of Christ that are not at all flattering to the opinions which you cherish of yourselves. God calls upon you as His representatives to be a united whole, co-operating with the heavenly intelligences, and among yourselves to be of one mind, sanctified through the truth, pure and without guile.

As there are divisions everywhere in society, the Lord Jesus would have the unity of His workers appear in marked contrast to the divisions. In unity there is strength; in division there is weakness. In seeking to answer the prayer of Christ, that His disciples may be one, you are making manifest to the world that power and principles [13]

of truth, and thus increasing their influence in the world. “Ye are the light of the world.”

Listen to the prayer of Christ, that all his disciples may be one, “That the world may believe that Thou hast sent Me.” Diverse in mind, in ideas, one subject is to bind heart to heart—the conversion of souls to the truth, which draws all to the cross. All should be working to the utmost of their ability to win souls to Christ.

You are not to criticize one another, but love as brethren. You are not to feel hurt because every plan is carefully considered from end to end. But much more progress might have been made if there had not been undue caution, which let opportunities slip by unimproved, putting off a work, which needed to be done then and there, for some future time, because you feared you were not quite ready. You must be minute men, all the time watching to make an aggressive movement, and not let the enemy pre-occupy the field before you are ready to act. This slowness to advance is not in the order of God, for Satan presses in himself and hedges up the way, or he will make it very hard when you decide to act.

[14] There is need of zeal in the church, and wisdom to manage that zeal. You have made altogether too tame work of saving souls. If you [would] see a work done in London and the surrounding cities, you must have a united, irresistible force; press the battle to the gate, and plant the standard firmly, as if you meant that the truth should triumph. The timidity, the cautious movements, have been faithless; there has been little expectation of results.

Will the workers now submerge self in Jesus? Let not self appear, but lift up Jesus. With the fire of God’s love burning upon the altar of your hearts, melt down the barriers, and make every advance move that is possible. But bear in mind that you are only God’s agents; all your works, all your means, are of little account unless you are imbued with the Spirit of Christ.

The Holy Spirit must mold and fashion the workers. I wish I could make all understand this matter. The union of the workers must be complete, and there must be a real earnestness and an inspiration from God to teach them how to win souls to Christ. Thank God that some advancement has been made, but if the workers had been united in love and in faith, there would have been a marked progress that does not now appear.

The fact that things move slowly in England is no reason why the great missionary work shall move slowly to meet men's habits and customs for fear of surprising the people. They need to be much more surprised than they have hitherto been. The Lord's business requires haste; souls are perishing without a knowledge of the truth.

But those who are engaged in the work cannot have success if they move in their own spirit. Their lips must be touched with a live coal from off the altar. They must be imbued with the Holy Spirit. They have no right to go forth and take hold of the work unless they first meet with Christ in the closet. Whatever the character of the duties may be, none must bring their own spirit into the work. God would have the workers in England derive their efficiency from Him; then every worker may feel that his hand is upon a lever that will move the world. [15]

Moses descending from the holy mount, his face glorified by communion with God; the high priest reappearing from within the holy of holies; Isaiah fresh from beholding the Lord high and lifted up, the train of His glory filling the temple, never came to the people with truth greater or more precious than that which as messengers of God we have to bear to the people, the doctrine of the cross, the imputed righteousness of Christ. This comes to the people not in word only, but in the power of God to every one that believeth.

Man becomes a co-laborer with Christ, bringing souls back to God, by representing in actions the character of God, which has been misrepresented, falsified, by Satan. We aim too low. We are hesitating, doubtful; in self-esteem we can do nothing. Caution is needed; but while some of the workers are guarded, and make haste slowly, if there are not united with them in the work those who see the necessity of being aggressive, very much will be lost; opportunities will pass, and the opening providence of God will not be discerned.

When persons who are under conviction are not brought to make a decision at the earliest period possible, there is danger that the conviction will gradually wear away. When the truth is preached, there should be wise, understanding workers, men and women who commune with God, who derive wisdom from the Source of all power, to make personal efforts for those who are under conviction. Here is the trouble with people in England; they move so slowly that [16]

the decision essential for them to make must be urged home without unnecessary delay.

Let every speaker and every one who believes the truth, show by their actions that they are not children, tossed to and fro, but men and women who thoroughly believe that they have saving truth. Frequently when a congregation is at the very point when the heart is prepared for the Sabbath question, it is delayed through fear of the consequences. This has been done, and the result has not been good. God has made us depositaries of sacred truth; we have a message, a saving message, which we are commanded to give to the world, and which is pregnant with eternal results. To us as a people has been committed light that must illuminate the world.

The work has moved slowly in England, unbelief has exerted its power to retard the work in various ways. Satan is doing his utmost to barricade the way, and not all who are engaged in the work have a decided wholeness for God, so that He can use them as chosen vessels. It is a serious matter when there is not a thorough consecration of heart, mind, and the whole being to God so that the strong human will is submerged in the will of God. Self has had much to do with the work. If self had been hid in Christ, the workers would have submitted their individual plans to God, would have moved in His way.

Oh, if those who believe the truth in England had the spirit of Christ, feeling the peril of souls, what a work would be done wholly in His name! There would be much earnest prayer ascending to God, not merely in public service, not only from the secret chamber, but there would be unceasing prayer combined with determined action.

[17] Ask our brethren in England who are brought together in church capacity, What are you doing for your neighbors? What are you doing for your friends and relations? You need to be in earnest communion with God. Every one should exercise self-denial to save something to invest in the work of saving souls. Oh, if all could see the shortness of time and the vigilant working of the relentless foe to secure all souls possible to himself, how earnestly and wholeheartedly would each one labor. They would feel an intensity of desire to win souls to Christ.

I restrain the deep feelings of my soul, knowing that you have difficulties to meet, prejudices and customs to overcome; but I plead

for the souls for whom Christ has died. You are not to labor as though by your human efforts alone you must carry forward the work. Go forward, knowing that as you press forward by faith, the obstacles will be removed. Brethren in England, you have not asked enough; you have moved too slowly. Work as in the fear of God, praying and working, and constantly depending upon God.

All heaven is astir, every believer should be deeply interested to cooperate with God. He does not leave any of you to fight alone; He sends His angels to compose the army. But unless you, my brethren, are constantly looking away from self to your Captain for His orders, in place of following your own defective judgment, you will be disappointed.

Draw nigh to God, and He will draw nigh to you. His presence, His power, is just what every believer needs; and the chief workers need by faith and decided action to inspire confidence and faith in every soul who believes.

I hope that none will become discouraged because I speak plainly. [18] There is need of a great deal more faith, and all the entrusted talents must be called into action with an earnestness, a zeal, corresponding to the greatness of the truth to be presented to the people. Let self die; then every one will be imbued with the Spirit of Christ, to work, not in his own mind or will, but in perfect unity with Christ Jesus. May the Lord come very near to you, that you may be a bright and shining light to those in darkness.

Day after day is passing into eternity, bringing us nearer the close of probation. Now we must pray as never before for the Holy Spirit to be more abundantly bestowed upon us, and we must look for His sanctifying influence to come upon the workers, that the people for whom they labor may know that they have been with Jesus and learned of Him. We need spiritual eyesight now as never before, that we may see afar off, and that we may discern the snares and gins of the enemy, and as faithful watchmen proclaim the danger. We need spiritual power that we may take in, as far as the human mind can, the great subjects of Christianity, and how far-reaching are its principles. There are many who need faith. They will have to fight the good fight of faith every day, yes, every hour.

“Emmanuel, God with us.” This means everything to us. What a broad foundation does it lay for our faith. What a hope big with

immortality does it place before the believing soul. God with us in Christ Jesus to accompany us every step of the journey to heaven. The Holy Spirit with us as a comforter, a guide in our perplexities, to soothe our sorrows, and shield us in temptation. “O the depth of the riches both of the wisdom and knowledge of God!”

[19] I beseech our brethren in England to strive for unity; cultivate love, uproot suspicion, envy, jealousy, and the thinking and the speaking of evil. Press together, work as one man. Be at peace among yourselves.

I beseech you in the name of Jesus of Nazareth, to put away everything like spiritual pride and love of supremacy. Become as little children if when the warfare is ended you would become members of the royal family, children of the heavenly King. Read [John 17](#) over and over again. That prayer of our Saviour offered to His Father in behalf of His disciples, is worthy to be oft repeated, and carried in the practical life. This will raise fallen man; for the Lord has promised that if we preserve this unity, God will love us as He loved His Son; the sinner will be saved, and God eternally glorified.

Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son as they behold the mercy and love of God; there is no feeling of jealousy as this new temple, renewed in the image of Christ, is presented in its loveliness to stand around the throne of God. But my letter must close. I send this to you, Elder Waggoner, for you to make use of it as you shall deem fit.—[Letter 31, 1892](#), pp. 1-9. (To “Dear Brother Waggoner,” May, 1892.)

Excerpts from E. G. White Letters Concerning the Work in England

[20] **England Passed By**—Our American missionaries, I have been shown, have stepped or passed by old England to labor at much greater disadvantage among those whose language they were not well acquainted with. The work has not been carried forward as evenly as it should have been. While duties are suffering to be done right in our path, we should not reach out and long and sigh for

work at a great distance.—[Letter 1, 1879](#), pp. 1, 2. (To Elder S. N. Haskell, January 27, 1879.)

Not One Word of *Discouragement*—There is need for all of our ministers to be careful in regard to the character of the articles they insert in the paper in regard to matters in Europe, speaking as though not much had been done in Europe. Now my Brother, I do not think I could truthfully say this, for I consider that under the circumstances since Elder _____'s death there has been a good work done in Europe. I think Professor Kunz has not brought a good report and I think your letters have not given very much courage to send means to support the missions.

I think even in England a good work has been done. It must be acknowledged to be a hard and trying field, and not one word of discouragement ought to be spoken. The Lord is at the helm and if we do not trust in Him to work, naught will be done. There is a good beginning made. Publications have been and still are doing a good work.

Let not one grain of unbelief be sown, for unless we keep a brave front we cannot expect to inspire others with courage. I am telling everything I can in relation to the mission that will inspire confidence. When I think how slowly the work has gone in [New] England and how little done in Massachusetts and Maine and many other places where they have all circumstances in their favor, we need not be discouraged in regard to old England. The same amount of labor expended on old England in a wise manner will produce, I believe, good results. May the Lord work is my prayer. And let us look at every token of good. Acknowledge all the Lord has done with grateful hearts. Because you do not see the same results in old England that you did in Australia you should not demerit that which has already been gained. There are some precious souls in Grimsby, in Ulceby, and others will be gathered in. There are some good souls in Southampton and the brother I met at Brother Jones's and the few who are connected with him are, I judged, good material. Because they do not see every point just as we do requires wisdom in treating their cases, that we should unite wherever we can and not make the breach any greater between us. Sister Griffen, I believe, will come to the front if wise management is exercised in her case. Such ones must not be left indifferently but efforts should be made to bring

[21]

them into the noble truth. We want that woman as a worker. All such talent we must understand the faculty of winning to the truth. It is a nice work to hunt up the sheep and to make every exertion to bring them in. It will take time to rid them of all their strange ideas and erratic views, but we must be patient and not drive them from us. God is working with them, and as I look over the past I see discouragements just as great that we have had to master and still have to contend with as in old England, notwithstanding the caste of society and the difficulties to reach the higher classes. Now, my brother, be of good heart and notwithstanding the work may move slowly nevertheless it moves, thank God for that.—[Letter 50, 1887](#), pp. 1, 2. (To Elder S. N. Haskell, September 1, 1887.)

Through Simple Means—We received and read your letter with interest. We feel very sad that your health has not been good. We do not cease to pray for you and for Brother and Sister Ings.

[22] We have not lost our faith in you or in the work in England. We know that there is a great work to be done. The Lord has revealed to us that by the most simple means He can do wondrously, as in the casting down of the walls of Jericho. His people then were to do as He told them, and God would do the rest. God so planned it that His name should receive all the glory. The same God is willing to work by whom He will. “Not by might nor by power, but by My Spirit, saith the Lord.”

We need faithful Calebs in the work at this time. We need Jesus, the Captain of the Lord’s host, to be with us. We need to follow His directions, and to have faith in Him.

We are fighting with unseen foes, more formidable than giants. It is hard to conquer the devil. He can not be overcome with any weapon save the sword of the Spirit. Oh, that there were a larger number who would speak for Jesus anywhere, and always act for Him.—[Letter 24, 1888](#), p. 1. (To Elder S. N. Haskell, January 24, 1888.)

Aggressive Warfare Called For—I have been very desirous that you should visit us in Australia again. It would be pleasing to us if for a time you could stand as principal of our school. I have hoped that this might be. But again, I have desired that you might stand in the school at Battle Creek. Then Europe with all its necessities has come before me, and I have kept quiet, believing that you are in

the place where you are most needed. England has had few enough laborers. It is a place where those who labor need to push at every step. You need to act as if you meant that something should give way and move. Aggressive warfare alone will prove successful. I am really pleased that you are there, and yet I would be so glad could you have carried our school through one term, if no more. God help you, is my most earnest prayer. [23]

Present Truth is an important paper, and you are at home in working as best you can with that. The Lord would have advance moves made in England. He desires that a school shall be established there, and this no one can do as well as yourself.

Time is short, and that work which is essential must be done quickly. Satan has seen this, and he has worked with his deceptive, intriguing power to entangle everything in America, so that the work that you and others could and should have done, has been made impossible. And the work which should have been done in England has been blocked by the very same power that has swayed things in America. The wisdom of men disconnected and out of touch with the wisdom of God, the spirit of arbitrary authority which has manifested itself so decidedly in America, has not been confined to that country, but has extended its power to leaven other countries. I am afraid of the men who have moved like blind men. The cause and work of God demands men who will attend to the work God has given them; and had this been the case, men would have listened to the counsel of God, and not to the wisdom of fools, wise only in their own conceits.—[Letter 71, 1898](#), pp. 1, 2. (To Brother and Sister W. W. Prescott, August 27, 1898.)

Handicapped for Want of Facilities—Every soul of the Wes-sels family may win eternal life, but they need to get away from their associates in Africa and enter different society. You speak of England. Do not encourage yourself to think that this place is the best place for you to begin your work. Nothing is prepared there at present. We have been at work here for seven years, and have been handicapped and unable to do that which should have been done, for want of facilities. We now have earnest workers who have a holding influence, and we say, Australia is all ready for advance moves. It will not now take years to break down the prejudice. [24]

There is great need just now of a sanitarium, and a favorable location for the erection of a sanitarium proper. If you were on the ground today, you could take in the situation. Already two offices have been secured in Newcastle, a field where the standard was not lifted until our camp meeting there. We have assurance that this is the place in which to work now.

England is the hardest field, the very hardest part of the Lord's vineyard. Prejudice is strong against anything that turns the people out of old paths into new. Success in the work must cost years of persevering labor. Something must be done in that country with means from our own people, and something will be done; but now God would have the work established in this field, Australia, which is ripe for the harvest. He would have memorials raised among His people here, in the shape of sanitariums and schools, to give to the work a character proportionate to its unspeakable importance.

Then when we have obtained a standing here, when we have facilities with which to advance, we can prepare workers to carry the same work to England.—[Letter 14, 1899](#), pp. 4, 5. (To Brother and Sister John Wessels, Jan., 1899.)

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MR No. 163—Fanaticism and Side Issues

[25]

The Lord is soon to work among us in greater power, but there is danger of allowing our impulses to carry us where He does not want us to go. We must not take one step that we shall have to retrace. We must move solemnly, prudently, and not make use of extravagant expressions, or allow our feelings to become overwrought. We must think calmly, and work without excitement; for there will be those who become easily wrought up, who will catch up unguarded expressions, and make use of extreme utterances to create excitement, and thus counteract the very work that God desires us to do.

There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God desires us all to move calmly, considerately, choosing our words in harmony with the solid truth for this time. The truth should be presented to the mind as free as possible from that which is emotional, while still bearing the intensity and solemnity befitting its character. We must guard against encouraging extremists, those who would be either in the fire or in the water.

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds, and those who are inexperienced, will catch up, and which will lead them to make wild, immature movements. It is necessary for you to cultivate caution in every statement, lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength of the laborers into lines which God does not design shall be entered. One manifestation of fanaticism among us will close many doors against the soundest principles of truth.

[26]

Oh, how careful should every worker be not to rush on before the Master, but to follow where He leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which would have to be retracted! We must move discreetly, sensibly, for this is our strength; then God will work with us, and by us, and for us.

Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God. We want to hold the lines evenly, that there may be no breaking down of the system of regulation and order. In this way license will not be given to disorderly elements to control the work.

We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle.

[27] My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim it as new and wonderful; yet while in some respects the message may be truth, it will be mingled with human inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. Many apparently good things will need to be carefully considered with much prayer; for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.

In the work of ministers and laymen who have not a daily connection with God there is not that which will stand the test of storm and tempest. 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.

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 servant 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. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with hope and faith to the Lamb of God, that taketh away the sin of the world. Christ will accept the soul that comes to Him in true repentance. A broken and contrite heart He will not despise. [28]

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If they agree on fundamental truths, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions, that after all are of no vital consequence, tends to call the mind away from truths vital to the saving of the soul. Brethren should be very modest in urging these side-issues, which often they do not themselves understand, points that they do not know to be truth, and that are not essential to salvation. When there is difference of opinion on such points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity of the church.

Unbelievers are critical, and they seek to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, "It will be time enough

[29] for us to believe as you do when you can agree among yourselves as to what constitutes truth.” Thus the ungodly take advantage of the divisions and controversies among Christians.

We are to pray for divine enlightenment, and at the same time we should be careful about receiving everything termed new light. We must beware, lest, under cover of searching for new truth, we allow Satan to divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to divert men’s minds to some obscure or unimportant point, something that is not fully revealed or is not essential to salvation. This is made the absorbing theme, the “present truth,” when all the investigations and suppositions only serve to make matters more obscure, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth.

All must be careful what they present to the people as truth. Do not present your own imaginations. The enemy tries to warp and twist human minds. To the one who will listen to him, he will present ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds running in wrong channels, diverting them from the genuine tests which God has presented in His Word.

[30] There is no need of entering into controversy with the poor souls who think they are doing God’s service when they are believing fables. When our young ministers hurt themselves and bring reproach upon God’s cause by placing solemn, sacred truth on a level with fables, let them be advised to become converted by closely studying the Word with men of experience, who for years have understood the truth. Let them turn from romance, from the fanciful interpretations which have no foundation in God’s Word. “What is the chaff to the wheat?” [Jeremiah 23:28](#).

In this age of error, of daydreaming and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.” [2 Peter 1:16](#). The Lord calls upon us to follow high and noble principles. We must let the principles of the third angel’s message stand out clear and distinct. The great pillars of our

faith will hold all the weight that can be placed upon them. Young men must be educated to keep within the bounds of “It is written.” Paul writes, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables.” That time has come. I present the word of warning: “Watch thou in all things, endure afflictions, do the work of an evangelist, make *full* proof of thy ministry” [2 Timothy 4:1-5].—[Manuscript 82, 1894](#).

Fanaticism and Side Issues—Part 2

[31]

No one is to put truth to the torture by placing a forced, mystical construction upon the Word. Thus some are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and all connected with this great memorial is to be kept before the people.

I have words to speak to the young men who have been teaching the truth. *Preach the Word*. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, “In vain do they worship me, teaching for doctrines the commandments of men” [Matthew 15:9]. They presented to the people traditions, suppositions, and fables of all kinds. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the traditions of men.

Satan is well pleased when he can thus confuse the mind. Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God’s Word, they will be as those represented in the last chapter of Revelation.

[32] Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the mines of heavenly truth, and secure the riches which mean life eternal to the receiver. Precious treasure will be secured by those who study God's Word with earnestness; for heavenly angels will direct the search.

Our ministers must cease to dwell upon their peculiar ideas, with the feeling, "You must see the point as I do, or you cannot be saved." Away with this egotism! The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross; they must look and live. It is not your ideas they must feed upon, but it is the flesh and blood of the Son of God. He says, "My flesh is meat indeed." "The words that I speak unto you, they are spirit, and they are life." [John 6:55, 63](#). The soul that accepts Jesus places himself under the care of the Great Physician, and let men be careful how they come between the patient and the Physician who discerns all the needs of the soul.

Christ, the Physician of the soul, understands its defects and its maladies, and knows how to deal with the purchase of His own blood. What the soul lacks, He can best supply. But men are so officious, they want to do so much, that they overdo the matter, leaving Christ no room to work. Whatever moulding and fashioning needs to be wrought in the soul, Christ can best do. The conviction may not be deep, but if the sinner comes to Christ, viewing Him upon the cross, the just dying for the unjust, the sight will break every barrier down.

[33] Christ has undertaken the work of saving all who trust in Him for salvation. He sees the wrongs that need to be righted, the evils that need to be repressed. He came to seek and save that which was lost. "Him that cometh to Me," He says, "I will in no wise cast out" [[John 6:37](#)]. Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome, not only the sinner, but the prodigal. His love, manifested on Calvary, is the sinner's assurance of acceptance, peace and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary.

Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured, and tells but little on the Lord's side. Let every minister make earnest efforts to ascertain what is the mind of Christ. There are those who pick out from the Word of God, and also from the *Testimonies*, detached paragraphs or sentences that may be interpreted to suit their own ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy.

We should not needlessly take a course that will make differences or cause dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension. There are in the lessons of Christ subjects in abundance that you can speak upon; and mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ Himself room to teach; let Him by the influence of His Spirit open to the understanding the wonderful plan of salvation. 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.

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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.

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 them-

selves 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.

Some are naturally combative. They do not care whether they harmonize with their brethren or not. They would like to enter into controversy, would like to fight for their particular ideas; but they should lay this aside, for it is not developing the Christian graces.

[35] Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily His meekness and lowliness. In your labor do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and one judgment with your brethren, and to speak the same things. This talking about divisions because all do not have the same ideas as present themselves to your mind, is not the work of God but of the enemy. Talk the simple truths wherein you can agree. Talk of unity; do not become narrow and conceited; let your mind broaden.

Christ does not weigh character in the scales of human judgment. He says, "I, if I be lifted up from the earth, will draw all men unto Me" [[John 12:32](#)]. Every soul who responds to this drawing will turn from iniquity. Christ is able to save to the uttermost all who come unto Him. He who comes to Jesus is setting his feet upon a ladder that reaches from earth to heaven. Teach it by pen, by voice, that God is above the ladder; the bright rays of His glory are shining upon every round. He is looking graciously upon all who are climbing painfully upward, that He may send them help, divine help, when the hand seems to be relaxing and the foot trembling. Yes, tell it, tell it in words that will melt the heart, that not one who will perseveringly climb the ladder will fail of an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ; those who believe in Christ shall never perish, neither shall any pluck them out of His hand. Tell the people in clear, hopeful language

how they may escape the heritage of shame which is our deserved portion. But for Christ's sake do not present before them ideas that will discourage them, that will make the way to heaven seem very difficult. While we must often impress the mind with the fact that the Christian life is a life of warfare, that we must watch and pray and toil, that there is peril to the soul in relaxing spiritual vigilance for one moment, the completeness of the salvation proffered us by Jesus, who loved us and gave Himself that we should not perish but have everlasting life, is to be our theme. [36]

Day by day we must talk with God, day by day following on to know the Lord, entering into the holiest by the blood of Jesus, laying hold on the hope set before us. If we reach heaven it must be by binding our souls to the Mediator, becoming partakers of the divine nature. Leaning on Christ, your life being hid with Christ in God, is your trust. And led by His Spirit, you have the genuine faith. Believing fully in the efficacy of His atoning sacrifice, we shall be laborers together with God. Trusting in His merits we are to work out our own salvation with fear and trembling; for it is God that worketh in us both to will and to do of His good pleasure.

Always keeping hold of Christ, we are coming nearer and nearer to God. Jesus desires us to keep this always prominent. Do not arouse your combative spirit; the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits.—[Manuscript 82, 1894](#).

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3SM, p. 227**

MR No. 165—Church and State Relationships

[37]

God would have the rulers of the nations know that He is the supreme Ruler. Those who preside over the affairs of nations should realize that there is a King of kings. The man who does not know God as his Father, and Jesus Christ as the only begotten Son of the infinite God, can not rule wisely. He who has been placed where he has authority over others should seek the Lord for wisdom, that he may govern wisely the subjects of God's kingdom. An earthly ruler can not exercise authority wisely or set an example that is safe to follow, unless he obtains wisdom from God, who is too wise to err and too good to do injustice to His human subjects.

In the law of the kingdom of the God who rules the sinless inhabitants of heaven are to be found the principles that should lie at the foundation of the laws of earthly governments. The laws of these governments should be in harmony with the law of Jehovah, the standard by which all created beings are to be judged. No man should be forced to act in harmony with human laws that are in direct opposition to the law that God has given.—[Letter 187, 1903](#), p. 5. (To Elder W. C. White, August 17, 1903.)

In the dream of Nebuchadnezzar the true object of government is beautifully represented by the great tree "Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation." Now if God had called a man, or any set of men at Battle Creek to rule in any sense, that representation of the tree shows the only kind of ruling acceptable to Him—a government that protects, restores, relieves, but never savors of oppression. The poor especially are to be kindly treated.... Aid is to be given to the oppressed, and not one soul that bears the image of God is to be placed at the footstool of a human being. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ.—[Manuscript 29, 1895, 8, 9](#). ("Converted Men Needed in All Departments of the Work.")

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During the night season I was greatly perplexed. I wished to portray the responsibilities of the rulers of the nations and of those who are united with them. The Lord instructed me plainly how to do this. These men are the very ones who need most fully to realize their amenability to God's law, and to obey all His requirements.

I am instructed to point every one standing in a position of responsibility, to the divine law as the basis of all right conduct.—[Letter 188, 1903](#), p. 3. (To Elder W.C. White, August 25, 1903.)

The record of the corruption in our cities cannot be traced by human pen. Political strife, bribery, fraud, are seen on every hand. Men seem determined to rule or ruin. They are ready to ill-treat and even to kill those who will not be ruled by them. Who can doubt but that the evils which existed before the Flood exist today?....

[39] Oh, that those who are rulers of nations would realize the responsibility resting upon them to be representatives of God, to set a right example, to shun the use of intoxicating liquor, that they may never be found off their guard. Judges, lawyers, senators, should give evidence to those who look to them for guidance that they acknowledge themselves to be under the control of a supreme Ruler, even Christ. They are to heed the invitation, "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." No man who ignores his obligations to God has succeeded, or can succeed.—[Letter 246, 1903](#), pp. 3, 4. (To the sanitarium family and the Battle Creek church, October 12, 1903.)

The kings and rulers of the earth, however great their power, are to consider themselves under a Ruler who owns the world. No earthly ruler is to be looked upon as above the Ruler who made the world in six days, and rested on the Seventh-day, sanctifying and blessing it, and giving it to man to be set apart as holy, and observed to the glory of His name. But priests and rulers have set up the first day of the week to be observed by the beings God has made. They compel His creatures to transgress the law of their Creator. Man has set himself above the Lord of heaven, and has turned human beings aside from the observance of the day of God, as their Creator, declared to be kept holy, as a sign between Him and them throughout their generations forever.

We are every one of us to look from finite man to the Omnipotent God, who has the ownership of all to whom He has given life. They are under His government, and when finite rulers make laws that conflict with a plain, “Thus saith the Lord,” we are to obey the law of God. Shall man dare to take the place of God, setting aside the laws of the Ruler of the universe, and placing in their stead human enactments? Shall he dare to compel obedience to these human laws?....

Christ has a supreme right to present to the world the law that must be obeyed. Those who transgress this law, however high their position in this world, shall be called the least in the kingdom of heaven.—[Letter 38, 1906](#), pp. 5, 6, 7. (To the Wahroonga Sanitarium family, January 23, 1906.)

What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal? We are not to cringe and beg pardon of the world for telling them the truth: we should scorn concealment? Unfurl your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering. The world has a right to know what to expect of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we carry even the semblance of being uncommitted till the popular voice has pointed out the safe way. The Comforter, the Holy Spirit, which Christ said He would send into the world, was to bear an unwavering testimony.—[Manuscript 16, 1890, 16](#). (“Our Constant Need of Divine Enlightenment.” No Date.)

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Daniel in Babylon was placed in a most critical and trying position, but while he did the work assigned to him as a statesman, he plainly refused to handle any work that would militate against God. This course provoked discussion, and thus the Lord, through His providence, which is always at work in human affairs, brought Daniel into reasoning relation with the king of Babylon. God had light for Nebuchadnezzar, and through Daniel was presented to the king things foretold in the prophecies against Babylon and other kingdoms.—[Manuscript 47a, 1898](#), p. 2. (“Our Relation to Commercial Work.” No date.)

God's people have been called out of the world, that they may be separated from the world. It is not safe for them to take sides in politics, whatever preference they may have. They are ever to remember that they are one in Christ. God calls upon them to enter their names as under His theocracy. He cannot approve of those who link up with worldlings. We are entirely out of our place when we identify ourselves with party interests. Let us not forget that we are citizens of the kingdom of heaven. We are soldiers of the cross of Christ, and our work is to advance the interests of His kingdom.—[Manuscript 67, 1900, 10](#). (“Words of Instruction to the Church,” typed November 19, 1900.)

God has warned His people not to become absorbed in politics. We cannot bear the sign of God as His commandment-keeping people, if we mingle with the strife of the world. We are not to give our minds to political issues. God's people are walking contrary to His will when they mix up with politics, and those who commence this work in the Southern States reveal that they are not taught and led by God, but by that spirit which creates contention and strife and every evil work. We are subjects of the Lord's kingdom, and we are to work to establish that kingdom in righteousness.—[Letter 92, 1899, p. 5](#). (To “Dear Brethren,” typed June 16, 1899.)

The Lord has been greatly dishonored by His people's catching up the issues that arise in this time of test and trial. His people are to keep free from politics. They are to stand as a separate, peculiar people; the name of God our Ruler is to be in their foreheads, showing to all that He is their sovereign.—[Manuscript 1, 1897, 7](#). (“Forgetfulness.” No date.)

Neither you nor any of your brethren had any work to do in arguing or writing or taking any part whatever in politics. God was dishonored by all who acted any part in politics. God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of churches who are transgressing His commandments....

[42] The Lord would have His people a separate and peculiar people, bearing the sign and seal of the Sabbath, in preserving the memorial, the seventh day, upon which the Lord rested after His work of Creation....

The redemption of men draws them away from political strife to rest and peace and quietude in God.—[Letter 11, 1897](#), pp. 1-3. (To Dear _____, December 14, 1897.)

In all our great cities there will be a binding up in bundles by the confederacies and unions formed. Man will rule other men and demand much of them. The lives of those who refuse to unite with these unions, will be in peril. Everything is being prepared for the last great work to be done by the One mighty to save and mighty to destroy....

The condition of things before the Flood has been presented to me. The same binding up in unions that exists today existed in Noah's day. But never before have such transactions taken place as are now carried on in the selection of officers to govern the people. Those who occupy the highest positions in governments reveal how little confidence God can place in their rulership.

This is a wonderful age in which we are living. God is beholding the deplorable state of society. He requires those who believe His gospel to come out from the world. "Be ye separate, saith the Lord, and touch not the unclean thing."—[Manuscript 145, 1902, 1-3](#). (Diary, September 2, 1902.)

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? How plainly the words of God have predicted this condition of things. John writes, "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.... And he causeth all,

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both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” [[Revelation 13:11-17](#)].

The forming of these unions is one of Satan’s last efforts. God calls upon His people to get out of the cities, isolating themselves from the world. The time will come when they will have to do this. God will care for those who love Him and keep His commandments.—[Letter 26, 1903](#), pp. 2, 3. (To Brother and Sister J. A. Burden, December 10, 1902.)

Released September 1964.

Here we are in Washington.... I was very weary when I took the cars. For a day or two I was quite sick; preparing for my journey had been a heavy strain upon me. I kept in my berth all the way over, sitting up in the other seats only for half an hour once or twice.

In the car, we all seemed very much like one family. Although at times there were between thirty and forty people in the car, there was no noise, no loud talking, no card-playing. All seemed like acquaintances, each interested in the other. The passengers showed me much kindness.

The conductor of our car was a quiet, nice-looking man. He seemed to understand his business well. At one station a man bought some beer at a saloon, and put it in a cupboard at the end of the car. The conductor heard of this, and promptly ordered the beer taken out, saying that he would allow no such thing on the car. During all the time we were on the train, I did not get one whiff of tobacco, excepting once or twice, when someone passed through the car with a lighted cigar in his hand....

We had many pleasant interviews with the passengers. As I talked with them, I felt an earnest desire to meet them again some-time....

When we were nearing Washington, and were preparing to leave the car, the conductor went round to every seat, and with a kindly handclasp bade the passengers goodbye. This was something I had never before seen done. We shook hands with many of our fellow-travelers as we parted. All expressed good wishes for one another. We seemed like old friends saying goodbye.

We spent Sunday morning packing up our belongings and getting ready to leave the car. Our numerous bags and satchels were piled up in one seat, and when the train drew into the station, Clarence passed them through the open window to Willie, who put them on a truck. As they were doing this, Elder Daniells came up, and we went with him out through the station to the carriage. The carriage [45]

is an easy, two-seated surrey, with a canopy top. The horse is a large, noble-looking animal, very gentle, and perfectly safe. I feel greatly favored in having the use of this horse and carriage.

We drove directly from the station to the house which has been rented for us in Takoma Park. This is a three-story building standing in about ten acres of land, and is built on the highest rise of ground near here. Five hundred feet below and six miles away is the city of Washington, reached either by the streetcar or the train. The house is very comfortable. I have a room nearly as large as my room at home.—[Letter 141, 1904](#), pp. 1-7. (To Edson and Emma White, April 27, 1904.)

We had a very pleasant trip from San Francisco to Washington. Several times a song-service was held in the car, and this took well. Many of the passengers outside of our party united in the singing.—[Letter 139, 1905](#), p. 1. (To Elder J. A. Burden, May 14, 1905.)

I have spoken several times since coming here. Last Sabbath the Lord gave me strength to speak to a congregation of over a thousand in the large tent. All seemed astonished to see that my voice was strong enough to reach all in the large tent and even those standing on the outside. Since coming here, ... my health has been quite good. I am glad that I came. All seem surprised that I can step around as spry as I do....

[46] Our party has four rooms in the west end of the boys' dormitory, on the first floor.... The dormitory is an excellent building. Everything about it is strong and firm. Thorough work has been done in its construction....

We go out riding nearly every day in a nice, easy carriage. Everything possible has been done to make me comfortable....

We have had beautiful singing at the meetings and several different kinds of musical instruments have produced the sweetest sounds....

During the first part of the meeting there was some rain, but for days the weather has been very fine though not hot....

Mabel, remember that Jesus is your helper. He loves you, and will be your sympathizing friend. If we think of His goodness talk of His power, the result will be that we shall be changed into His image. We try to do as Christ would do and as we follow His way, we become meek and lowly.

I love Jesus because He first loved me. We all need to keep our eyes fixed on Christ, and to follow in His footsteps, doing our best, and remembering that we are thus being prepared for the mansions that He has gone to prepare for those who love Him as their best friend and counselor.

Let us be determined to be a light to those around us, revealing Christ in character.

My dear child, have courage in the Lord. Pray, and believe, and trust in your Saviour, and He will be your joy and crown of rejoicing.—[Letter 147, 1905](#), pp. 1-5. (To “My Dear Child Mabel [White]”, May 24, 1905.)

My dear daughter May Lacey White, and (Grandchildren) Henry, Herbert, and Gracie: We are pleasantly situated here, but I am longing for home. I do so much want to see you all. Your father has worked very hard, and he wants to go home as much as you want him to come. But the future of the work here demanded our staying for a while. We could not have gone home earlier... [47]

When we reached the Paradise Valley we found the workmen busy digging a well on the lower part of the land. This work has gone forward successfully, without accident of any kind, and I am very glad to be able to tell you that a good supply of soft, pure water has been found. The workmen went down ninety feet, and one morning when they went to work, they found eighteen feet of water in the well, with all their tools at the bottom. That morning Brother Palmer and your father came to my room, their faces lighted up with smiles, to tell me about the water in the well. Oh, I wish you could have seen the joy on their faces.

To get the water out of the well was the problem now. The workmen set the pumping engine going at once, but they found that this lowered the water very slowly. So they sent for a larger cylinder and a larger pipe, and finally they got the water pumped out....

There is already one patient in the Paradise Sanitarium. She seems to be a very nice woman. Other patients are waiting, and will come as soon as the building is ready. The night before we left, Sara said to me, “Two more patients came this evening.” “Where *will* they put them?” I asked. “In the barn, I guess,” was her answer. Then she explained that these patients were the two cows that someone had

given to the sanitarium. The cows were brought overland in a large wagon drawn by four horses....

[48] Children, be helpful to your mother. Obey her word promptly, and the Lord will bless you. God said, "I know Abraham, that he will"—*coax?*—no;—"that he will command his children and his household after him, and they will keep the way of the Lord to do justice and judgment." Should your father and mother allow you to do wrong things, without correcting you, they would displease God. God wants you, Henry and Herbert, to behave like little gentlemen. When you speak kind words and do right deeds, you are forming characters that God can approve. He will be pleased to call you the lambs of His flock, and He will bless you.

The angels of heaven are guarding and guiding you constantly, always keeping you from harm and danger. I pray that your words and acts may be such that God can look upon them with approval. Dear children, do not allow yourselves to do one wrong act. Your father and mother love you, but they can not love wrong-doing. They are made very sorry when you do wrong. Will you not try to remember this? Will you not try to overcome all your faults, because you love Jesus, who gave His life for you?...

Your father and mother are trying to bring you up to be unselfish, truthful, kind, tenderhearted. They want to help you to prepare for the mansions that Christ has gone to prepare for you. He has promised to come again and take you to Himself, that where He is, there you may be also. Then put away every fault, and prepare yourselves to be received into the heavenly home, where you will be happy forever and ever.—[Letter 319, 1904](#), pp. 3-6. (To May Lacey White and children, December 4, 1904.)

[49] I will tell you what I saw in the street coming to this place. A boy was abusing a dog. He was a small boy, but I thought, That child is educating himself in cruelty. I thought how my heart would ache if one of you should do as he was doing. I passed along another street and a well-dressed man, who appeared like a gentleman, was driving a fine horse. The wind blew a piece of paper under the horse's feet and he started and jumped to one side. That was all, but the man who appeared to be a gentleman whipped the horse cruelly. He was not satisfied with this. He became more and more excited until he was worked up into a rage. He jumped from the carriage and seized

the bit and jerked the horse's head back and then kicked the horse several times with his heavy boot. I thought probably that man began his acts of cruelty as did the little boy—upon small animals. He acted the tyrant over God's helpless creatures until the temper and spirit were educated to cruelty. That man could not be a patient, kind, affectionate father. He was cultivating traits of character which would cause others sorrow and make himself miserable.

A man cannot be a Christian and allow his temper to fire up at any little accident or annoyance that he may meet, and show that Satan is in him in the place of Jesus Christ. The passionate belaboring of animals or the disposition to show he is master is often exhibited toward God's creatures in the streets. This is venting their own anger or impatience upon helpless objects which show they are superior to their masters. They bear all without retaliation. Children, be kind to dumb animals. Never cause them pain unnecessarily. Educate yourselves to habits of kindness. Then it will become habitual. I will send you a clipping from a paper and you can decide if some dumb beasts are not superior to some men who have allowed themselves to become brutish by their cruel course of action to dumb animals.—[Letter 26, 1868](#), pp. 2, 3. (To Edson and Willie White, December 16, 1868.)

We are at home again. We are thankful for this. Thursday we rode sixty miles. The snow was very deep, in many places nearly as high as the houses. While trying to get the sleigh over a fallen tree the reach (coupling pole) broke and we were down. We had to get out in the deep snow, unload the sleigh, and lift the box off the runners. A man came along in the woods just then and helped us toggle up the sleigh. We lashed it together with straps and went on. We stood in the snow more than half an hour.

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About ten o'clock it commenced snowing and snow continued to fall until twelve. Large flakes coming very fast! We never saw it on this wise before. Inches of snow were piled upon us and around us in the sleigh. To make it still more uncomfortable the rain began to come. But we rode on, every hour bringing us nearer home and we were glad to lessen the distance.

When within four miles of home we were so unfortunate as to enter upon a road open for several miles but entirely blocked up and impassable at the other end. The horses went up to their backs in

drifts. We feared their getting down. After passing through fields we were told there was no possibility of getting through and had to go back. As we passed over drifts we got out, lightened the sleigh and again plowed through the snow, while it was steadily raining. After this we had no very special difficulties.

We arrived home about dark. Corliss had watched for us all day and had sadly given up our coming. We felt glad to step into our own house. We found letters from you and from many others. You must write us often.

Acquaint yourself with the Bible.... Let your high aim be the glory of God. Closely search your own heart. They are waiting for me. Write.—[Letter 8, 1868](#), pp. 1, 2. (To Edson White, March 9, 1868.)

[51] We received a letter from you ... soon after our letter was mailed to you. You were quite liberal this time. Thank you all for your favors. If you knew how we prize a letter or letters from you, you would be prompt in writing. I have no fault to find with you; you have all done well.

Last Thursday morning we rode eighteen miles to Athens. We found the people needed help very much. I spoke Sunday morning, then we had a meeting with the church especially, then a praying season with the family we had tarried with.... We started at five o'clock for Norridgwock. Brother Ira Rodgers had taken us in a wagon. He exchanged that for a sleigh, as the night before we had a fall of snow—about two or three inches. It was extremely cold, and a sleigh was preferable to a wagon. We came wrapped up with all the clothing we had. We came thirteen miles in one hour and a half. It seemed sometimes as though we almost flew over the ground. But it was intensely cold and we came near freezing. We tarried with Brother Cyphers to warm up. My fingers suffered terribly, but they were not frozen. The last five miles was alongside the river. A keen breeze blew directly in our faces. I was so unfortunate as to freeze my face pretty severely. It is very sore.

This morning we rode on the cars but could not keep warm by any means. The air circulated about our feet, chilling them. We are now in Brother Howland's hospitable home. We are now sitting before a fireplace. My stand is drawn up to the fire and I am writing to you....

Your father and Brother Andrews are talking as fast as they can talk. Addie Chamberlain is crocheting by my stand. Brother Howland is putting on a large log in order to throw out the heat. Beckie is standing behind me untangling a snarl of worsted.

Willie, please write me how you employ your mind. What progress do you make in the school of Christ? Are you seeking for humility? and are you trying to speak and act in that way which will increase your confidence in God? Do you pray? Watch and pray lest ye enter into temptation. Now dear son, watch and pray. If there are boys or girls whom you know are evil you should remain away from them—not place yourself in their society. [52]

Ever seek to exert a good influence, that God may approve of your works. Remember you are forming a character for heaven or for destruction. Oh, that you may form a good Christian character! You are daily stamping a record of your life by your course of action here. Let all your acts be such that you would not be ashamed to meet them in the judgment. God's eye never slumbers or sleeps. This all-seeing eye is ever upon you.

Now, dear child, be not led astray by anyone. While you associate with Johnny try to lead him to God. Talk to him in regard to his duty to love God. But in no case let Johnny have an influence over you, to divert your mind from the right or from duty. I hope Johnny will be led to give his heart to God and to devote his life to His service.

I hope that George and you will strengthen one another in doing right, ... in loving prayer, loving to do your duty, loving faithfulness, honesty, and uprightness. I have great confidence in George. He is a boy of good principle. Love one another, help one another, pray with each other, and for each other. Exert a good influence over the younger members of the family. May the Lord bless you.—[Letter 16, 1867](#), pp. 1-4. (To “Dear Son Willie” [W. C. White], December 10, 1867.)

How pleased we should be to see your pleasant face and to hear your voice and to see the children, Henry and Herbert and Grace. Dear children, you must try to help your mother all you possibly can; for your father is not at home to encourage her and to help to bear the burdens. I pray for you all, and love you all. I pray that the Lord Jesus will make you kind and patient and gentle and obedient. [53]

Your father would be pleased to be with you. He would greatly enjoy the society of your mother and of his children. But there are many things that must be done at this time which your father can do. Just as soon as we have done what must be done, we shall return to our home in St. Helena.

Henry and Herbert, you are growing old enough to be able to study, able to exercise your physical and mental powers. You are to learn to pray and to be obedient. In this way you can be a great blessing to your mother, and she will not grieve so much because of your father's absence. The Lord Jesus will be pleased because you are trying to be His own little children. You are to be always truthful, and always kind and pleasant and gentle and obedient to your dear mother. Do not do or say anything that will grieve her heart.

We are looking forward to the time when the Saviour shall come in the clouds of heaven to gather His jewels to Himself. I pray that you, my dear grandchildren, shall be among the number who shall be called true and pure and faithful, fitted to become members of the royal family.

You are now old enough to know what it means to be obedient to your father and mother. I pray that you will always remember that the Son of God so loved you that He died that you might have everlasting life. But if you do not love Jesus, if you do not try to do those things that will please Him, your characters will not be pure and true.

[54] You remember how the mothers brought their children to Jesus, that He might bless them. At first there were only one or two mothers. They were joined by others, and when they reached Jesus, there were quite a number of mothers and children. They were weary and dusty, but oh, so anxious to come into Christ's presence and receive His blessing. Christ had watched these mothers and their little ones all along the way. He heard the disciples forbidding them to come to Him, and He said, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." And He took the children in His arms, close to His great heart of love, and blessed them.

These children never forgot the kind, gentle words that the Saviour spoke to them. The mothers were never tired of repeat-

ing these words. Both to mothers and children the occurrence was a constant wellspring of joy. Children, your father and mother are trying to do their best for you. They try to keep you from doing that which will displease the Lord Jesus. They present you to the Saviour, that He may keep you from all harm. Every day you are to remember that you are under the keeping power of Him who sees every action that you do and hears every word that you speak. You must seek to help yourselves by doing those things that will be pleasing in the sight of God, who is too pure and holy to regard with approval anything like falsehood or deception. You are old enough now to try to do right....

I must now stop. I leave this letter with you, asking you to think of what I have written, and obey my words.—[Letter 189, 1904](#), pp. 1-3. (To “My Dear Daughter May Lacey White” [Mrs. W. C. White], June 6, 1904.)

Released September 1964.

[55]

MR No. 167—A Letter From Sister White Regarding Man-Made Tests

St. Helena, California February 21, 1901

To the Church in -----

Dear brethren and sisters,

I am sorry indeed to hear that you have been passing through trials caused by any who claim to believe the truth.

God does not lead any man to advocate such actions as praying with the eyes open. We have not a particle of evidence that this was done by the disciples of Christ.

Removing the shoes from the feet when entering the house of worship is not a duty required of us. Anciently those who ministered in sacred office were required, upon entering the sanctuary of God, to remove their sandals, and wash their feet on which dust has accumulated. But there is not the least occasion for this to be done now.

If those who claim to believe the sacred truth for this time should go back to the practice of the ceremonial observances required from the Jews, what kind of a representation would be made before angels and before men?

We should use the utmost care to cleanse every corner of the heart from sin. Those who, in the place of cleansing the soul-temple, perform outward ceremonies, thinking that these will recommend them to God, will find themselves enshrouded in spiritual darkness, even as were the Jews.

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To ensure cleanliness God required many ceremonies from ancient Israel. These ceremonies were to illustrate the necessity of carefulness in all their actions, that they might be preserved from all the impurity that it was possible for them to avoid. But these outward ceremonies have not the least bearing upon the people of God at this time. When Christ, our Sin-bearer, died upon the cross, these ceremonies lost their force; for in His death type met antitype.

Those who present such tests to the people of God today only confuse the mind. They put outward performances in the place of the precious truth, making works take the place of religion of heart and life.

God's Great Test—God has given a test to all the world. “The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.”

This is the Lord's test. Let us not descend from it to man-made tests.

Grand Truths vs. Nonessential Fables—These weak productions, presented to the church for their instructions and practice, are the product of minds who need that one teach them the first principles of the gospel of Christ.

I have received from the Lord warnings to give to Seventh-day Adventist churches. He has instructed me that Satan is the inventor of unimportant, nonsensical fables, which he presents to human minds to eclipse the grand, elevating, purifying truths for this time. The enemy strives by these miserable inventions to lower the sacred principles of truth, to lead the mind away from health-giving truth to sham ceremonies.

Satan is not pleased when the people of God demonstrate the ennobling, elevating influence that pure truth has upon human minds. He is the author of the silly fables which some have been presenting. The cheap, weak tests which he leads men to advocate should not be received or tolerated in our churches.

Let Us Pray With Closed Eyes—It would seem that the ideas of believers praying with their eyes open, as though looking into heaven, is one of Satan’s cheap fables, and the taking off the shoes when entering the house of worship is another production of his. The Lord is not pleased when His people, who have received such grand, noble truths from His word, allow their minds to dwell on the weak, silly fables which have been presented to me for my opinion. These deceived souls are told that Sister White prays with her eyes open. No; Sister White closes her eyes when she prays, that with spiritual vision she may behold the Lamb of God, which taketh away the sin of the world.

[58] By the exercise of faith we cleave the dark shadow which Satan throws across our pathway. He desires us to look upon discouraging, forbidding things, so that we shall not obtain clear views of God and eternal realities. Let us pray with closed eyes, seeing by faith the Saviour who knows our every weakness, our every necessity, and who helps our infirmities. “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.” “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need.”

As people, we shall have to meet all classes of professed Christians. There will be those who will bring to the foundation a large amount of wood, hay, stubble, which will be consumed by the fires of the last day, and if they themselves are saved, it will be as by fire. Only by straightforward repentance and conversion can they be purified and made white and tried.

Take Heed to Yourselves—“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Here is plainly shown the difficulties that will come into the church through men who are not satisfied to dwell upon the lessons given them by our Lord Jesus Christ, who are always seeking for something strange and odd, to present as new light which other men have overlooked. “Of your

own selves shall men arise, speaking perverse things, to draw away disciples after them.”

It has ever been the will of God that in all the cities of America Seventh-day Adventists should do a widespread missionary work. Churches should be built where every Sabbath the people may assemble to worship God and to hear the gospel. Earnest efforts should be made to do the work which should be done at the present time. The Scriptures are to be opened to all who comply with the invitation that the Lord sends to come and listen to the message the Lord sends to His people. [59]

One man is not to suppose that his gift is so full and perfect that it will supply all the church requires. Every talent and every gift that God has set in the church is to be recognized and acknowledged, but great caution is to be exercised to prove all things and hold fast only that which is good.

Not Swayed by Every Wind of Doctrine—The fourth chapter of Ephesians contains instruction which we should all heed. After speaking of the need of unity, the apostle says, “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.” To speak the truth in love means to walk in the truth, to practice the truth in the transactions of life, to walk worthy of the vocation wherewith we are called, doing works which correspond to the elevating influence of the truth. It means to have a faith which works by love and purifies the soul, making us alive in Christ. It means to have in the soul the living water, which Christ gives and which springs up unto everlasting life.

Faithful ministers of the gospel are often made sorrowful by the conduct of those members of the church who do not help, but hinder them, making their work severe and taxing by bringing in strange things, which have no foundation in truth, but are a tissue of falsehood. These persons corrupt the word of God by mingling with it their human opinions, thus making the genuine testing truths for this time of none effect.

The office of minister of the gospel is one of high dignity. True gospel ministers are co-laborers with God in the faithful accom- [60]

plishment of His great plan. As God's messengers, they speak the truth in love. They are representatives of Christ, and though their work is often made very hard, yet God will sustain them against all criticism if they will be true to principle, whatever this may mean to them.—[Letter 29, 1901](#).

Released September 1964.

**MR No. 168—Ellen G. White Visit to Nimes,
France, October 16-31, 1886**

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[Note: Ellen G. White visited Nimes, France, in 1886 from Friday, October 15 to Monday, November 1. While there she spoke twelve times to the believers and other interested persons. Elder D. T. Bourdeau translated for her. The White Estate has in its records her diary jottings from day to day during this visit and ten of her twelve sermons presented there.]

Friday, October 15, 1886—Arrived at Nimes about six o'clock. Found Brethren Bourdeau and Comte and Badaut waiting for us. We took a tram which bore us to the home of Brother Bourdeau. Mounted two flights of stairs and found him in very comfortable but humble quarters. Those who depend upon hired homes in these large cities cannot always find places that are such as they would choose. They must accommodate themselves to the situation and be content in the name of the Lord.

Nimes, October 16, 1886—It is Sabbath. Brother Ings spoke in the early morning meeting, also in the afternoon upon the restoration of the Sabbath. All seemed to be pleased with his talk. I spoke in the forenoon and evening. In the afternoon there was a social meeting and sixteen intelligent testimonies were borne by those who had embraced the Sabbath. All were much pleased to listen to these testimonies which were interpreted to us. These witnesses for God were indeed to reflect light in this wicked city.

Nimes, Sunday, October 17, 1886—We walked out. The stores were most of them open, as on any other day, the market just as active as on any day of the week. The noisy clamor, the exchange of produce, the buying and selling, were like the Temple courts in the days of Christ—as if Sunday to them had no sacredness. We visited a building called the square house. There was a large portico or piazza sustained by many pillars. Within were relics and ancient inscriptions upon them. This building was erected before Christ, built by Augustus Caesar for his sons. It is very ancient in

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appearance. It was covered up with rubbish in the destruction of buildings in Nimes, but was unearthed and stands just where it stood before Christ.

Nimes, October 17, 1886—Sunday afternoon Brother Ings spoke. There was quite a number present, and I had freedom in speaking in the evening. Mr. Gilly, the Evangelical minister, and preceptor of a school as well as an asylum for orphans and fallen women, was present and I was introduced to him. He reminds me of Dr. Lewis in size and features and deportment. Elder Bourdeau is very feeble and he needs much strength for the labor he has to perform.

Nimes, October 18, 1886—Raining today. Wrote many pages. In the afternoon Sister Ings, Patience Bourdeau, and I went to the stores to make purchases. I bought shoes and dress. The stores are in narrow, crooked streets.

Nimes, October 21, 1886—I spoke in the afternoon with much freedom. Then after [my] speaking, Mr. Gilly, conducted us to an old castle up a steep ascent. We went up the winding stone stairs and had an extensive view from the tower of the surrounding country. Olive trees were growing in profusion everywhere. I thought while so high up from the earth, of Satan's taking Christ upon the pinnacle of the Temple and presenting before Him the whole world in its glory in a moment and tempting Him by offering it to Him as a bribe if He would worship him. We had a pleasant association with Mr. Gilly.

Nimes, Friday, October 22, 1886—It was pleasant and we enjoyed a good warm bath at the bathing house. In the afternoon we enjoyed a long walk. I spoke in the evening.

[63] **Nimes, October 23, 1886**—I spoke in the afternoon, then had a social meeting. Intelligent testimonies were borne.

Nimes, October 27, 1886—Accompanied by Brother Bourdeau's family we took the cars for Aigues-Mortes, situated by the Mediterranean Sea.

Nimes, Thursday, October 28, 1886—Mr. Gilly took dinner with us at Brother Bourdeau's table and we had some interesting conversation.

Nimes, Friday, October 29, 1886—We visited the large establishment for the orphan children and for fallen women.

Nimes, Sabbath, October 30, 1886—Brother Ings spoke in the forenoon. I spoke in the afternoon. An Evangelical minister associated with Mr. Gilly in the work came into meeting after I had finished my remarks. He was accompanied by the directors and his wife. They called upon us in Brother Bourdeau's hired house and we had a very pleasant interview. I spoke in the evening and the minister and the preceptress and the minister's wife and about fifty of his students came out to the meeting. We hope this acquaintance may be in the providence of God a blessing to them and to us.

These are especially festive days with the Catholics. We hear them all times of night calling upon their dead friends to come and visit them. They believe that the dead come from their graves and communicate with them and they declare that they see them and talk with them, and all through the night there is carousing and singing and loud voices going through the streets, calling upon the dead to appear. Oh, what ignorance and heathen superstition! I saw the most extravagant display of wreaths, beautiful bouquets, and flowers arranged in the form of a cross. These were taken to the graveyards and in honor of the dead placed upon their graves. I learn that they believe the dead respond and reveal themselves. This is Spiritualism.

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Nimes, Sunday, October 31, 1886—I spoke in the afternoon to a well-filled hall.

November 1, 1886—Monday morning at half past eight we left Nimes and journeyed six hours and a half on the road toward Turan.—[Manuscript 70, 1886, 3-6](#). (First Visit to France, Diary, October 14 to November 2, 1886.)

Two have embraced the Sabbath since we came. One is a man who will be of real value. He decided today to obey the truth. The work moves slowly, but the church is being formed and will, we hope, reflect light in this place. They had an excellent social meeting Sabbath afternoon. Sixteen spoke and Minister Cruze remained through it all and seemed to enjoy it. Now if my coming here has done no more it has, through becoming acquainted with these men, spiked their guns so they will not make a raid on me. They profess to esteem me highly.

Brother Ings had done great good here in instructing the people. They have enjoyed listening to him for they say he makes everything so clear and easy to be understood. He has been very active in

working. He has employed his time fully and is much liked. We are of good courage. We leave here tomorrow morning.—[Letter 108a, 1886](#), p. 2. (To W. C. White (?), Oct., 1886. Fragment of Letters.)

Personal Labor With Apprentice Watchmaker at Nimes—

[65] When laboring in Nimes, France, we made it our work to save souls. There was a young man who had become discouraged through the temptations of Satan and through some mistakes of our brethren who did not understand how to deal with the minds of the youth. He gave up the Sabbath and engaged to work in a manufacturing establishment to perfect his trade in watchmaking. He is a very promising young man. My watch needed repairing, which brought us together.

I was introduced to him, and as soon as I looked upon his countenance I knew that he was the one whom the Lord had presented before me in vision. The whole circumstance came distinctly before me.... He attended the meeting when he thought I would speak, and would sit with his eyes riveted on me through the entire discourse, which was translated into French by Brother Bourdeau. I felt a duty to labor for this young man. I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake, that was no reason that he should grieve the heart of Christ, who had loved him so much that He had died to redeem him....

I told him I knew the history of his life and his errors (which were the simple errors of youth indiscretion), which were not of a character that should have been treated with so great severity. I then entreated him with tears to turn square about, to leave the service of Satan and of sin, for he had become a thorough backslider, and return like the prodigal to his Father's house, his Father's service. He was in good business learning his trade. If he kept the Sabbath he would lose his position.... A few months more would finish his apprenticeship, and then he would have a good trade. But I urged an immediate decision.

We prayed with him most earnestly, and I told him that I dared not have him cross the threshold of the door until he would before God and angels and those present say, "I will from this day be a Christian." How my heart rejoiced when he said this. He slept none that night. He said as soon as he made the promise he seemed to

be in a new channel. His thoughts seemed purified, his purposes [66] changed, and the responsibility that he had taken seemed so solemn that he could not sleep. The next day he notified his employer that he could work for him no longer. He slept but little for three nights. He was happy, so thankful that the Lord had evidenced to him His pardon and His love.—[Letter 59, 1886](#), pp. 1-3. (To Sister Hubbel Smith, December 20, 1886.)

The Ten Ellen G. White Sermons at Nimes, France

[The ten sermons on file at the White Estate were “sketched by W. Q.” in English in longhand as Mrs. White spoke through her translator. As the reports constitute only about five pages each, it is assumed that not all sentences were recorded, but that the report gives the key sentences of the discourses representing the high points of admonition and exhortation.]

“If Thou Wilt Enter Into Life”

Text: “And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.” [Matthew 19:16-22](#).

Here in this text we have our duty defined. In answer to the [67] young man’s question, “What ... shall I do, that I may have eternal life?” Christ directed him to the commandments. If they were obeyed strictly to the letter then he would receive the precious boon desired—eternal life. The young man had supposed that he was a commandment keeper, being deceived in himself. Christ knew just

where the young man failed, and He touched the plague spot of his life—his great possessions. These stood in the way of his loving God with his whole heart. He was not ready to follow his Master in self-denial, and in this he showed his weakness. He was not a true lover of God. There are many like the young man. When their duty is pointed out to them in keeping the Sabbath, they will be sorrowful because they are not willing to lift the cross.

[Matthew 22:34-40](#). Here we have another case to the point. The lawyer asked Christ, “Which is the great commandment?” The answer was, that he should love God with all his heart, and his neighbor as himself. “On these two commandments hang all the law and the prophets.” Now it is impossible for us to love God with all our heart while breaking the fourth commandment, for this precept stands in the center of the decalogue. We should be as a family of obedient children, having the fear of God before us—not slavish fear, but filial fear. There is promised a reward for the obedient and also punishment to the disobedient. Should we decree that God’s law is not worthy to be kept, are we not enemies of the Lord? Would He not regard us as such? We are God’s children. He has placed sacred things in our trust, and if we say we love Him and do not obey, then we have not the love of God perfected in us. But should we have our duty pointed out to us, then we should walk in the light as obedient children. Probation is given us to test us. God will not compel us to be obedient but we must see our duty, and then as dutiful children walk in harmony with His requirements.

We should also keep in mind that we have a wily foe to contend with, one that is constantly seeking to draw us away from God, but we should be determined that we will be the Lord’s. We must not be discouraged and give up, but repent, and thus be represented as the good seed that fell upon good ground. We cannot expect instantaneous sanctification, but we must grow like the grain, as represented by Christ—first the blade, then the ear, then the full grain—and thus perfect a Christian character. We must become intelligent and earnest to know what our duty is and then walk in obedience to God’s holy will.

Our natural heart has to be subdued and we will find that it is an everyday work. The promise is to the overcomer, and as we gain an experience on one point it will strengthen us for the duties that

follow, and as we thus draw nigh to God, angels will draw nigh to us to strengthen us for our duty. If temptations come they will prove beneficial if resisted, because we shall learn to fly to Christ for help, and then we shall gain an experience that will fit us for eternal life.

As God looks upon the wicked cities He is grieved to see the masses turning a deaf ear to His requirements, but when men do walk in harmony with His will, then He will open new beauties and thus educate the mind how best to serve its Creator. We must keep our eye upon Jesus, the perfect Pattern, and if we do so we shall not be spiritual dwarfs. We must obtain knowledge of ourselves and depart from everything that is not like the perfect Pattern. This can be accomplished by a constant effort and by having our conversation in heaven.

And if we are channels of light we can be helps to those who desire to walk in the light. If we have the true light we cannot keep it to ourselves, but will be ever seeking out others to whom to impart it. We must search the Scriptures in order to be enabled to discharge our duty aright. It is our duty to perfect a Christian character, and when such character is formed then our example will tell on the Lord's side. As children of God we should wait and learn what the Lord says to us, and thus we shall receive the needed blessing to enable us to do our duty. And thus we shall lay up treasures in heaven. [69]

The young man spoken of in our text represents a large class. When duty is brought to bear upon them they see a cross to be lifted. It is earthly treasures that hold the people and that is the reason that so few obey God. Those who are the true followers of Christ are entrusted with sacred truths to present to the world. We have been entrusted with talents, and when the Master comes to reckon with His servants, it will be seen if we have been faithful. We must not put our light under a bushel, but on a candlestick that all may see that we have been with Christ and learned of Him. In this way eternal life can be secured.

God has something for everyone to do. You may think your efforts will be fruitless, but if faithful, by and by your light will shine to all parts from North to South. One will kindle his taper from another and shine. Many lights will shine, and thus God's name will be magnified, and thus we shall be co-workers with Christ.

[70] When Christ comes from heaven in the clouds He will then give eternal life to those who have been found faithful to their trust. Oh, what joy it will be to those that are worthy! They can then say with the apostle Paul, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” [2 Corinthians 4:17](#). Shall we not work for the Master? We must put our best intellect to work for the Master. We must confess Christ to the world in His matchless charms. Christ will soon come. Have we done our work? Can we say like the apostle, “I have fought a good fight, I have finished my course, I have kept the faith”? [2 Timothy 4:7](#).

Now is the time to fight the good fight of faith. Satan’s power is great, but if we are walking in obedience the angels will assist us in our work. Let us follow Christ and love our neighbor as ourselves.—[Manuscript 39, 1886, 1-4](#). (“If Thou Wilt Enter Into Life,” Sermon at Nimes, France, October 16, 1886.)

“Come Unto Me”

Text: [Matthew 11:28-30](#). “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 you souls. For My yoke is easy, and My burden is light.”

We find in our world everywhere those who are oppressed and are laboring under discouragement. Our Saviour has invited such to come unto Him. And why do they not comply? The reason is that they are separated from Jesus Christ. If they would only come to Him they would find comfort. But it is a difficult matter to believe. Should we exercise faith then we should accept the invitation and take the yoke of Christ. But instead of taking the yoke of Christ many take their own yokes and thus find themselves in difficulty.

[71] The fashion of this age is not to be our standard. Christ in His day had a work to do in breaking the bonds that bound the people to the world. So it has been in every age. Satan makes yokes and the people take them on. These yokes are heavy because they are not in conformity with the requirements of God and His ten holy precepts, but it is our duty to obey God and wear the yoke prepared by God.

We have an enemy, a wily foe who presents to us that the yoke of Christ is galling. He will represent that we shall have to give up everything that would afford us pleasure, that in obeying God we must yield up our own will and submit to arbitrary laws. Satan is directly opposed to the transforming work that would fit us to be the children of God and to be partakers of His blessing. It is our duty to love God with all our heart and soul and spirit in return for what He has done for us. It is our privilege to live out the principles laid down in the Word of God. Should we do so, and carry out the teachings in our families, there would be a different order of things than we now see.

Great responsibilities rest upon every parent. They have a duty to educate their children and to bring them up in the fear of God. The children need transforming, and this will involve a constant work on the part of the parent. The children must be taught to respect and revere God and this will take a constant effort. Should this be done, we should see more tenderness of heart combined with all other Christian graces manifested in the children that have been given us. These graces must be instilled in our children that they may be enabled to resist the evil tendencies of this age. Abraham was faithful in educating his children, and in this he pleased God.

This duty can not be performed in our own strength, but our help is in Christ, and we hear the invitation, "Come unto me." Now the condition is to come and submit to the conditions laid down in His Word. We are not to contend for our own ways but to conform to the will of God. We are here as probationers, to perfect character for eternal life. We must realize the merits of Jesus and seek to be like Him, for He is our perfect pattern. [72]

It is the privilege of parents to instill in their children the principles of Christ, and while thus doing they themselves are learning lessons that will fit them for heaven. These lessons will assist us to wear the yoke of Christ. We shall find it perfectly easy, and thus we may find an open door to heaven, and light will emanate and shine upon our pathway. Thus every mother can receive help to faithfully discharge her duty to her children.

Again Christ says, "Take My yoke upon you, and learn of Me." We are students in the school of Christ, to learn our duty, and this involves a duty to diligently search the Scriptures. In them God,

through His prophets, has given instruction as to how to secure eternal life. Shall we be indifferent to this instruction? To understand the truth will require effort on our part, but we can gain that necessary knowledge with the help of Christ. He has died for us, He appreciates all our efforts, and He ever stands ready to assist those who are striving to gain the necessary knowledge.

[73] Here is the admonition, "Come...and learn of me." How difficult to enter the school of Christ by giving up our wills, and submitting to the will of our heavenly Father! Christ knows our weakness. He has given us promises to encourage us by the way, and is ever ready to bear our burdens for us if we will bring them to Him. In Christ is all fullness and the Father has acknowledged Him as His Son and at His baptism the words were heard from heaven, "This is My beloved Son, in whom I am well pleased." Through Christ we can gain access to the Father. The door of heaven is ajar, and light will come to us as it did to Jesus Christ, and we can be lights to the world. We must learn humility. When this lesson is fully learned the yoke will rest easily upon us.

The question is, Are we learners in the school of Christ? Are we making advancement in divine life? Are we better acquainted with our duty today than in the past? Are we ready to confess Christ to our fellow men? If so, then we are learning the lessons required, and as Christ knows every one of our sorrows, He stands ready to render that help that we need. But if our lives are not in harmony with our divine Master then the yoke galls. If Christ tells us to come unto Him with our burdens, why not come and find rest in Christ? We have a heaven to win. We must be sanctified through the truth in obedience.

Then again there are our children. They must be guarded on the right and on the left, for temptations will meet them on every hand, and they need to be taught to come to their Saviour for divine help. Educate them to wear Christ's yoke.

It is our privilege to be co-workers with Christ. It is a great blessing to be thus connected with the Majesty of heaven. We are commanded to come out from the world, and if we comply, the promise is that He will be a Father unto us.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness

in the fear of God” (2 Corinthians 7:1). Here we are exhorted to keep ourselves unspotted from the world in order to be partakers of the joy of heaven. That inheritance will measure with the life of God. Should we receive the honor of this world, we cannot expect to receive the honor of heaven. What we need is a strong hold on the throne of God.

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Our only hope is in Christ. If we reject the Star of Light then He will reject us. Had he not made the sacrifice for us then there would have been no hope, and every child of Adam would have been left in bondage of sin. The golden chain that unites earth and heaven is to elevate man and bring him on a higher plane, and thus bring him in connection with the rays of light from heaven. Thus we can be made more precious in the sight of God than the golden wedge of Ophir.

I wish that I could carry your minds to the future glory, and could impress upon each the great sacrifice that had to be made to redeem man. It rests with you whether you will enjoy this glory. To obtain it, the will must be brought under subjection to the will of Christ. The rebellious can not enter heaven. Satan was the first in rebellion and his work is to lead others to disobey the mandates of Jehovah. To each one God has given talents, and if we neglect to cultivate them we shall fail and lose eternal life. Everything has been done for us that could be done to elevate man, and if we fail on our part then the sacrifice has been in vain so far as we are concerned. Shall we be weighed and found wanting? Or shall we be with the white-robed throng? This will depend upon your course of action. If we are in the workshop of God He will beautify us and polish us and we shall be fitted for the heavenly mansions.

Oh, the matchless charms of our loving Saviour! There is nothing in earthly treasures. It is enough to look to Calvary. I want every one to accept the salvation offered. All have something to do and if they come off victors they will cry, Worthy, worthy is the Lamb that was slain for us.

Will you have eternal life? If so, you must turn away from the pleasure of the world. The wickedness in this age is as great as it was in the days of Noah. But one man was found that walked with God even in that crooked and perverse generation. Enoch kept his mind stayed upon God, and God did not leave him but finally took

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him from this sinful world. This man was a representative of those who will be translated to heaven when Christ comes to gather His people. Are we ready for the appearing of Christ? Have we washed our robes and made them clean in the blood of the Lamb?

God is in earnest with us and claims all the power of our being. We need the great Physician to heal us. We need more of heaven and less of self. We must be partakers of the divine nature. Oh, what love has been manifested for us! The divine Son of God left the throne of heaven and gave His life for us, and for our sakes became poor. He clothed His divinity with humanity. Now in return are you willing to deny self and follow your Saviour? Oh, do not trifle away the few moments left us by seeking worldly honor and thus lose the precious boon of everlasting life!—[Manuscript 40, 1886, 1-5](#). (“Come Unto Me,” Sermon at Nimes, France, October 17, 1886.)

Walk in the Light

Text: “He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” [John 14:21](#).

Here we have our duty defined, and are told that if we keep the Commandments we shall be loved of the Father. When those who claim to love God do not keep the Ten Precepts, it is evidence that the love of God does not dwell within them.

[76] The light of truth is permitted to shine that we may know our duty. The question is, Shall we follow the light, or shall we walk in darkness? Christ has told us that if we follow the world we are not His. Why is it that we do not love the truth? It is because it cuts across our pathway.

Our precious Saviour came to this world to bring blessing to us. He left His seat in glory to lift man from his fallen condition. Oh, that we would appreciate His great sacrifice! While here He was met by the archenemy, the adversary of souls, and He resisted his temptations. Christ did not leave His seat of glory to mingle with the rich and great men of earth, for they would not receive His instructions, but He chose the poor who were willing to receive Him. There were some rich who did believe, but were unwilling openly to acknowledge Christ. We find in our day men of wealth, men the

world call great, who, if the message for this time were presented to them, would turn from it because of the cross. God does not design to leave us in error, but sends us messages of mercy that we may have eternal life. Shall we accept or reject?

In Christ's day, how few realized the great privilege they might have enjoyed. The infinite God gave His Son, the most exalted gift that could be given, but it was not appreciated in that day, and while our Saviour tried to gain an entrance to hearts they would not let Him in. They knew not that they had the Majesty of heaven in their midst. When He saw the stubbornness of their hearts He wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." [Luke 19:41](#). The reason they rejected Christ was because the customs and practices had more weight with them than the precious boon that Christ came to bring them.

The same thing is acted over in our day. Light is sent us from heaven. Will we reject or receive it? It is our privilege to gather up the rays of light, and the more we seek for it the more the light will increase. Could our eyes be opened we could see the adversary of souls scattering darkness. All heaven is interested in the children of men. Angels are watching us and are bearing tidings to heaven of our dangers, and they are constantly drawing us to Christ. Our safety is in taking hold of our duty and gathering up the rays of light.

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The admonition of our text is to walk in harmony with God's holy law. By obeying it we can form characters that will enable us to stand. Should we reject the advance light that God is now giving us, we shall be left in darkness.

It is the love for souls that brought me from my distant home in America. Had I not a special message I should have remained at home, for it is not pleasant to journey from place to place, and endure the hardships of traveling. I dare not choose my own pleasure, but to follow the light from heaven; and I must give it to the people. The end of all things is at hand and as the people are trampling on the law of God they must be warned of their transgression.

John, in looking down through time, saw a remnant that would be gathered from the world, who would be in harmony with the precepts of Jehovah; and he exclaims: "Here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12](#).

[78] “And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.” [Revelation 11:19](#). What was it that the ark contained? It was the law of God that points out our duty. John saw the people’s attention called to those ten precepts, and as the light is seen we shall be held responsible if we reject it.

God’s truth is being revealed to men, but in this age there are many false teachers who turn away the ears of the people from the commandments of God. But we should enquire, What is truth? What does the Word say? And our anxiety should be, What can I do to save souls? There is great value attached to the souls of men for whom Christ died, and if we neglect to receive and impart the knowledge given we are doing it at the peril of our lives.

Obedience to the will of God will involve a cross. Christ says: “Think not that I am come to send peace on the earth.” “I came not to send peace, but a sword.” [Matthew 10:34](#). And we find that the truth for this age, if lived out, will “set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household.” [Verses 35, 36](#).

Christ will soon come the second time in power and great glory, not as He appeared the first time, when he wept over Jerusalem as the western sun was about to set. Christ was a Sun and a Light to that people, but that Light was about to be withdrawn because of the stubbornness of those whom Christ had come to redeem. The disciples expected to see Jesus rejoice over the city as He approached it, but what a disappointment when they saw His anguish of soul and His tears, and heard His broken utterances as He spoke these solemn words: “If thou hadst known, even thou, ... the things which belong unto thy peace!” [Luke 19:42](#).

[79] Here was a nation that was to be let go for their iniquity. One soul is of great value, but what is that to compare with a whole nation that was about to be cast off because they would not receive the light? This is what brought tears from the Son of God. Christ well knew the result of rejecting light. He could look forward and see the strong armies of the earth encompassing the once-favored city, and the destruction of its inhabitants. What more could Christ have done for His vineyard? Why did not Jerusalem know what was

for her good? Christ had knocked at the door of their hearts but they refused the offered mercy.

There is a boundary to the mercy of God, for He does not always strive with men. A record is kept of all the blessings offered and how those blessings are treated; and if we neglect our duty we shall soon see, as did the Jews, that the anger of God is not withheld but we shall be given over to the power of Satan. While it seems astonishing to us that the Jews rejected Christ, we ourselves will act out the same thing if we refuse the light for this time.

The message now due to this world will continue till the close of time, and it will shine to all parts of the earth. Moral darkness has covered the earth like a pall of death, and it will continue to darken as the light is rejected. “As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” [Matthew 24:37-39](#).

Now there is no sin in eating and drinking, but in the excess. The blessing of food has been turned to a curse by intemperate habits, and this we find in our own day. The same evils of intemperance engross the mind so that spiritual blessings are not discernible. We must put away every hindrance to our spiritual growth. When this is done, then the true light will shine. [80]

It is the humble ones that God accepts. When Christ came from His home in glory He did not go to the talented and great men of the earth to choose teachers, for He knew He could not educate such ones. He selected poor fishermen as His companions and scholars. To these He gave lessons of instruction that would fit them for their future duties, and these lessons are recorded in the Word of God and will have their weight until the end of time. Judas was not such a learner as was John. He did not let the lessons given have a sanctifying influence on his heart; his natural disposition was not brought under discipline, and it finally led to the betrayal of Christ. But John not only learned the lessons but put them in practice, and after the death of his Master, when assailed by the enemies of truth, he stood firmly upon the principles which he had learned.

Christ did not long remain silent in the grave, for a beloved angel came and rolled back the stone and Jesus walked forth from the tomb in triumph. After His ascent to His Father He revealed Himself again to His disciples. After this those that crucified Christ were astonished to see the boldness of the disciples and to hear the excellent instruction that they gave to the people, knowing them to be ignorant men; but they had been with Jesus and had learned of Him. These lessons of the apostles are handed down to us, and when we connect with God the light given to the apostles will be imparted to us.

[81] We must have more of God's goodness and more of heaven. We must work for eternity. Christ's coming is near and we want to be like Him for we want to see Him as He is. He will not come as the man of sorrows, to be insulted and derided, but in place of the old kingly robe He will wear a robe so white as no fuller's soap can whiten. In place of a crown of thorns He will have a crown within a crown and His countenance will shine brighter than the noonday sun. Shall we then be acknowledged of Him? Shall we be cleansed and made immortal? If so, now is the time to form the character and put on robes of righteousness. Now we are to make peace with God by doing His commandments and that will ensure us an entrance in through the gates into the city.

I look forward to the city of God with great joy. In my girlhood light shown upon my pathway, and the glory of heaven was open before me. I gave myself to Christ and it is a pleasure to serve Him. No earthly attractions shall eclipse my mind from my duty to serve God. If the curtains of heaven could be rolled back and we could see the glories therein, this world would have no charms for us. Thank God strength will be imparted to every soul that will put his trust in God. God help us to overcome that we may receive the crown of life that is in store for the faithful, is my prayer.—[Manuscript 41, 1886, 1-6](#). (“Walk in the Light,” Sermon at Nimes, France, October 18, 1886.)

The Ladder to Heaven

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteous-

ness of God and our Saviour Jesus Christ.” [2 Peter 1:1](#). Here Peter addresses his brethren, those of like precious faith, and he appeals to them to move understandingly and intelligently. And he says that he desires grace and peace to be multiplied unto them through the knowledge of God and of Jesus our Lord. Here is a necessity presented before them of adding knowledge to knowledge, for he continues in [Verse 4](#), “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [82]

Now if we are partakers of the divine nature we shall have a warfare with the power of darkness. Satan will oppose every advance step, and we need not think that we can make advancement in divine life without special help from God. We must have strength from heaven if we expect to advance in divine life. We cannot overcome in our own strength, but grace will be given to every one of us.

The Saviour condescended to come to this earth and give His life for us, but the world would not receive Him and in return for His goodness and mercy rejected Him. But what a condescension on the part of Christ to leave the royal throne and to make the infinite sacrifice, to clothe His divinity with humanity! Here was the Creator of the world, and the ones He came to bless rejected Him. How can we account for this insult to the Majesty of high heaven? Only on the ground that the heart is carnal. It is not in the natural heart to love the Christian graces, but the Spirit is given us to help our infirmities. Is it not a marvel that Christ came to this world, that He, being the Creator, has a special interest for the human race, and that His matchless love yearns for us and He invites us to come unto Him and gain happiness and rest? This can only be done through the knowledge of our divine Lord. By obtaining this we have strength to overcome. The flesh will war against the Spirit, but by divine power this knowledge can be obtained.

The apostle continues, “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” [2 Peter 1:5-7](#). We see but little true godliness in the world. And we see a great work to be done in character building. Those who [83]

have no love for God have no relish for holy things. The first step to take to gain a relish for heavenly things is to add to your faith virtue, and to virtue knowledge. It is no credit to remain in ignorance. The fear of the Lord is the beginning of wisdom, and this is to have understanding and to fear to offend our Creator.

As we add the Christian graces we are being prepared to assist others in the divine life, and present to them the true principles of a religious life. I have made it my duty to instill into the minds of my children true principles that they may escape the corruption that are in the world in order to be successful in character building. We must begin at the very foundation and carry the mind upward in knowledge, for every capacity is to be used in glorifying God. In addition to the principles mentioned, temperance is enumerated. Have you seen the importance of principle, and combined with this we must be temperate or else we shall make a failure. Therefore we must add grace to grace.

“For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.... If ye do these things, ye shall never fall.” [Verses 8, 10](#). But in order to accomplish this we must be purged from our old sins. “Wherefore,” says the apostle, “I will not be negligent to put you always in remembrance of these things.” [Verse 12](#).

[84] The reason why more do not lay hold of the religion of Christ is because they fear they could not hold on to their profession, but it is by faith we must stand and unless we have faith we cannot glorify God. Christians are expected to grow to the full stature of our Lord and Master. Those who expect to be followers of Christ must make daily advancement; if they fail in this they will fall and lose eternal life. There is no safety for us unless we are going forward step by step.

We have men claiming sanctification. Their works will show if they are transformed into the image of Christ. Sanctification is not brought about instantaneously, but it is accomplished by climbing the rounds of Peter’s ladder of eight rounds. We must step on the first in order to reach the highest. This ladder reaches from earth to heaven, and every soul that enters the city of God will have to climb this ladder of self-denial, and this can be accomplished by laying hold of the merits of a crucified and risen Saviour. Without

this strength, temptation will sweep us down the current to final destruction.

But we are expected to shine; and how is it with us, do we possess the Christian graces? Are we in possession of kindness? If we are in possession of this grace then the fruit will appear.

We must put on the whole armor in order that we may secure an entrance into the city of God. We have heaven to win or lose, and to accomplish this we must take our eyes away from the things of earth, and center our minds upon heavenly things. Temptation will assail us all the way through. Our aim should not be to reach the world's standard, for it will be seen in the day of God that that standard will count for nothing. Those who reach it will not hear from the lips of Christ, "Well done, thou good and faithful servant."

[85]

We should give our best affection to our heavenly Father. How my heart has been grieved as I have seen, in galleries of art, pictures representing Christ. The executors have shown their true understanding of the mission of Christ and His character. They have not even approached the reality, and we had better spend our time in contemplating the true Artist of nature. See the flowers, how beautiful nature has painted the various colors! Christ has spoken of the lily of the lake, and He said that Solomon in all his glory was not arrayed like one of these. If we want to instruct our children, let us take them to the lake and show them the handiwork of God, explaining to them the pureness of the lily, that gathers up the properties that are essential to build up itself to its height of purity. From it they may learn the lesson not to be contaminated with impurity. Teach them the lessons that Daniel learned. He refused that which would not assist him in building true character, and although surrounded as he was by evil influences he stood firm upon principle, refusing to partake of those things that would have retarded his progress in divine life, and for his integrity God gave him wisdom and influence. If these lessons are learned by us then we shall have made a good record and shall not be afraid to stand when the Son of man comes. We must not be swayed by every temptation but must constantly grow in grace.

It is our privilege to gather rays of light and not to be content with present attainments, for the Lord has an abundance of light for us. Are we pressing on to know what the Lord would have us do?

[86] When Christ comes in power with His holy angels we shall want to be children of God and we shall want to hear Him say to us, “Come, ye blessed of My Father, inherit the kingdom prepared for you.” [Matthew 25:34](#). On the other hand there will be those who will cry for the mountains and rocks to fall upon them to hide them “from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?” [Revelation 6:16, 17](#).

The Lord of heaven has an eternity of happiness for His children in the earth made new. John says, “I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” [Revelation 21:1-4](#).

Here are inducements for those who will live holy lives; and those who will not earnestly comply with the requirements after such inducements are offered are like those whom Paul admonishes in the following words: “O foolish Galatians, who hath bewitched you, that ye should not obey the truth...?” [Galatians 3:1](#). If the fear of God is before us then we shall be enabled to endure and to have a recompense of reward. I see that many of the youth will have a terrible disappointment when they find that they have lost heaven. Oh, how important it is for us to understand our relation to God, and to know that we are in harmony with His divine will!

[87] Darkness covers the earth, and it is time for God’s servants to “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins.” [Isaiah 58:1](#). Where is a voice of alarm to be heard? The Christian world needs to be aroused, that they may stand. The ladder must be climbed. Jacob saw that it reached from earth to heaven. When at Bethel, while fleeing from the wrong he had committed, as he was lying in his lonely condition, God had pity and compassion upon

him and revealed Himself to him. There was presented before him the plan of salvation. Angels were seen ascending and descending from heaven, and Jacob was permitted to see the court of heaven, and there he saw that the light was permitted to shine from heaven to the inhabitants of the earth.

Christ is the ladder. All our blessings come from Him. May God help us to work upon the plan of addition and He will multiply grace to us as we need. There is an abundance of light in heaven and our heavenly Father wants us to have confidence in Him. It grieves Him for us to doubt His promises.

But as it was in the days of Noah so shall it be at the coming of Christ. As men resist the Spirit of God, His Spirit will be less and less manifested in the earth. It will be a fearful time when the angels fold their wings and cease their watchcare over those who have resisted the Spirit of God. It will then be too late for wrongs to be righted. There will be no more prayers to prevail in behalf of the rejecters of light. The cities around us are filled with wickedness, and after the message of warning has been given to them no more words of peace will be given. Christ is coming, and God will laugh when their fear cometh. But while probation continues, Christ is ever willing to help us to resist evil. But oh, the iniquity that is in the world! It is high time we put on the whole armor, lest we drift down the current and be swallowed up with the besom of destruction. A record is kept of how we treat the Spirit of God. Our characters are recorded in the books of heaven, as are our faces on photo-plates here. So our character photos are in heaven, and by these records we shall be judged. May God help each one of us to do his whole duty and get ready for what is before us, is my prayer.—[Manuscript 42, 1886, 1-7](#). (“The Ladder to Heaven,” Sermon at Nimes, France, October 20, 1886.)

[88]

Search the Scriptures

Text: “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, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of

man; but holy men of God spake as they were moved by the Holy Ghost.” [2 Peter 1:19-21](#).

[89] We see and feel the importance of each having an understanding of the Scriptures. There may be those who will tell us of the things contained in the Word of God, but that will not meet the requirements. We must search the Scriptures for ourselves. There are special points that we must understand pertaining to our own time. We are living in an age of error and heresy on every hand. Christ has told us that “there shall arise false Christs, and false prophets, who shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” [Matthew 24:24](#). These teachers spoken of by Christ will come in sheep’s clothing, and will delude the people with their heresies, and this we shall see more and more as we draw nearer the end. Consequently it is of the greatest necessity that we search the Scriptures for ourselves, and learn their contents.

Our text tells us that we have something sure, and that is the Scriptures that are revealed to us, and this is the voice of God that is speaking to us. One may come and say that he has truth, and such teachers will multiply, but we must not take their word in the matter. We must go directly to the Word. Feelings should not be our guide. The plain declaration of the Word is what is required. “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, thoroughly furnished unto all good works.” [2 Timothy 3:16, 17](#).

You could not make a greater mistake than to take the voice of man. Those who will not hear truth, when it crosses their pet theories, will often place themselves out of the reach of hearing when they should be the very ones to hear. The same thing is acted over today as it was in the days of Christ. The Pharisees then turned a deaf ear to the instructions of the divine Teacher. But it is our duty and privilege to be learners in the school of Christ. We want to learn of Him who is meek and lowly in heart, who said, “Come unto Me.... and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [Matthew 11:28-30](#).

Everyone should feel that he is responsible to God. There are great interests at stake. It will make a great difference whether we walk in condemnation or not. When we are walking contrary to

God's Word we are stirring up rebellion, and thus we bring the displeasure of God upon us. When Christ comes we want to be found on the side of the loyal and true. If the whole world were in opposition to God's law it should make no difference to us. [90]

In the time of the Flood nearly all the inhabitants of the world thought that they were right and that Noah was wrong. They claimed that they knew more than that faithful servant of God, and thus closed their ears to words of truth, and darkness came upon them. There were those then, as today who explain away the truth by false science. They branded Noah as a fanatic. They explained to the people the foolishness of Noah's statement that a rain would come upon the earth when no signs of such had ever existed. God's message was to come to them through Noah, but they laughed and mocked at his words, and said, Does he not speak in parables? But their unbelief did not prevent the Flood, and they finally drank the waters that covered the earth. We do not want to be like them.

When Christ made His first advent the same unbelief was manifested, and it has always been the same—that unbelief rejects the very truth that is necessary to their salvation. Faith comes by hearing and hearing by the Word of God. We must encourage faith and abandon unbelief, for it is a barrier to our spiritual prosperity. We must listen to the message of the third angel. This message is now due and it presents to us a present truth. Therefore we must search the Scriptures and lay aside our opinion, and be governed by the teachings of the Bible. We need to seek God in prayer that we may not be deceived, for it is a matter of great consequence that we take hold of truth.

There is to be a mighty angel to assist the third angel in his work. The whole earth is to be lighted with His glory. The proclamation as presented represents a people crying the very words. Christ's riding into Jerusalem when the people cried "Hosanna to the Son of David" ([Matthew 21:15](#)) was a fulfillment of prophecy. The Pharisees were disturbed to see the attention paid to the Son of God. Their understanding was so blunted that they could not see in this very act the fulfillment of prophecy and some of the Pharisees said, "Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." [Luke 19:39, 40](#). God has shown John [91]

in vision the work in the future. It was while the apostle was on the isle of Patmos that these truths that are now due were presented before his mind, and no man can stop the proclamation any more than they could stop the voices of those that cried “Hosanna to the Son of David.”

We must not be discouraged if there are only a few that believe the present truth. It is not the great numbers that follow Christ. In answer to the question, “Are there few that be saved?” The reply was, “Strive 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](#). “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” [Matthew 7:14](#). Now we see only a few who regard the commandments of God, and those who will not lift the cross after having a knowledge of their duty will finally meet their destruction. We should not turn to the right or to the left, for if we do we shall find a dish of fables in place of truth.

[92] The whole world perished in the Flood. Only three were saved at the destruction of Sodom, but they had the warning. We must not follow the majority, for if we do so we shall not see heaven. Daniel and his three companions stood alone, yet they would not yield to the influence that surrounded them. Daniel had purposed in his heart not to partake of the portion allotted. Finally the test came. But when the leading men of the realm had conspired against Daniel he could not be turned away from God. He prayed as firmly as before, with the window opened towards Jerusalem, and he showed to his enemies that he was no coward because he had learned to depend upon God. Daniel did not try to save his life. “Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it.” [Matthew 16:25](#).

Now we want everyone to count the cost, not from impulse, but search the Scriptures and thus learn your duty. We should dig deep and obtain the precious jewels that can be found in God’s Word. Christ says that “the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.” [Matthew 13:44](#). Everything should be secondary compared with the Holy Writ.

We are pilgrims seeking a better country, a city whose Builder and Maker is God. Is our conversation in heaven? Are we preparing to receive the Majesty of heaven when He shall come with all His holy angels to raise the righteous dead and translate the righteous living to heaven? Satan will try to becloud our minds on this important subject. But we must so live that we can say as did Paul, “I have fought a good fight, I have finished my course, I have kept the faith.” [2 Timothy 4:7](#).

Let us increase our faith and cling close to our divine Lord, because Satan will oppose. But we should rejoice in the thought that the angels in heaven are sent to strengthen us, and we have not to fight our battles alone. And if we have these heavenly messengers with us, even if trials do come, we shall feel like Paul when he said, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” [2 Corinthians 4:17](#).

[93]

We must learn to stand upon the principles of God’s Word. “To the law and to the testimony.” We need the Spirit of God to enlighten us. “Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” [Revelation 3:20](#). We want to let the Saviour into our hearts, give Him our best affections, and let the work go on of sanctifying and purifying the heart, and then we shall see the King in His beauty. Let us rely upon God and realize the great sacrifice that has been made for us, and we shall wear the crown throughout an endless eternity.—[Manuscript 43, 1886, 1-5](#). (“Search the Scriptures,” sermon at Nimes, France, October 21, 1886.)

The Cross Before the Crown

Text: “Then said Jesus unto His disciples, If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” [Matthew 16:24-27](#).

[94] Here we have the plain statement of Christ that if we follow Him we must take up the cross. Self-denial and the cross lie directly in our pathway on our journey heavenward. The consequence of shunning the cross is found in the words of my text: “Whosoever will save his life shall lose it.” The great infinite sacrifice was made that we might be saved. By coming from heaven to this earth Christ has made a way for our escape.

Our Saviour has represented His first advent, and the treatment He received, by the parable of the vineyard. “A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.” [Luke 20:9](#). The account is continued in [Luke 20:10-17](#). God first sent His prophets to ancient Israel, but their message was not heeded, and as a last resort He sent His Son, that the hearts of the people might be reached and be turned unto God; but they killed His Son. This was the work of Satan by the hands of those that he has gathered under his banner. Christ was “despised and rejected of men; a man of sorrows, and acquainted with grief.” [Isaiah 53:3](#). What was it that brought such sorrow? It was not on His own account, but for the sins of the people. He realized their condition, and this was the reason that He felt such sorrow as He wept over Jerusalem and uttered the lamentable words, “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate.” [Luke 13:34](#).

He does not say that they could not, but would not. How can we explain the treatment of Him who loved us to that extent that He laid down His life for us? This treatment was a marvel to the angels of heaven—to see the Creator of this world, the Majesty of heaven, treated with such contempt. His condescension is without parallel.

[95] The souls of men are valued by the Son of God, and if we do not value eternal life sufficiently to make a sacrifice for it, then we shall lose eternal life. What is it to lose life? It is when the truth is clearly set before us and we refuse to accept it because a cross is involved. The Creator of heaven has a right to the faculties He has given us and it is for our own good and advantage that we give these powers to God and to His service.

Here is a business that man cannot give to others, but in which each individual has his own work to do. We need to give our hearts to God. To do this we shall meet with crosses. Nothing should stand in the way of duty. Even if losses in business should have to be made it should not keep us from discharging our duty. Our purpose should be to obey God so that Christ's death will not be in vain in our behalf. We must have the same integrity and principle that was found in Joseph and Daniel. Joseph was so established in principle that he could resist the great temptation that was brought upon him, because he had determined to obey God.

Daniel was brought to a test and he purposed in his heart that he would worship the true God, notwithstanding the decree. He here saw that principle was at stake and because of integrity he was cast into the lions' den. But here God did not forget him. All heaven had been watching his case, to see if he would be faithful to his God. When the trial came angels were his companions. They stopped the lions' mouths and delivered him. When the king saw the real object of the wise men, to rid Daniel of his power, then the king was wroth, and destroyed the enemies of Daniel.

So it was with his three companions. They were tested in refusing to worship the great image that the king had set up. Those three youths did not fear the king, and told him plainly that they could not violate their consciences by worshiping a false god. This caused the king to be furious, and he ordered that the furnace be heated seven times hotter than it was wont to be made, and ordered those God-fearing children to be cast into it. But God did not forsake them, and those whom the king had called to execute his demands in order to set before them the penalty of disobedience were consumed by the fire. Here in full view of the king he saw in that furnace those whom he had cast in walking in the midst of the fire, and he also saw the fourth form like the Son of God. So you can see that the king was not ignorant of God and of His Son. These three Hebrew children had been a shining light in Babylon. This had its weight and influence, and when the king saw that the God they had worshiped was able to preserve them even in such a heated furnace, he called them forth and not a smell of fire was upon their garments. Then they told the king how their deliverance came.

There was the case of the apostle James, who was beheaded when the king saw that it pleased the Jews. Peter was brought forth and cast into prison but God sent His angel to deliver him. The prison doors flew open at the presence of this mighty angel. The bands of Peter were loosed. He was awakened by the touch of the angel, and Peter was amazed because of the light. He could not understand it but thought that he saw a vision. The angel requested him to gird himself and put on his sandals. Peter was so astonished that he thought not of his garments. God always has a care for the true and faithful, and He sent His messengers from heaven and opened the gates and set His servant free. Prayers had been made in Peter's behalf. They expected that he would have to suffer death, and when they heard his voice at the gate they were astonished.

[97] Case after case of this nature has transpired during the world's history, and the test will come to all who are obeying the truth. He that seeks to save his life shall lose it; but on the other hand, he that is willing to lose his life for the sake of truth shall find eternal life. We want to know that heaven is interested in our welfare. Christ and angels are looking on with intense interest to see if the souls of men appreciate the great sacrifice in their behalf. We should constantly consider that we are in the presence of holy angels.

Satan is also watching his chances to lead us astray. He will present attractions that will lead our minds from God. But shall we not watch his devices, and be constantly seeking the aid of God to keep us from Satan's allurements? We must press toward the mark of the high calling of God in Jesus. We must not lay off the armor for one moment. You will hear the cry "Only believe." Satan believed and trembled. We must have a faith that works by love and purifies the heart. The idea prevails that Christ has done all for us, and that we can go on transgressing the commandments and will not be held accountable for it. This is the greatest deception that the enemy ever devised. We must take our position that we will not violate the commandments at any cost, and be in that spiritual condition that we can educate others in spiritual things.

Saint Paul ceased not his efforts in going from house to house to warn his fellowmen of their duty to love God, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" ([Acts 20:21](#)). Repentance of what?

Why, of violating the commandments; and faith in our Saviour, that His blood will cleanse us from all our sins.

No one can repent for us. Each individual has this to do. Christ [98] would not have come to this earth if the commandments had not been broken. He came not to save us in our sins, but from our sins. There is no true happiness in transgression, but in obedience. Our merit is in the blood of Christ. But men think they can transgress and shun the cross, and yet enter into the city.

“For 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). “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Matthew 16:27). The reward will not be according to his faith but according to his works, and the life will be eternal with Jesus. In order to obtain this we must be obedient, and not only apply our powers, but if necessary give our lives.

Satan will bring his temptations, and if he is to be resisted we must pray to God for deliverance. If there ever was a time that we needed to pray, it is in these last days. The Word is no more bound than it was when Christ was upon the earth. We shall have Satan and evil men to combat, but we also shall have messengers of light to help us. It is for us to gather upon our pathway all the rays of light, and not listen to error, for if we do we shall be turned away from truth. We have no time to listen to fables. Christ’s prayer was, “Sanctify them through thy truth: thy word is truth” (John 17:17). We want the truth and we want to give Him all our powers, that when He comes His benediction will rest upon every one of us and we shall receive the reward.

If we have shunned the truth to save our lives, then we shall lose [99] eternal life. We have a soul to save or to lose. We must work out our salvation with fear and trembling. We must press against the darkness and take hold of the mighty arm of God. We have but a little time to prepare for eternity. May the Lord help us to overcome and win the crown and see the King in His beauty. Then we shall not have lived in vain.—Manuscript 44, 1886, 1-6. (“The Cross Before the Crown,” sermon at Nimes, France, October 22, 1886.)

God's Law the Standard of Character

“Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not Mine but His that sent Me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.” [John 7:14-17](#).

Now we want to know and understand what is the will of God. This will is expressed in the Ten Commandments, and if we obey them we shall know of the doctrine. The Lord God of heaven has a kingdom and this kingdom is controlled by laws, and it is of great consequence that these laws be obeyed. God is the ruler of the universe and stands as head, and all should respect Him as such, and obey His mandates. A father stands at the head of his family and he requires that his laws regulating his family should be obeyed. If the family do respect his requirements, then you will see order and happiness in that family, but if it is otherwise there will be confusion. So it will be in the government of God.

[100] Some will tell us that the word of God is like a fiddle and any construction can be put on it. This belief is due to the rejection of God's law, and confusion follows. If the law were kept, this statement could not be made. But when men tear down the commandments how can they know the will of God? The law was given at the foundation of the world, and it will exist through all generations; but when man forgets God by disobedience, then he places himself where he does not know the doctrine.

When the children of Israel were in Egypt, surrounded by idolatry, God saw that it was necessary to bring them out of Egypt in order to renew His law to them.

When people will acknowledge the claims of God by obedience, then they have a standard. If every individual would acknowledge the law, confusion would be swept away. We must do the will of God. They that do not accept the law, erect a standard of their own; and as there are many minds, diverse from each other, there will be many standards, and this will establish many doctrines. In this age we see determined efforts to ignore God's law, and consequently the doctrine will not be understood. But if we know and do God's

will He will not leave us in darkness, but will lead us to know the doctrine and that will bring happiness. Obedience is the only course to take. When Christ taught His disciples He showed them the magnitude of the law by applying it to all our acts, and then showed our duty to our fellow men. The scribes and Pharisees murmured at Christ's teaching and accused Him of doing away with the law of His Father. With what astonishment they must have heard from His lips, "Think not that I have come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Christ continued, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Matthew 5:17-20](#). He addresses these words to His disciples, and they will apply all the way down through the stream of time. [101]

Christ's sermon upon the mount was designed to enter into our everyday life. The commandments are so broad that they take hold of even our thoughts. But how few take heed to the words of our Saviour! Consequently we shall have objections to meet. Some will claim that they are wholly led by the Spirit, and consequently they have not much use for the law of God or any portion of God's Word. Those who claim great light and are not sanctified through the truth are dangerous people, but they can be easily tested. "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](#). We want to be in that condition that we can discern between light and darkness.

Christ has said, "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." [Matthew 7:15-17](#).

We must not be guided by impulse. The Bible is our guide to lead us to heaven. We do not want anyone to take our word, but go to the Scriptures for light, for we cannot trust to finite man. This [102]

thing is to me a living reality.

We must expect to be assailed by the powers of darkness, but if we successfully resist then there will be rejoicing in heaven. The souls of men are valued by the heavenly host. They know of the great sacrifice that has been made for man. When Satan sees a soul struggling for light, then he doubles his energies to bring him back under his banner. Satan is playing the game of life. I feel distressed when I realize the trials that will meet those who desire life; but these things will come, and the question is, Who will be on the Lord's side? It will be those who go to the Standard for their counsel.

We must not be under anyone's banner but Christ's. The great Teacher has given us His testimony that not a jot or tittle of the law shall in any wise fail. Sin and misery are all around us, because of disobedience. If God's law were obeyed, we should see a different society than we now see in families.

What is needed is to follow Christ in self-denial and cross-bearing. We need the tenderness of His spirit to rule our hearts and then we shall comply with the requirements, and enter in through the gates into the city. If we fail, we shall be classed with those outside of the city. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." [Revelation 22:15](#).

[103]

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." [Revelation 22:1-5](#).

Dear friends, I desire to receive the reward that awaits the faithful. I want a place in glory, and this we can all obtain if we keep the commandments of God and the faith of Jesus. While there are so many deceptions, let me persuade you to plant your feet on the word of God; and when the light is received you are responsible to let it

shine, and your example will tell—but you cannot expect to have the good will of those in darkness.

Can you tell me why the Son of God came to die for us? It was because of the transgression of Adam. In this he forfeited all right to heaven. Man then became separated from God, but Christ's love for man caused Him to come to this earth, and He clothed His divinity with humanity that man might be reconciled to the Father and brought back to His law. Christ says that He came not to destroy the law, but He came to honor it, to give dignity to it. He opened His bosom to suffer for the transgression.

Satan will tell us that Christ did all for us. This we must meet by God's word. If Satan tells the truth, then it would not have been necessary for Christ to have made the sacrifice. But it is through the doing of the commandments that we can come to God through Christ. And He paid the debt for past transgressions. Christ was accepted as our sacrifice, and on the banks of Jordan the Father declared: "This is my beloved Son, in whom I am well pleased." Here heaven was opened to man and heaven and earth were again united.

[104]

Now let the love of God flow out of our hearts for the gift of His Son. It is our work to come out of darkness and grasp the rays of light that continue to shine upon our pathway, and thus in turn let them shine upon the pathway of others. We have great light. Shall it be established at Nimes? Let us cling to the mighty arm of Jesus by faith and obedience and stand firm for truth, and then we shall know of the doctrine.—[Manuscript 45, 1886, 1-5](#). ("God's Law the Standard of Character," sermon at Nimes, France, October 23, 1886.)

The Hope Set Before Us

As John thought of the love of Christ, he was led to exclaim, "Behold what manner of love the Father hath bestowed upon us, that we might be called the sons of God."

People think it a privilege to see a royal personage, and thousands go great distances to see one. How much greater privilege it is to be sons and daughters of the Most High. What greater privilege could be conferred on us than to be given entrance into the royal family?

In order to become the sons and daughters of God, we must separate from the world. "Come out from among them, and be ye separate," the Lord says, "and I will be a Father unto you, and ye shall be My sons and daughters." In separating from the world, we shall encounter difficulties on every hand. But here is comfort for us: "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."

[105] There is a heaven before us, a crown of life to win. But to the overcomer only is the reward given. He who gains heaven must be clothed with the robe of righteousness. "Every man that hath this hope in him purifieth himself, even as He is pure." In the character of Christ there was no discord of any kind. And this must be our experience. Our lives must be controlled by the principles that controlled His life.

Are we keeping our eyes fixed upon the perfect Pattern, or are we lowering the standard? We need the faith that works by love and purifies the heart. We need to bring Christ into our homes. We can not afford to be without His help. He says, "Ye are the light of the world." He has brought His people together in church capacity in order that He may teach them to put off the world and prepare for heaven. He came to this world to raise men and women from the degradation of sin, and fit them for heaven. What more could God have done for us than He has done? And how shall we escape if we neglect so great salvation?

The love that Christ has shown for us is without a parallel. He died that we might have everlasting life. But in order to obtain this life, we must have strength from the Source of all strength. The way of salvation has been opened before us. Shall we not walk in the path of duty? Many think that Christ is a long way off, and can not hear when we cry to Him. But he is close to us, and He is acquainted with our weakness and our needs. He has borne our griefs and carried our sorrows. He understands our true condition. We should study His life more closely, and gain a deeper knowledge of Him and of what He has done for us. If we are His representatives, we must seek to be like Him.

[106] We must work while it is day, and watch constantly. Our hearts must be imbued with the love of Christ. Then we can obey. Then we

shall be prepared to reach out after others. If Christ is in our hearts, we shall reveal this to those whom we are trying to help, and they will be drawn to Him.

Christ is soon to come the second time. Of this we should often talk. It should be the uppermost thought in our minds. He is coming, with power and great glory, and every eye shall see Him. All the holy angels will accompany Him. Of this company John writes, "I beheld and heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands."

The trumpet has not yet sounded. Those who have gone down into the grave have not yet cried, "O death, where is thy sting? O grave, where is thy victory." The righteous dead have not yet been caught up with the living saints to meet their Lord in the air. But the time is near when the words spoken by the apostle Paul will have their fulfillment, "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."

In order for us to be like the Saviour, we must be changed. Now is the time for us to bring into the daily life the virtues of Christ's life. We have no time to lose. Should we fail in our character-building, we shall lose eternal life. We must build on the true foundation. If we bring to the foundation material represented by hay, wood, and stubble, our building will not stand the test of the judgment. We must do the work of Christ, and be constantly watching and praying. Then we shall be ready for His appearing, prepared to receive eternal life.

[107]

All who will can be overcomers. Let us strive earnestly to reach the standard set before us. Christ knows our weakness, and to Him we can go daily for help. It is not necessary for us to gain strength a month ahead. We are to conquer from day to day.

This earth is the place of preparation for heaven. The time spent here is the Christian's winter. Here the chilly winds of affliction blow upon us, and the waves of trouble roll against us. But in the near future, when Christ comes, sorrow and sighing will be forever ended. Then will be the Christian's summer. All trials will be over,

and there will be no more sickness or death. “God shall wipe away all tears from their eyes, and there shall be no more death, neither shall there be any more pain; for the former things have passed away.”—[Manuscript 28, 1886, 1-4](#). (“The Hope Set Before Us,” sermon at Nimes, France, October 24, 1886.)

Two Standards

Text: “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” [1 Corinthians 2:12-14](#).

[108] There is a worldly standard and a Bible standard. We can use our powers to meet either. It is a marvel with the angels of heaven that we are so unconcerned in regard to our spiritual interest. There was rejoicing in heaven when there was a plan devised for the redemption of man, and then when Christ came from heaven it astonished the heavenly host because He was rejected of men.

Well could John exclaim, “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](#). It is an amazing thing that after the great sacrifice had been made, man, in return, should treat the loving Saviour as he did. Our heavenly Father manifested His love in the gift of His Son for the human race, yet they knew Him not. At His baptism, when on the banks of Jordan, He made the greatest prayer that ever fell on mortal ear, the heavens opened and the voice of God spake in thundering tone: “This is My beloved Son, in whom I am well pleased.” How many there are who read over this statement without being impressed. It does not seem to leave an impression that it concerns them. But it has everything to do with us, for it was the Saviour’s arm that grasped the throne of heaven. Sin had divorced this world from the eternal world, and this is what caused the Son of

man to give His life for the human race, and connect us again with heaven.

Christ knew that man could not overcome without His help. Therefore He consented to lay off His royal robes and clothe His divinity with humanity that we might be rich. He came to this earth, suffered, and knows just how to sympathize with us and to assist us in overcoming. He came to bring man moral power, and He would not have man to understand that he has nothing to do, for every one has a work to do for himself, and through the merits of Jesus we can overcome sin and the devil.

[109]

Now the question for us to decide is, Shall we have connection with Christ and the Father? Shall we accept the help needed? Shall we enter the blood-stained path that our Saviour trod? Heaven has been opened before us. Christ has been accepted by the Father, and if we will comply we can be accepted also. The plan of salvation has been laid for the human race and they need not be discouraged. Help has been laid on one that is mighty to save. The gates of heaven are ajar to the children of men, to the weakest ones, the ones that need a Saviour the most. When our Saviour ate with the publicans the Pharisees complained and would make capital of this. Christ's reply was, "I am not come to call the righteous, but sinners to repentance." [Matthew 9:13](#).

Every church should be a working church. We should make ourselves useful, and do the little duties around us and that will prepare us for the greater responsibilities. When Christ ascended on high He left His disciples to carry forward the work. However unpleasant it may be, we should take up the humble duties of life. Christ says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." [Mark 8:34](#). What is the cross of Christ? It is not an ornament to the neck, but something that cuts right across our pathway. Satan is constantly watching for our souls. He seeks to lead us from the cross of Christ.

God will help us in time of need, but He will not compel us to love and obey Him. We must give Him our undivided love. He wants us to trust Him, and confide in Him. He understands our wants and has ample resources to help in every time of trouble. We are not left to fight our own battles, but we have the help of Christ, and in His name we can come off victorious.

[110]

One may ask, What is our work? It is to take up duties at home. Cultivate the plot of ground at our own doors. Here are our friends that need help. Will we be workers with God? Every one should be at his post to save his fellow men, and whosoever will accept the plan of salvation will commence to work for his fellow men.

The prospect to save souls may not be very flattering, neither was it when our Saviour came to this earth; but if one soul is reached that soul will reach out for others and thus the work is carried forward. It is our business to work for the Master, and if we are faithful in sowing the seed, God will take care of the seed sown.

I have felt that if God would give me my own children, my life has not been in vain, but it has required labor and tears. There is a great responsibility resting upon the head of the family. When I have seen my children wading through temptation I have spent all night with them in prayer. I am a mother of boys, and my heart is drawn out for everyone who has the responsibility of a family. Those who are engaged in the training of children are engaged in a great work. It will take patience and perseverance to do the work aright.

All need much of the blessing of God, and here is the place to be tried. We are in God's workshop. The cleaver of truth takes men and women out of the world, and they have to be refined and fitted for the Master. We must let the truth take possession of our hearts and then the work can be accomplished for us.

[111] I labored for a young man who was an infidel. He wanted me to place my hand on his head to see how low his reverence was, and he said it was impossible for him to honor God. I told him that he must. I labored and prayed with him, and at times it seemed like a hopeless case, but the Spirit of the Lord followed this young man until one day while on a steamer going down the Mississippi he yielded his stubborn will and gave his heart to God. It makes no difference about the head; if we only have a willingness, the Lord will assist us in overcoming as He did this young man. This man now stands at the head of the General Conference. Now that the Lord has worked for him, he knows how to work for infidels.

God permits affliction to come on us at times that we may know how to sympathize with others who are passing through sorrow. The Lord has given me my work, and even when physicians have despaired of my life I have felt it my duty to labor on, even if I died

at my post of duty. Our heavenly Father gives us experiences so that we can know how to help others. When the youngest branch of my family was broken off and I could no longer have my infant by my side, I knew better how to sympathize with the mourning mother. When I laid away the oldest member of my family, Jesus supplanted him, and now I can tell mothers to go to Jesus. When the unexpected blow came to him who had stood by my side for thirty-six years it was then that I could lean on my Saviour. I was not left alone, for Christ is a father to the widow. Everyone can benefit others by his own experience.

I would not spend time at the grave to cause a shadow of gloom to beset my pathway, because I know that Jesus passed into the prison house and He came forth, and this should be a comfort to all who have lost friends who have died in the faith. I am left here to take the work of my husband, to carry it forward, and I have no complaints to make for the gate of heaven is ajar and light is shining on my pathway. [112]

I would say to all, Come to Jesus just as you are. He asks for your heart. He has paid the price for us. Now He wants our affections, our intelligence—in fact, all our powers belong to Him. And after we have done all it is a small gift on our part.

We may work intelligently and be laborers for God, and in [our] doing this work He will give us strength. If we sow we shall also reap, and an abundant harvest will be gathered. In order to work the works of God we must have the help of Christ. We should not be satisfied by working out our own salvation, but we must work for the salvation of others. There are hundreds around us that need our personal efforts. It will be our rejoicing to see souls saved through our instrumentality. The work done here for God will show throughout all ages, so all should work while there is an opportunity. There is a work for all to do, and if we will let the refining influence of the Spirit of God sanctify us through the Word we can be fitted to reach others, and the glory that awaits the faithful is beyond our comprehension. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” [1 Corinthians 2:9](#).

Then let us take hold of the lifework that we might bring others to see the importance of truth. There is a heaven for us to win, and a

life that will measure with the life of God. Can you not give to God the little time you have, and also your best affections? Give Jesus your polluted soul, and have it washed from all its stains. Fight the good fight of faith, and lay hold of eternal life.

[113] I would entreat those here to think of those things. Go to work for the Master. Take the Lord with you, and then you will hear from the lips of the Master, "Well done, thou good and faithful servant." Heaven, sweet heaven of rest! It is then that we shall cast our glittering crowns at the feet of Jesus, and touch our harps and sing the song, "Worthy, worthy is the Lamb that died for us." I see in Him matchless charms. I want all to have a part and share in the eternal weight of glory, and to sing songs of rejoicing through the endless ages of eternity.—[Manuscript 46, 1886, 1-6](#). ("Two Standards," sermon at Nimes, France, October 30, 1886.)

Gaining a Fitness for Heaven

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.... For where your treasure is, there will your heart be also."

While it is lawful for us to acquire means, the money that we possess should be regarded as ours only in trust, not to be squandered, but spent in the Lord's service. It should be our determined purpose to obey the orders of our Captain, and thus lay up for ourselves heavenly riches. Then, when everything in this world perishes, we shall have a treasure in the heavens, which faileth not.

There is force in the following words, "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."

[114] If we are constantly thinking of and struggling for the things that pertain to this life, we can not keep our thoughts fixed on the things of heaven. Satan is seeking to lead our minds away from God, and to center them on the fashions, the customs, and the demands of the world, which bring disease and death. God has given us reasoning powers, and these powers we should use to the best account in preserving the strength of our bodies, that we may have strong, healthy minds.

In this world we are to obtain a fitness for the higher world. God has left a trust with us, and he expects us to use all our faculties in helping and blessing our fellowmen. He calls for our best affections, our highest powers, and he is dishonored when we follow a course that brings weakness and disease upon the physical and mental powers.

“Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.”

Let the mother take her children with her into the field or garden, and from the things of nature draw lessons that will point them to nature’s God, and aid them in the struggle against evil. Let her point them to the lofty trees, the shrubs, and the carpet of green that covers the earth. Let her teach them how the lily, striking its roots down deep through the mire into the sand below, gains nourishment that enables it to send up a pure, beautiful blossom. Then let her show them how, by rejecting that which is impure, and choosing that which is pure, they may grow up into pure, noble men and women....

The children need to be given lessons that will nurture in them courage to resist evil. Point them from nature to nature’s God, and they will thus become acquainted with the Creator. “How can I best teach my children to serve and glorify God,” should be the question occupying the minds of parents. If all heaven is interested in the welfare of the human race, should not we be diligent to do all in our power for the welfare of our children?

[115]

“The hand that rocks the cradle is the hand that rules the world.” In rightly training and molding the minds of her children, mothers are entrusted with the greatest mission ever given to mortals. Yet how often we see mothers taxing their physical strength in adorning the bodies of their children, and spending thus the precious time that ought to be used in training aright their mental and spiritual faculties. Mothers need to study the Scriptures more and the fashion plates less; for we are on this earth to form characters for eternal life.

Parents should exercise great care in regard to the food placed before their children. Drunkards are only too often made by lessons of intemperance learned in the home. Let the children be given food that will build up mind and body, but keep away from them the

highly seasoned dishes that would arouse a desire for still stronger stimulants.

The use of tobacco and strong drinks has a great deal to do with the increase of disease and crime. Tobacco is a slow, insidious, but most malignant poison, and its use is working untold harm....Boys begin the use of tobacco at a very early age. The habit thus formed, when body and mind are especially susceptible to its effects, undermines the physical strength and corrupts the morals.

No argument is needed to show the evils of the use of intoxicating drink. The bleared, besotted wrecks of humanity—souls for whom Christ died, and over whom angels weep—are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land.

[116] Paul declared that he kept his body under, lest after he had preached to others, he himself should be a castaway. Those who in ancient times ran for a prize realized the importance of temperate habits, and how much more should we, who are running a race for a heavenly crown. We should put forth every effort to overcome evil. Christ came to set us an example of how to overcome. He endured a fast of forty days, and he has made it possible for man to overcome on the point of appetite. The battle is before us. We must fight valiantly. If we are successful, we shall one day realize the fulfillment of the promise, "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 on His throne."

Precious promises have been given us, and in view of this, let us cleanse ourselves from all filthiness of flesh and of the spirit, perfecting holiness in the fear of God.

Christ left heaven that we might be redeemed from the depths of sin and degradation, and that we might have eternal riches. Our characters are photographed on the books of heaven, and from these books we are to be judged. What have we done with the talents that God has given us? Have we exerted our influence on the right side? Have we set the proper example, or have we been following the fashions of the world? Have we used our powers in God's service? Do our lives reflect light to those around us. God expects every one to make the best use of his faculties. If we fulfill the mission that has been assigned us, the results will be seen in the kingdom

of God, and to us will be spoken the words, “Well done, good and faithful servant:...enter thou into the joy of thy Lord.”—[Manuscript 29, 1886, 1-4](#). (“Gaining a Fitness for Heaven,” Talk at Nimes, France, October 31, 1886.)

The Battle Following Conversion

[117]

All heaven is interested in the work that has been going on in this wicked city of Nimes. Victories have been gained and souls have been wrenched from Satan’s grasp. If there is a holding of these victories there will be the necessity of much help from above. If those newly come to the faith will feel their own weakness and depend upon Jesus for strength every hour then they can resist the deceptions of Satan and become God’s witnesses upon the earth. There is not a soul won to Christ, ... the message of the third angel does not make its way to a single heart, without defeat to the tempter, and bruising of the head of the serpent. This will arouse the malice of the adversary to greater activity. When the truth is received into the heart it commences its leavening, transforming process. Sin will appear hateful. That soul will, through faith and willing obedience to God’s commandments, enlist in his behalf a strength more mighty than his own to combine with his human efforts to resist the enemy.

These souls who have decided to walk in the light will have need of great watchfulness and most earnest prayer. As soon as Satan sees one soul breaking away from his deceptive lies and coming to the light of truth, he is actively at work to place every conceivable obstacle in his path. Let a man or woman become interested in the truth and show respect and obedience to the Sabbath of the fourth commandment, let him in good earnest set about the work of repentance and the saving of his soul, and he will assuredly draw upon himself the disfavor and opposition of the circle of his worldly acquaintances. If he is a member of any of the churches, the determined, active opposition of the church members will be set in operation. Every soul who has come to the point to accept advanced truth has realized this in every age of the world.

[118]

No man can serve God without enlisting against himself evil men and evil angels. Evil angels well know that one soul accepting the truth as it is in Jesus, will by precept and example weaken their

hold upon other souls, for the truth is aggressive. Alarmed because he is losing his prey, Satan will first seek to deceive, next to oppress and persecute. Evil men, rebuked by the precept and example of those who come to the light of Bible truth, will become agents of the great adversary of souls and will leave no means untried to draw them away from their allegiance to God and induce them to leave the narrow path of holiness. But none need to be alarmed and afraid. God's word is pledged that if they are true to principle, if they believe and obey all God's requirements, they are members of the royal family, children of the heavenly King. They are certain to have enlisted in their behalf the agencies of heaven and to come off victorious through the merits of Christ—more than conquerors through Him that loved them.

Oh, if we could only see and understand that the repentance of one soul sends inexpressible joy through all the host of heaven. Melody is called forth from every harp and every voice in glorious anthems because another name is registered in the book of life, another light is kindled to shine amid the moral darkness of this corrupt world. The very same event spreads consternation among the fallen angels and humiliates the great leader in the rebellion against God's holy law. The prince of darkness, seeing a soul whom he has counted his own escaping from under his control as a bird out of the snare of the fowler, and making Christ his refuge, works with hellish intensity to again entrap the one escaped.

[119] There is more joy in heaven in the presence of the angels over one sinner that repenteth than over ninety and nine just persons who need no repentance. It is impossible to estimate what may be the work that these souls may accomplish if they go on gathering more and increased light from the Word of God and walk in the way of all His commandments. If they become channels of light to this dark and irreligious city they will be indeed God's witnesses and through their fervent piety and Christlike example may be the means of winning souls to the truth.—[Manuscript 46a, 1886](#), pp. 1-3. (“The Battle Following Conversion,” Counsel to the church at Nimes, France. No date.)

Released October 1964.

**MR No. 169—Materials for the Book “I’d Like to
Ask Sister White”**

[120]

A Goat for a Horse—Dear Little Willie: Have you received the letters I have written to you?

I will tell you what I saw last Wednesday. The fire companies were out with red caps and red uniforms, the officers had plumes in their caps. Then I saw in an alley, looking out at the firemen, a poor deformed lame man. He was sitting in a little carriage and what do you think was drawing him! It was not a dog or horse, but a goat, harnessed up just like a little horse. I thought if Willie had seen this, it would have pleased him, so much. Think of a goat drawing a wagon with a man in it!

Willie, I am now visiting where there are two little boys, not as large as you are, and two little girl babies. The little boys and girls are cousins. They are very pretty little children. You would love to play with them if you were here.

We hope Willie is well and happy. You must try hard to be good. Don’t please Satan by giving way to wrong temper, but remember he that ruleth his spirit is greater than he that taketh a city.

You must tell grandpa and grandma that we do not forget them, but often think of them and speak of them to our friends. You must try, Willie, to make grandpa and grandma happy. Don’t grieve them by being noisy and rude, but be quiet and mild, gentle, then they will love you. Mind Jenny and try to please her. Be a sweet little boy.—[Letter 6, 1859](#). (To “Dear Little Willie,” September 15, 1859.)

Two Smart Cats—We are at Brother Folsom’s. You remember, Willie, it is where they make candy. We are trying to get rested up for the meeting next Sabbath.

[121]

Willie, I must tell you about Margaret’s cats. She has two cats just alike. They are just the color of a rat, Maltese color. Sister Folsom takes a piece of meat and holds it up to her shoulder and the kitties will give a spring and climb to the top of her shoulder for the meat and then get down and eat it. These kitties are good, faithful

kitties. They catch great big rats. They don't eat them, but bite off their heads and leave them.

Willie, we had a ride in the horse car again. You remember them!

Do just as Jenny would have you, my own dear boy. Here is a peppermint, Willie.—[Letter 9, 1859](#). (To “Dear Little Willie,” September 26, 1859.)

The Bird in the Little Box—We want to see you very much, but it is eight weeks yet before we shall return home—a long time to be away from my children. In the last box we sent to Battle Creek were some little trinkets for you and a little box of candy. You must eat it only when Jenny thinks it is best. Eat a very little at a time.

I suppose you visit grandpa and grandma every day, and have a good time talking to them.

[122] I must tell you something I saw in the cars. A wealthy gentleman took a little box from his pocket and wound it up like a watch. At the top of the box was a glass door, and open flew this little door and a little, tiny bit of a bird, with fine downy feathers popped up, and then forth from the box came a most beautiful song such as canaries sing. And the little feathers would move on the little bird, and it would twirl its pretty little head this way and that, flap its little wings, move its tail and fly about and act just as pretty as though the noise came from its tiny little throat.

After the song was sung, down popped the little bird into the box and down went the cover and the man put the box into his pocket again. This little bird was artificial, made to look just like a little bird. We asked the man what is the cost. He said \$200. A great price!

Willie, good-by. Be a good little boy, and I will write again soon.—[Letter 10, 1859](#). (To “Dear Little Willie,” 1859.)

A Trip With Father and Mother—We arrived at this place last evening about eight o'clock. The cars took us to Albion, and we hired a conveyance to this place. We tarried here last night, rested very well, but it does not seem at all like home.

It was so noisy in the city, carriages rattling over the pavement, we did not rest much. But Willie says I must tell you that he had a tomato and pear the second day he left home and as many as he could eat of the great Lawton blackberry, which was in market.

He also saw a little pony, no larger than the little circus ponies. A wagon was attached to him, and a little girl about four years old sat in a nice little seat, holding the lines, while another little girl about six jumped from the little wagon, carried a package into a store and then came back, stepped into the carriage and drove away. It was the tiniest little horse and carriage I ever saw.

Henry and Edson, do not neglect to water the flowers, the dahlias especially. Be kind and loving to each other and faithful to Jenny. [123]

Willie says I must tell the boys that he saw a very nice little fountain with water spouting up nicely and with a cork dancing up and down in the water. Abraham says this cork finally fastens in a tube and stops the water.

Willie is running back and forth from the tent to the house. Brethren Hull, Whitney, Cottrell, and James are in the tent examining Bible subjects.—[Letter 6a, 1861](#). (To “Dear Friends at Home,” July 26, 1861.)

A Bible for Willie—We have seen the work of God in Battle Creek after a marvelous manner. Brother Hunt’s children have sought the Lord and have been baptized. Dr. Lay’s children have also given their hearts to God, and all have been baptized but Minnie. Nellie Mead has been baptized, also George Wilson’s little girl. The youngest Hearn’s girl has gone forward in baptism, Marcus Ashley was baptized, Oliver Pratt, and Mary More, whom you do not know.

Dear Willie, watch and pray lest ye enter into temptation. Have set seasons for prayer. Guard yourself. He that controlleth his own spirit is greater than he that taketh a city. Jesus will help you, Willie; He will bless you. It is important for you to think before you speak and act. Do nothing that you will regret afterwards.

Your father sends you a very nice Bible. I hope it will please you, my dear boy. We want to love the Lord more and more earnestly. We wish you to pray for His Holy Spirit to guide you. You have not strength to keep yourself; you must trust in God, and pray to Him alone all by yourself. Think what you desire most, and then ask your kind heavenly Father for the very things you need, and He will grant you the desire of your heart. He is more willing to give the Holy Spirit to them that ask Him than earthly parents to give good gifts to their children. Be true, be frank, be honest, be patient. This was the character of your divine Lord. [124]

We love you, children, because you have ever been ready to wait cheerfully on us and have done everything you could to please us. But we are now anxious that you should manifest fruits of earnest, sincere love and devotion to your dear Redeemer, who gave His life to save you. When you have tokens of such deep and unselfish love will there not be awakened in your heart gratitude and love for Jesus? Will you not delight to study His life?

We want you to love secret prayer. Just as long as you watch and pray you will retain the victory, but when you love play better than you love to read the precious Word of God and better than you love the hour of prayer, you manifest that your love for holy things is small. If we overcome our wrong and sinful habits we must work. Make strong efforts, for Satan will do all in his power to overcome every one who is seeking to love and serve Jesus.

As you enter the school of Christ you have lessons to learn. You are scholars. Learn to endure hardness, and be not easily offended. Be not easily provoked or annoyed with little trials. When you have little difficulties to bear which seem hard, think of Jesus the dear Saviour, how He suffered and endured to save sinful mortals. Much love, my dear boy Willie.—[Letter 11, 1867](#). (To “Dear Willie,” October 22, 1867.)

[125]

Help From Above—We found this dear family [the Howlands] as well as usual. Beckie has a noble, handsome boy. He looks very much as you did in your babyhood. The old house has been repaired and looks new again. It is painted white, and the roof is raised high enough to make a large garret. They have enlarged their bedrooms, making two into one.

We leave here today for Norridgewock. Well, dear Willie, I shall expect a letter from you at Norridgewock. We expect you are beginning to feel somewhat like an orphan. We hope you are cheerful and happy. We would be glad to be at our own quiet home and rest, but it seems there is but little opportunity for rest allowed us. God has sustained us thus far, and we trust Him still. He will give strength according to our day.

Be watchful, be prayerful. Satan never sleeps. Be careful lest he gain advantage over you in your words or acts. Let the theme of your conversation be upon Bible subjects. Read your Bible much. Love the dear Saviour with all your heart and be daily learning in the

school of Christ. Be guarded, not to speak hastily. You can know for yourself that your ways please God. Try to help Johnny. We want Johnny to be a humble, sincere Christian, walking in the footsteps of his dear father, traveling the path which leads to holiness.

I hope all you that are praying children will endeavor to live your prayers. Pray in faith, believing that Jesus hears you. Jesus loves to have children pray to Him. Believe in and trust Him. When you are tempted to speak impatiently, lift up your heart in prayer—silent prayer, if it is not convenient for you to go by yourself. Jesus knows every trial that you bear, every self-denial that you may make, and He can appreciate just how much it costs you every time to give up your will and way to the desire of others. And Jesus is ready to help when you call upon Him for help. [126]

Dear children—Betsey, George, Willie, and Marian—live for God. Overcome daily. Betsey, dear child, learn to endure hardness, to bear life’s burdens cheerfully, and to look ever on the bright side. “Hope in God: for I shall yet praise him, who is the health of my countenance, and my God.” ([Psalm 43:5](#).) Little Marillia and Joseph, love to you. Be obedient, be loving, and may the Lord bless these little lambs is my prayer. Good bye, dear son.—[Letter 12, 1867](#). (To “Dear Son Willie,” October 31, 1867.)

Faithful in All Things—We are now at your Uncle Chase’s. [Note: Mrs. Chase was Elder James White’s sister.] Came here yesterday. We had no idea it was going to be so cold when we started, but heavy black clouds came up and we had quite a little flurry of partial snow and hail, all soft, about as large as a pea. Then it became so very cold we suffered in traveling fifteen miles. Last night was a very bitterly cold night.

Willie, dear, how are you this cold weather? I want you to be comfortable for clothing. Be sure and dress warmly. Bathe as often as once a week without fail, if you have to go to our house [Willie was staying with Adventist neighbors, the Maynards.] and build a fire and there bathe.

I know you will miss us and it will be a sacrifice for you to be deprived of our society so long, but I can think of no place, dear Willie, where I could feel as free and well about you as the place where you are. I know Brother and Sister Maynard will be a good father and mother to you in our absence and I feel very grateful for [127]

their kindness and care, which has ever been exercised to us and you. May the Lord bless that dear family and you. We pray for you once and often more a day.

I wish you would write me just how you feel. I received your other letter and was so glad for a letter written by your own hand. Write again. We can read it if it is not so nice. Be faithful, dear boy, in prayer, and I hope that Johnny, George, Sarah and Marion will give their young hearts to the Lord fully, be adopted into the fold of Christ, and be ever ready to listen to the voice of the true Shepherd. Be faithful in all things. Be careful not to offend in word or in act. Jesus loves you, my son and the children I have named. Let them be a good example. Do good where you are, and to those with whom you associate. Keep learning in the school of Christ.

Try to live humble, prayerful lives and expect the blessing of the Lord to be with you. Believe that He hears you when you pray to Him. Tell Jesus all your troubles. He will delight to bear your burdens and griefs for you. We have a tender, loving Saviour. Love Him and trust Him with your whole heart, my precious, dutiful boy.—[Letter 13, 1867](#). (To “Dear Son Willie,” November 7, 1867.)

[128] **Our Grandparents**—We received your letter stating you had written us to Topsham, Maine. The letter has not come to hand yet, but doubtless we shall receive it soon. We are pleased to read your letters, and we wish you to be free to ask advice and counsel of your parents. But you have your heavenly Father to go to, who is too wise to err. He loves to have you bring all your burdens and all your troubles to Him.

Never be in so great a hurry, either for your own amusement or in your studies, as to forget to be attentive to your aged Grandfather and Grandmother White. Their heads are white with the frost of age. While God spares them to us let us love them and be very courteous to them. You can make them happy by your thoughtful attentions. Your youthful feet can run for them, and you should always have something pleasant to tell them. Gather up no disagreeable things to relate to them, which will leave the faintest shadow upon their minds. And how happy you can make them by the knowledge that you are grandchildren of whom they are not ashamed.

Let your conduct be such as will do credit to your father and mother and to your grandparents. We feel a reverence for the aged

and we want to show them respect whenever you meet them. I am pained as I travel from place to place to see how little respect and reverence is manifest by youth of this age toward men and women of gray hairs. Ever treat the aged with marked respect, be they strangers or acquaintances and relatives. If your grandfather and grandmother advise or reprove you, show them respect by heeding their counsel as readily as you would ours. God will bless you children if you will do right.—[Letter 15, 1867](#). (To “Dear Children Edson and Willie,” November 9, 1867.)

Sister White Sends a Christmas Present—I have for some reason felt anxious for you. I expected to find a letter from you here at Enosburg but was disappointed. I sent you a Christmas present. Let me hear from you.

Do not neglect to watch and pray. I have risen early to write to you. I am very anxious that you should succeed in the Christian warfare. The eyes of angels are upon you constantly. Seek to do good. Help those who need help. Pray much, this is your strength. [129]

In much love from your anxious, praying mother.—[Letter 21, 1867](#). (To “Dear Children,” December 29, 1867.)

Don’t Be a Show-off—We had rather a weary journey because of our leaving Battle Creek so late. We did not arrive at Brother Howe’s until near midnight. Charlie horse did nobly, but we found bad roads. There had been many heavy rains, which have not reached Battle Creek. We are getting a little bit rested. It seems so nice to be in our own good airy rooms again.

Edson, my dear boy, I know you are not happy. When I talk with you, you seem at a distance from me as though my words were useless. This makes me feel bad, Edson. I can’t reach you until this barrier is broken down and you open your whole heart freely to me.

Now, Edson, for the mere item of clothes we expended sixty dollars while at Battle Creek, and counted not the work I did. This takes in shirts and all. I was disheartened and so was your father to see you so ready to put on a coat which cost twenty-six dollars, merely to walk down to the office. You need not do this. You have coats aplenty you can put on. Edson, will you take care of your clothes? No boy in Battle Creek goes dressed with better clothes than yourself. I am sorry that you do not manifest more care in regard to your clothing.

[130] Edson, what fruit do you bear? The tree is known by its fruit. A good tree cannot bring forth evil fruit, neither an evil tree good fruit. “Wherefore by their fruits ye shall know them.”

When we get your clothes and then you put on the best you have, as you do, merely to come to the office or to walk down street, you appear foolish and vain, and remarks are made about it. They think we lack good judgment in doing so much for you, but, Edson, ever remember that the outward adorning will not raise you in the estimation of any, but the inward adorning which God says is of great price is a meek and quiet spirit. Such a spirit is of value in heaven and is current among the angels of God. Strive for this. Put away show and vanity. Be a sincere Christian. Write me.—[Letter 15, 1868](#). (To “Dear Son Edson,” June 17, 1868.)

Ellen White On a Nature Hunt—I have left father sleeping in bed to get a chance to write a line to you this morning before daylight.

Our camp meeting is closed. We had a profitable meeting.

In the afternoon we had a large concourse of people. I again was blessed with freedom for which I thank God. After I ceased speaking, many came to us to know when we would speak again. We told them, “Monday afternoon.” They had come, they said, six miles to hear me speak and arrived just as I was closing.

[131] In regard to our campground in Ohio, I wish you could have seen it. It was a beautiful ground of grand old beeches, maples and oaks, horse chestnuts and many other trees, so high and lofty, towering towards the heavens. You could scarcely see the tops of the trees. I picked up the most wonderful large acorns I ever saw. They are a perfect sight in size. I gathered some as a curiosity. I also gathered a few buckeyes, horse chestnuts.

Well, when do you propose to come home to Battle Creek? Love to all.—[Letter 14, 1870](#). (To “My Dear Son Willie,” September 27, 1870.)

Danger By Night—We are nineteen hours behind time. We had to stand still some twelve hours. Freight train wrecked ten miles ahead on the track. We passed the washouts night before last. I was aroused suddenly as though a hand was laid upon me, and words had been spoken, “You are in a dangerous place. Pray, pray.” I looked out the window and saw a fearful-looking sight. Fires were built

along beside the track, and men with lanterns were standing by the track and men upon the platform, making the fearful places light as day. The train merely moved over these dangerous places. I did pray, and I felt trust in God and an assurance that He would care for us and bring us safely to our journey's end.

We have only a half loaf of graham and one loaf of white, and half of one of the rusk bread. It is all moist and good. Someone helped himself to our oranges. We think our apples go well. We are well satisfied with our meals. Those around us are loaded with chicken, pickles, corned beef, jellies, and tea and coffee. None seem to feel as well as we do, who eat only twice a day of simple food. Not anything warm yet to eat or drink. We feel the blessing of the Lord attends us. Praise His dear name! We will love and serve Him. Be of good courage. Be cheerful. And don't one of you forget that in God must be your trust. Here we are at Sidney. God bless you.—[Letter 11a, 1875](#). (To "Dear Children," May 3, 1875.)

Model Disciple—Our camp meeting closed today. Yesterday, Sunday, the interest was the greatest we have yet seen. Elder Corliss spoke in the forenoon, and your grandmother at three o'clock. The tent was packed, and a crowd was standing outside. Elder Prescott spoke in the evening. The tent was full, and it was reported that hundreds went away because they could not get under the tent, and the wind was blowing so strong that it was not prudent for them to remain. [132]

After I had spoken on Sunday there was a baptism. I am told that twenty-six souls went forward in this ordinance.

I want very much to see my dearly beloved grandchildren. I feel a special interest in the children. I have been pleased with the reports received from you. Children, you can all receive of the precious Saviour's instruction. Jesus made a little child His model disciple. He "called a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven."

During His ministry on earth the children were not overlooked or forgotten. When He sees them cheerful, obedient, sweet-tempered, doing little acts of kindness, what tender regard and fatherly love He feels for them.

Let the peace of God abide in your hearts by faith. Let His love abide in you. God bless you all.—[Letter 80, 1895](#). (To “Dear Children” [Granddaughters], November 11, 1895.)

[133] **Promises for Me**—I can write you only a short letter. I have written very little since your father left. I have been so brain-weary that at times I staggered as I walked. For a while I slept only a little each night. I am now improving, though somewhat slowly. I cannot do much yet.

Please write me a few lines, and tell me how you are getting on with your studies. Christ is your helper. He loves you, and He will bless you if you will make Him your trust. He gave His life for you. You belong to Him, body, soul, and spirit.

Be of good courage in the Lord. Learn to take everything to Him in prayer. Believe that He helps you. Express your gratitude by words of thanksgiving. Do not look on the dark side, but believe God’s promises, and walk by faith. Every day you are to be an overcomer.

My dear child, keep your mind stayed upon your Saviour, whose property you are. Tell Him all about your trials, and arm yourself with His promises. Commit His words to memory.

Cherish faith and trust in Christ as your teacher, and be willing to be taught.

It is now bedtime, and I must close this letter.—[Letter 67, 1904](#). (To “My Beloved Granddaughter Mabel,” February 6, 1905.)

[134] **Meeting the President**—It is nearly dark, but I will try to write you a few lines. Is it so that you have secured the house you so much desire? If we trust fully in the Lord, He will bring to pass that which is in accordance with His will. We should have many more rich blessings if we would walk constantly in a spirit of tenderness and love. If we keep our hands uplifted to heaven, the Lord will surely strengthen our faith.

I have been quite feeble of late. I have done much writing. A week ago last Sabbath I spoke in the colored church. There was an excellent congregation. I had freedom in speaking.

Last Sunday an all-day grove meeting was held on the school grounds. The weather was beautiful, and about two hundred and forty people came. I had been sick, and it was feared that I could not speak. But in the afternoon, with fear and trembling, I took my

stand before the people. The Lord gave me a tongue and utterance, and I spoke for an hour. Oh, I was so glad that I could speak to the people on this occasion. Quite a number of those not of our faith were present, and their interested faces showed their pleasure and satisfaction.

A few days ago Sister Hall, Sara, and I went for a long drive in Rock Creek Park. This is a most beautiful place. I have seldom driven over finer roads. This is the National Park. Here the President takes his rides. The drives are equal to, yes, more than equal to anything I saw in Denmark or Switzerland. On our drive we met the President. He bowed to us as we passed him.

Often I have had but a few hours’ sleep at night. I have written early and late, as fast as my hand could move over the paper. While writing, I have had wonderfully clear conceptions of the love and goodness of God. We must never forget that it is our duty to express at all times and in all places our appreciation of the goodness of God. Heaven is our inheritance, and we are to receive the free gift as heirs of God and joint heirs with Christ. In all that we do or say, we are to honor our Lord. We are to be the Lord’s messengers, winning souls to Christ.—[Letter 357, 1904](#). (To “Dear Son Edson,” August 8, 1904.)

[135]

Treasures of Health—I sit here on my couch this morning, very thankful to my heavenly Father for a good night’s rest. I slept well until three o’clock, and now after building my fire, I am ready to take up my writing.

We have very much to be thankful for. Let our hearts be continually filled with thanksgiving to our heavenly Father and to our Saviour.

It is now growing daylight. We are having the first cold weather, but it is not very severe. The days have been very pleasant, and the nights clear, the full moon making them almost as bright as day. We have had a few gentle rains, but up till within a few days, the weather has not been cold. I have taken a ride daily, unless the showers threatened.

I hope you will take special care of your eyes, for they are a great treasure. We can lose a limb, but if we have our eyesight, we can still find something with which to employ our time. But to lose the sight is a dreadful loss.

The Lord is good to me, very good. He has preserved my health and strength, and even though I am seventy-eight years of age, I can still rise before day, and write for hours before breakfast. My eyes trouble me somewhat if I take cold, but if I am careful, I can do a great deal of work.

Mabel, do not devote the precious talent of sight to reading that which you cannot use, and will not benefit you. The life of the soul cannot be sustained unless right food is given it. The mind must be properly fed.

[136] My dear child, live on the words that proceed from the lips of Christ. Press forward, and believe that if you ask, you will receive.—[Letter 339, 1905](#). (To “My Dear Granddaughter Mabel,” December 1, 1905.)

What Sister White Wrote in Her Diary—From the Diary of 1859. **Sabbath, January 1, 1859**—The commencement of another year. My husband went down into the water and buried seven with Christ in baptism; two of them were but children. One prayed earnestly in the water to be kept unspotted from the world. May they live a new life unto God.—[Manuscript 2, 1859](#)

Monday, January 3, 1859—Went to the office... Then took dinner at my sister’s.... Paid Widow Cranson \$1.00 for making a couple of shirts. Paid Sister Bognes \$1.00 for making a coat. She was unwilling to take it, but I felt it duty to hand it to her. She is poor and sickly. May the Lord pity and care for her. Said Jesus, “The poor always ye have with you.” May the Lord rid us of selfishness....

Wednesday, January 5, 1859—Thought of remaining at home to prepare for my journey. At noon James said they needed help at the office. I went down to help them... While [I was] writing, Sister McClemule came in. I must leave to talk with her. Jenny, Mother, and Willie came next. Showed them the press. While [I was] folding, Sister Cornell came in and wished me to go down street to get some things.... Walked down, got the things, returned to Brother Smith’s for supper, then home.... Found Father very cheerful at home.

[137] **Thursday, January 6, 1859**—Made a cap and a vest for Edson. At night am very weary. Gave Agnes a half-worn dress for her mother. They are poor. The husband and father is sick. Their crops have failed. They have breadstuff to buy and nothing to buy with. Agnes is their main support. She is only seventeen. There are four

children now at home. They must suffer unless the church interest themselves in their behalf. May the Lord have mercy upon the needy....

Otsego, Mich., Sabbath, January 8, 1859—It is the holy Sabbath. May we honor and glorify God today.

We went to Otsego, four miles. It was very cold; could hardly keep comfortable. Found the meetinghouse not very warm. All were so cold. Must take time to get warm.

Otsego, Sunday, January 9, 1859—It is very cold today. Word has been brought to us that the Baptist meetinghouse has been locked up to keep us out. They do not hold meetings there themselves, neither will they let us enter.

We held meetings in Brother Russell’s house. The room was filled. A number of new ones were out to hear.

Tuesday, January 18, 1859—Brother Lay harnessed his horses to a sleigh and took May [Lay], Edson, and myself over the log way and over the bad going ten miles to the plank road. The road is very bad and rough. John followed us with the horses and wagon. We feel very thankful for the easy conveyance over the bad road. Sister Lay went with her husband for the ride. After we struck the plank, we had a good road all the way to Grand Rapids. I am so weary and lame through riding I cannot move without suffering pain.

Wednesday, January 19, 1859—In the afternoon we went to Wright. Brother Cramer the elder took a seat in our carriage to pilot us. He is acquainted with the road. It is a good road. Have no milk for Teresa. She cries. Oh, that we may be as earnest for the bread of life as she is for temporal food. She will not be satisfied. May our earnest cries go up to God for His salvation. About dark arrived at Brother Root’s. They welcomed us heartily. It is a good home with plenty of house room.... There was a meeting in the evening. We were too weary to go. [138]

Wright, Mich., Friday, January 21, 1859—Sabbath drawing on. Had a lengthy meeting in the afternoon and none in the evening. Many testimonies were given.... I spoke a little; feel deeply my unworthiness.

I have felt so homesick on the journey. I fear that I have not been willing to sacrifice the company of my husband and children to do others good.... Have had a weeping time before the Lord.

Wright, Mich., Sabbath, January 22, 1859—Went to the meeting with a heavy heart.... There were about three hundred present.... The people of God seem hungry for the bread of life.... Meeting closed at five o'clock. No meeting in the evening.... Oh, that I might come to the feet of Jesus and tell Him all my wants.

Wright, Mich., Sunday, January 23, 1859—Meeting commenced at half past eight and the house was well filled.... No time was lost. Two or three arose at once to speak. One sister arose three times and could not speak. Others would arise and she sat down. At length she gave it up.... Our meetings closed this night.

[139] **Tuesday, January 25, 1859**—It looks like a storm.... We rode fourteen miles to Brother Hardy's. Brother Cramer did not give us the right directions, and we went four miles out of our way. Did not arrive at Brother Hardy's until dinner time. It was snowing fast. We were heartily welcomed by the family. A good dinner was soon in readiness for us of which we thankfully partook. This is a colored family but although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting. May I yet have a better acquaintance with this dear family.

Wednesday, January 26, 1859—Brother Gerald is poor, yet with a warm heart. He welcomed us to his humble house and provided for us as well as he could.

It is a beautiful day. We feared we should be obliged to ride in a storm, but we have a very good road and everything seems favorable. We are homeward bound today and expect before night to meet husband and children. At noon took a dry luncheon at an old hotel, while the horses were feeding. Joyfully, we again met our family.... There is no place to be so dearly prized as home.

Battle Creek, Thursday, January 27, 1859—Was so thankful and happy to meet my family again and to be in the society of my husband and children I could not sleep.

[140] **Battle Creek, Tuesday, February 8, 1859**—Cut and made some caps for Mother. It may be the last time I shall have the privilege of making caps for her head, but my prayer is that she may wear a crown of glory in the kingdom of heaven. Brother D. has been thrown down and beaten by drunken men. Two men interfered. Brother D. complained of the men. They were shut up last night.

They have their trial today. The same men struck my husband three times with a whip. Did not hurt him. The world is growing worse and worse.

Battle Creek, Monday, February 28, 1859—Went to Sister Ratel’s.... Her babe has on an old torn white dress—the best he has except one that she keeps to put on him when she goes out with him.... The family are all poor. The oldest girl prizes a Bible I gave her, much. She reads out of it to her parents.

Battle Creek, Tuesday, March 1, 1859—Walked to the office. Called to see Sister Sarah and mother. Sarah gave me a little dress and two aprons for Sister Ratel’s babe....

I rode down to the city and purchased a few things. Bought a little dress for Sister Ratel’s babe.... Sent the little articles to Sister Ratel. Mary Loughborough sends her another dress, so she will do very well now. Oh, that all knew the sweetness of giving to the poor....

Battle Creek, Wednesday, March 2, 1859—Sister Kelsey and her son called on us. Sister Kelsey seems sad. She brought wheat to sell, and it is musty. Cannot dispose of it. She needs means to use. We prepared her a warm meal and had her sit down and partake of it before starting for the thirteen-mile ride home. It is chilly weather. I lent her a cloak; feared she would suffer... She has been a kind friend to us and in time of need has assisted us liberally.

Battle Creek, Friday, March 4, 1859—Made two caps for my boys.... Brother John Andrews came to this city last night. We have met today, and he took dinner with us.

Battle Creek, Monday, March 7, 1859—It is rainy today. It looks very gloomy without, but if the Sun of righteousness shines in my heart all is well and no outward gloom can make me sad. [141]

Tuesday, March 8, 1859—Brother John Andrews leaves today. He came up to visit us in the eve.... I got together a few things for him to take home. Send Angeline a new calico dress, [cost] nine shillings, and a stout pair of calfskin shoes. Father gives the making of the shoes and the making of a pair of boots for Brother John Andrews. I send the little boy a nice little flannel shirt and yarn to knit him a pair of stockings. I send Sister or Mother Andrews a nice large cape, well wadded, for her to wear. I made a bag to put them

in of towel cloth. Write three small pages to Sister Mary Chase. In it write recipe obtained from John's.

Thursday, March 10, 1859—Walked to the city and back. Was very weary.... In the afternoon Sister Irving came in. She looked sad and appeared to be chilled. Agnes ... cried out, "Ma, tell me how Pa is?" ... Her mother ... told her he was failing slowly.... For ten weeks the daughter has lived with us, and we paid her nine shillings a week. All but one dollar of this she has handed to her mother. Her clothes are poor, yet she does not appropriate any means to her own use. She forgets herself in her self-sacrifice and devotion to her parents.... We aided them some. Paid half toward a pair of boots for a little brother. One dollar. I paid one dollar fifty for a pair of shoes for the mother. Husband gave her one dollar in money. Henry gave her ten cents. Edson ten cents, and little Willie ten. Husband gave [142] her five dollars more to buy a little luxury for the sick one. We ... sent a little handful of dried apples for the sick one's table.

Thursday, March 24, 1859—It is a cold blustering day.... The weather is very changeable, but in the new earth there are no chilling winds, no disagreeable changes. The atmosphere is ever right and healthy.

Wednesday, March 30, 1859—Set out the raspberry bush. Went ... for strawberry plants. Got some currant bushes.—[Manuscript 5, 1859](#).

(Convis, Mich.) Sabbath, April 9, 1859—Rose early and rode about twelve miles to Convis to meet with the saints there. The ride was refreshing.... A little company of Sabbathkeepers were collected in a large schoolhouse.... Meeting held until about two o'clock.... After the meeting closed, a woman came to meeting. Thought it was to be in the afternoon. She had walked a mile. She read the notice in the paper but did not read carefully enough to find out the time of meeting; therefore lost it all. After supper as the hours of holy time were closing, we had a refreshing season of prayer. James talked with the children before bowing to pray.

Battle Creek, Monday, April 11, 1859—Spent most of the day making a garden for my children. Feel willing to make home as pleasant for them as I can, that home may be the pleasantest place of any to them.

Tuesday, April 26, 1859—Worked hard all day on a dress to wear through the mud.

Friday, April 29, 1859—Again we started on journey to Grand Rapids. Roads bad until we gained the plank. Bridge swept away at Berlin. We are obliged to ford the stream; water up to the wagon box. It was hard, dangerous, climbing the bank on the other side of the stream. No accident befell us, which ought to call from our hearts gratitude. [143]

Battle Creek, Friday, May 20, 1859—Have cut out Johnny and Willie each a pair of pants from three yards of cloth. Have pieced Willie’s considerably.

Sunday, June 5, 1859—Went to the tent for meeting.... The tent was well filled.... J. N. Andrews preached in the afternoon upon the Sabbath, or rather the two laws.

Monday, June 6, 1859—Attended meeting in the morning.... It was the best meeting of all.... At dinner we had thirty-five.

Tuesday, June 7, 1859—We were all much worn out.—[Manuscript 6, 1895](#)

Monday, July 4, 1859—Wrote nearly all day—important matter.

Friday, July 8, 1859—We had much to do today. Dried half a bushel of cherries.

Friday, July 22, 1859—My brother that I have not seen for twenty years came from Illinois with his wife to visit us.

Roosevelt, N.Y., Sabbath, August 27, 1859—They have a neat little meeting-house. It was filled and crowded and many could not get in at all. In the afternoon they were obliged to give it up to the women and infirm and aged men. They drew up the wagons to the windows and the men filled them full.—[Manuscript 7, 1859](#).

Monday, October 10, 1859—Was obliged to shut myself up to write.... The house is full of company, but had no time to visit. [144]

Tuesday, October 11, 1859—Brother Howard waited for us to pack and then took us to his house. It was climb, climb the mountain. They have a very pleasant place on the top of the mountain.

Bucksbridge, New York, Wednesday, October 19, 1859—It is cold and stormy.... All together we started for the little meetinghouse at Bucksbridge.... The house is well filled.... I had freedom talking

of faith, showing the difference between faith and feeling. After the meeting closed, we returned home and sewed some.

Friday, October 21, 1859—We rose at about four a.m. It was cold and snowy. We took a luncheon and started out in a storm for Madrid depot. Waited one hour for cars.... We journeyed about twenty-five miles and the engine pump broke down, and we were obliged to wait two hours before starting again. By this delay we failed to make connection at Watertown and were obliged to wait in the depot eight hours. This was a great disappointment to us, for we should be out over the Sabbath; but others were also disappointed.....

Sabbath commenced. We tried to call our thoughts from the things around us to sacred things. We took the cars at about eight and rode twenty-five miles, and within two miles of the depot Brother Belue met us on the cars. They have been worried about us, fearing we could not come. He stepped on the cars, rode out two miles, and then found us and went back again. There was Brother Miles waiting for us to take us to his house.

[145] **Tuesday, November 15, 1859**—We rose early and took our breakfast. Had a season of prayer and then started on our weary journey.... About noon tarried to rest the horses. Then took a little luncheon, and in one hour were on our way again to Monterey. The plank road is very rough, but for ten miles the road is very bad. Log ways, mud holes, and yet on we go, singing, “The way may be rough, but it cannot be long,” etc. As we came up to Brother G. Lay’s he stopped us and urged us to go in. We complied with his request and tarried with him overnight.

Wednesday, November 16, 1859—We rose weary, lame, and sick. The journey was too much for us. Yet we wrote much of the day, and there we met my father, whom we have not seen for three months.

Monterey, Mich., Sabbath, November 19, 1859—Brother Loughborough preached. A large congregation assembled at the Monterey meetinghouse. The house was full.... Brother White preached in the P.M. on the work and success of the three messages. He was clear and free in his discourse. The Lord gave me liberty in speaking....

Monterey, Sunday, November 20, 1859—It is pleasant today, and there was a large gathering at the meetinghouse. They could not all get into the house.—[Manuscript 8, 1859](#).

Working in the Churches in 1862—November 7 my husband and self left Battle Creek for Monterey.... We ventured in a cold snowstorm.... In the middle of the day it grew warmer. We selected a spot by the roadside in the woods as our hotel and fed the horses and took our lunch.

We arrived at Brother Day’s—fifty miles—a little after sundown. We were very weary, with sore throat and aching lungs. I tried to pray the next morning but thought I should have to stop for coughing, but, praise the Lord, He gave me help when I most needed it.... I was greatly blessed of God and felt no more trouble with weak lungs on the journey.... [146]

The meetings held in Monterey for the children were, I think, the best ... of any which we attended.... All began to seek the Lord and to inquire, What shall I do to be saved? All those who wanted to be Christians were invited to occupy the front seats, which by request, had been vacated. Here was a cross for the young. We knew if they could take this first step they would gain strength to take the next....

One after another came forward until nearly the whole Sabbath School who were old enough to know what sin was, had filled the vacant seats.... We felt like taking these dear children in the arms of our faith and laying them at the feet of Jesus.... We knew that the Lord was working for us to bring these dear children into His fold....

These children wished to be baptized. They each arose and with tears and sobs gave their broken testimony that they wished to be Christians and overcome the temptations of the enemy and at last stand upon Mount Zion. I believe angels of God bore these short, broken testimonies to heaven and that they were recorded in the book of God’s remembrance....

Tuesday ten young females assembled at the water to receive the ordinance of baptism....

One dear child we deeply sympathized with.... She decided that she must be baptized. She came with her young companions to the water but her difficulty returned. She could not look upon the water or see any of her young friends baptized. All had been baptized but her, and she could not be prevailed upon to go into the water. We [147]

felt that Satan was opposed to the good work and wished to hinder it, and that she must go forward....

I put the robe upon her and urged her to go into the water. She hesitated. We looked up in faith to God. My husband on one side and myself upon the other and her father entreating her, we tried to encourage her along, yet her peculiar dread of water caused her to shrink. We persuaded her to move to the edge of the water and have her hands and head wet. She complied.... Her head and hands were wet, and then she moved forward while the administrator several times repeated these words, "In the name of the Lord, move forward." Calmly she went into the water and was buried in the likeness of Christ's death. Calmly she came up out of the water.... We all rejoiced that we did not consent to let the child go.... The next morning she came to the house of Brother Day where we tarried.... She expressed her joy that we did not leave her to her fears.... We rejoiced with her that she had obtained so precious a victory.

The next day ... five young men ... expressed their desire to be baptized. It was an interesting sight to see these young men, all about the same age and size, as they stood side by side professing their faith in Christ....

After the baptism we prepared to go five miles over a bad road. I rode in much fear, for it was very dark and we could not see how to shun the mudholes, and we came near being overturned. The meeting was profitable in the little church in Allegan....

[148] We traveled over rough and muddy roads, and while I chose to walk two or three miles over rough logways, I felt grateful to God for the health and strength He had given me since I had left my home. Our meetings in Wright were blessed of God....

Our meetings continued Monday, Tuesday, and Wednesday. On the afternoon of Wednesday eleven were baptized. Nine of them were the youth....

We traveled Thursday afternoon over crossroads, mud, sloughs, and logways. Again I went on foot a portion of the way because the roads were so bad. We traveled all day Friday to get to Greenville. Arrived there before sundown.... In Orleans we made our home at Brother King's.... We were made glad to see Brother King's three children take the cross and express their determination to be Christians....

Early next morning we parted with our dear friends and journeyed homeward. The Lord brought us and our children to our own home [in Battle Creek] in safety after two days' travel.—[Manuscript 9, 1862](#)

From the Diary of 1868. Bucksbridge, N.Y., Wednesday, January 1, 1868—We... rode upon a rough road through pastures and over a body of water on our way to take the cars at St. Albans.... We were in season for the cars that were due at six A.M. In the cars we suffered with heat. Arrived at Brother Hilliard's at one o'clock P.M. We were very weary, yet consented to meet with the few believers in this place.

Rochester, N.Y., Thursday, January 9, 1868—Rode into Rochester.... Went on board the cars to rest in the sleeping car.

Friday, January 10, 1868—Awoke in the morning on board the sleeping car. Found the train behind time about two hours. It had been a keen, cold, night and the train had to move very slowly for safety of passengers. Took our breakfast about eight o'clock. Changed from sleeping car to one ahead. The sleeping car was pronounced unsafe. We were delayed two hours on the track by a broken-down car ahead. Missed connection at Detroit. Waited there two hours. Had a weary ride until midnight.... Found friend with team waiting for us. [149]

Friday, January 24, 1868—Prepared to go to Wright. We found it very unpleasant traveling. A cold wind was blowing directly in our faces. At noon stopped at Lappinville. Found ourselves in mean quarters; there was a woman with a pipe in her mouth, and a young man smoking a cigar. He said ... he had learned the habit and could not give it up now although he knew it was hurtful.... We ate our plain hygienic food with good relish, but were treated with incivility by the inmates of the house. They showed themselves strangers to true politeness.

We found no good hay for the horses, no oats, no water.... They charged us fifty cents for sitting before their fire and being annoyed with the scent of tobacco. I was glad to go out again in the air.

Monday, January 27, 1868—Arose at four o'clock. Left the comfortable home of Brother Root about five o'clock.... Rode five miles to Brother Buck's. Ate our breakfast with them. Brother Buck gave each of us a five-dollar bill. We thank him for his liberal gift....

[150] Made no further stop until we passed through Greenville. Received our mail and passed on to our home. Found no help. Prepared our own dinner. We felt glad to find Willie not sick. We left him with bad cold. Brother Corliss had taken good care of everything, and we prize him much.

(Greenville,) Tuesday, January 28, 1868—Brother Corliss helped me prepare breakfast. Everything we touched was frozen. All things in our cellar were frozen. We prepared frozen turnips and potatoes. After prayers Brother Corliss went into the woods ... to get wood.... I baked eight pans of gems, swept rooms, washed dishes, helped Willie put snow in boiler, which requires many tubsful. We have no well water or cistern.... Got dinner for Willie and me. Just as we got through my husband and Brother Andrews drove up. Had had no dinner. I started cooking again. Soon got them something to eat. Nearly all day has thus been spent—not a line written. I feel sad about this. Am exceedingly weary.—[Manuscript 12, 1868](#)

(Alma) Sunday, February 9, 1868—My husband spoke.... The children made so much noise my brain is tired.... I spoke at one for nearly two hours upon temperance. Brother Andrews spoke in the evening.

Monday, February 17, 1868—They told me it was expected that I should address the people in the evening.... I had told Brother Andrews that he would have to speak, but he was afraid the people would be disappointed. I arose in great weakness, spoke from these words, “What shall it profit a man, if he gain the whole world, and lose his own soul?” ([Mark 8:36, 37](#)).... The people seemed to receive the word....

Afterwards I learned that Brother Andrews had selected this text to speak from if he addressed the people. We said not a word to one another, yet our minds were led in the same direction.

[151] **Thursday, February 20, 1868**—Packed our things to start on our journey to Vassar. Had a meeting in the morning.... Fifteen were buried with Christ in baptism. We rejoiced at the sight.

[Vassar, Mich.,] Sunday, February 23, 1868—My husband spoke in the morning.... I did not attend meeting. Wrote a part of the time and cooked gems and pudding for dinner. When the people returned they were overjoyed to hear the subject on Sabbath made so plain. They all said they never heard the like before....

I spoke in afternoon.... I had great freedom. There was a crowded house. Monday, February 24, 1868—Had a meeting through the day. Brother Andrews went ten miles to Watrousville to attend a funeral....

One poor woman came to hear me speak, but was too late. Had been out of health and dared not venture out in the cold. I tried to comfort her the best I could. Several wanted me to encourage them; told me their troubles.... I did not know what to do. Oh, how glad I was to get a little rest and peace! It is so difficult to remain calm with everything going on—some talking all at one time.

[St. Charles, Mich.,] Tuesday, Feb 25, 1868—It was a very pleasant day for traveling.... Arrived at Brother Griggs's about two o'clock. Took dinner between two and three. Was hungry; enjoyed the food. Wrote fifteen pages of testimony for church at Washington, New Hampshire.

Wednesday, February 26, 1868—Arose early.... Wrote fifteen pages, enclosed in an envelope and sent to the office; for Washington, forty-four pages.

Put on my cloak and hat and walked a short distance to Brother Guilford's. Found people gathered together in two rooms. I spoke to them about one hour from these words, "Well done, good and faithful servant." All seemed interested.... Took dinner and about two we stepped into the sleigh and were on our way back to Tuscola.—
[Manuscript 13, 1868](#)

[152]

Tuscola, Mich., Sunday, March 1, 1868—Spoke in the afternoon: "Thou shalt love the Lord thy God with all thy heart." The house was full. There was no ventilation. The stove smoked. I had strength amid it all to speak for one hour and a half. The best attention was given. We were afterwards told I spoke from the same text the minister spoke from in the morning, but handled it very differently. My husband spoke about ten minutes.

Monday, March 2, 1868—We arose between four and five o'clock. Ate breakfast before six and were on our way before seven to St. Charles. The wind increased, blowing the snow into the road until we could see no track. We knew we were in danger of freezing, and after we had gone five miles we turned back. In doing so we faced the wind and must have frozen if we had not used blankets to cover us and take our seats in the bottom of the sleigh, our backs

to the wind. It seemed a long time before we were again under ... shelter.... Rested all the forenoon. In the afternoon wrote ten pages....

Tuesday, March 3, 1868—We shall leave Brother Spooner's today.... It is bitterly cold. Water froze solid in our bedrooms. We expect to suffer; wrap up as best we may....

[153] The people at St. Charles expected us to hold meetings with them.... Here was the question—What is duty? We feel so anxious to do all the good we can. We are worn, yet are willing to continue to labor on if God will give strength....

This is the most severe of all—people begging for meetings....

Greenville, Sabbath, March 7, 1868—[It] has rained all through the night. It will be impossible for people to attend meetings today. This is the first Sabbath we have had without laboring, speaking to the people for eight months.... The snow is fast disappearing. Water stands in the road. There is a large deep pond where it was never known to be before. Teams come up to the water, look dubious, and finally cross. A road is made through our dooryard to avoid the body of water. It continues to rain, rain. I wrote eighteen pages of important testimony.... It is so dark we can see with difficulty. We attended prayers. Read several pages in a pocket Bible.... Home is the place for us during this storm. Wind is rising.

Monday, March 9, 1868—The water is very high. Our fences are taken down for the people to pass through our yard to avoid the deep water. The snow is fast going. Wrote twenty pages.

Tuesday, March 10, 1868—Water very deep. The fields and roads look like a large lake. Got a bag of apples at Brother King's.... Found very bad going, dragging through fields to avoid deep water.

[154] **Monday, March 23, 1868**—After dinner Sister Strong, James, and self took a long walk through the woods. It was pleasant, although I became very weary. After we returned I lay down a short time, then wrote quite a number of pages upon talking of others' faults.... We see such an amount of writing before us.

Tuesday, March 31, 1868—I wrote quite steadily; prepared matter for printer. I went out in the afternoon for a change and Sister Strong, Louisa, and myself picked up stones and helped to fill up the old cellar. I am exceedingly weary at night.—[Manuscript 14, 1868](#).

Thursday, April 2, 1868—Cut out Willie a coat from a pair of father’s old pants.

Sunday, April 5, 1868—Brother Fargo took dinner with us, also Brother and Sister Noyce. Our table is always full. I would not have it otherwise.

Tuesday, April 14, 1868—Again cried unto God for strength, which I so much need. After breakfast rode to Greenville. Purchased a hat for Sonia—a very neat hat. Paid one dollar.... We are having now quite a large family. If we only enjoy the blessing of God all will go well.

Monday, April 20, 1868—We had plowing done. Made beds to put my flowers sent from Battle Creek. Sowed peas of a nice quality. I was busy indoors and out all day, and was tired all the time.

Friday, April 24, 1868—We prepared to commence our journey to Wright. It is a cold, raw day; looks like rain. We got along very well until we took a wrong road. Went five miles out of the way over a very bad road. We found a convenient spot, stopped our team and prepared to take our dinner. While James was unharnessing the team I was building a fire. Had a large roaring fire in a short time. We were somewhat chilled, but we became warm in a short time. We enjoyed our dinner. It commenced to rain before we had again started on our journey, yet we got along very well. A few minutes after the sun had set we were too weary to sit in our chairs, and hastened to bed. Met Brother Kellogg at Brother Root’s gate. [155]

Wright, Mich., Thursday, April 30, 1868—Arose at four o’clock, and prepared for our journey to Monterey.... We took our dinner in the carriage. The roads were rough, the day was raw and cold. Our wagon broke going over the rough log ways.... [I] did not speak as carefully and as cheerfully as I ought. Confessed this before leaving the carriage.—[Manuscript 15, 1868](#)

Monterey, Wednesday, May 6, 1868—My husband purchased me a side saddle and bridle from Martin Giles for twelve dollars; very cheap. After we returned to Monterey we rode out together horseback. For the first time I did very well.... Attended meeting in evening.—[Manuscript 16, 1868](#)

Adventure in the Rockies, 1872. Wednesday, July 17, 1872—We stepped on board the train for our long route to Denver.... In the afternoon we.... prepared to view the country we were passing

through. We saw no buffalo herds nigh, but about two hundred dead buffalo lying upon the plains. They had been killed by the hunters—some for their hides, others merely for their hind quarters, to dry to sell. We saw a dead antelope near the track. We saw several antelopes at some distance, also a large herd of buffalo. We saw many houses built underground, where families lived. Many of these men lived by hunting. The land seemed poor, and we traveled for fifteen or twenty miles without seeing a house. We saw herds of [156] cattle numbering thousands, with several men on horseback herding the cattle. We saw many settlements of prairie dogs scudding about the track and off on the prairie.

(Denver, Colorado,) Thursday, July 18, 1872—Thursday morning we awoke in the sleeping cars and looked out of the car window upon snow-capped mountains. Such a scene I had never looked upon before—snow lying upon the top of the mountains, bordered with green. The train bore us to Denver. We stepped off the train about eight o'clock. It was a singular affair for us, to travel hundreds of miles over a barren desert and then find a populous city which could be called the Chicago of Colorado.... We were cordially welcomed by our nieces. We felt at home.

Wednesday, July 24, 1872—We were anxious to go to the mountains.... We hastened to the cars, which left at eleven o'clock. We got on board a freight train.... Ridges and splashes of snow lay upon the top of the mountains....

(Walling's Mills, Colorado,) Sabbath, July 27, 1872—We arose this beautiful morning with some sense of the goodness and mercy of God to us. This is our first Sabbath among the mountains. James, Sister Hall, and myself took a blanket and walked out to the shelter of the fragrant evergreens, rolled up a stone for seats, and I read a portion of my manuscript to my husband. In the afternoon.... we read about sixty pages of *Great Controversy*, or *Spiritual Gifts*.... We closed the Sabbath of the Lord with prayer.

(Walling's Mills,) Sunday, July 28, 1872—Mary, James, Willie, and I walked one mile to see the gigantic rock towering up hundreds of feet. Willie climbed to the top of it. We with less [157] strength and sprightliness were content to remain below. Returning home, Willie mounted a rock and spoke to us.

(Walling's Mills,) Monday, July 29, 1872—We enjoy this mountain air very much. My husband and myself walked out in the grove and had ... prayer. Spent considerable of the day in writing.... We knelt among the trees and prayed for heavenly guidance.

(Walling's Mills,) Tuesday, July 30, 1872—This morning we designed to go to Central City, about twelve miles. We purposed to take dinner on the way by the roadside. As we were preparing to start, the horses were found missing. Yesterday eve two hundred Indians passed through. Five horses of Mr. Walling's were missing; also his cow. It was thought the Indians might have stolen the horses. Mr. Walling threw off his coat, armed himself with two revolvers and a bowie knife, and in company with one of his men started on horseback to find the horses. We were disappointed in not eating our dinner by the roadside. We enjoyed our simple meal, however, very well. About two o'clock Mr. Walling came back, having found his horses and cow. He had no occasion to use his firearms, for which we were thankful.

(Colorado,) Thursday, August 8, 1872—We had prayers in our tent then wrote until about eleven o'clock.... A company who were going over the snowy range to the Park came for milk.... All of them looked feeble.... We gave away some books. There seems to be great eagerness to get books in this rocky, mountainous country.

(Colorado,) Sabbath, August 17, 1872—Attended meeting in afternoon and evening. My husband spoke in afternoon. I spoke in the evening. These meetings were cheering and strengthening to the little few in these mountains.

[158]

(Colorado,) Sunday, Aug., 18, 1872—It is a beautiful morning.... We walked out to view the scenery around us. Before us were high mountains.... Miners' huts were built upon the high mountains, upon the sides of the mountains, and in the gulches.... Mr. Bental gave me many specimens of ore.

(Colorado,) Monday, Aug., 19, 1872—It is a beautiful morning. We took breakfast with our nephew and niece, Mr. and Mrs. Fair. Had a short season of prayer and then walked about one mile and a quarter to Sister Bental's. She welcomed us heartily. We have been writing, preparing copy for [The Health] Reformer. Wrote Edson about eight pages. Sister Stocker brought me specimens. In

returning home the horses balked, and we were obliged to walk miles.

(Colorado,) September 3, 1872—We left Walling’s Mills about noon, mounted on our ponies. Mr. Walling took his wagon along to carry the baggage. We rode ten miles the first day.... A storm threatened us. We decided to halt at a deserted hovel. We went in and found two bedsteads, a table, a large fireplace. We were scarcely sheltered and saddles and baggage inside when it began to rain in torrents, soon followed by hail as large as bullets. The horses, nine in number, shivered and shrank, but we could do no better with them. We prepared beds for us and had quite a comfortable night. We felt grateful that ... we found a comfortable retreat.—[Manuscript 4, 1872](#)

[159] **Wednesday, September 4, 1872**—I endured the horseback riding well, and ... could have my pony lope nicely. But alas! as I was in the best of spirits, enjoying the scenery very much, my pack behind me became unloosed and dangled against the horse’s heels.... I was between two companies—three of our company ahead and five behind me.

I saw the situation of things, slipped my feet from the stirrup, and was just ready to slip from the saddle to the ground and in one moment should have been safe. But the pony was frightened and threw me over his back. I struck my back and my head. I knew I was badly hurt, but felt assured no bones were broken. I could scarcely breathe or talk for some time but finally improved a little.... I was placed upon a bed in the wagon and rode thus a few miles, till we came to the mountain, then mounted my pony. Weak and full of pain, I rode up mountains as steep as the roof of a house, over rocky hills and big boulders that seemed impossible to pass. We camped at night, and bathed. I wore a wet bandage, and although in considerable pain, I rested well on the ground in camp and the next morning was upon my saddle again.—[Letter 14, 1872](#). (To “Dear Children, Edson and Emma.”)

1873

Monday, June 23, 1873—We are packed for our journey.... My husband and I had a season of prayer together before taking the cars.

We took the cars about six o’clock. We were fortunate in getting a sleeping car.... It was a very warm night.

Wednesday, June 25, 1873—We did not get to Denver till about thirty minutes past seven o’clock. We hired an express wagon and were taken to my niece, Louise Walling’s. We were well received and were very weary and glad to get to rest. [160]

(Denver,) Friday, June 27, 1873—Another beautiful day. We walked one mile and back from the city stores. We ordered mattresses made of white hair and a couple of pillows.

(Colorado,) Sunday, June 29, 1873—We rode about three miles and stopped for breakfast. We purchased milk and had a very good breakfast. The scenery is very grand. Large mountains of rocks stretching toward heaven, tower one above another....

We turned out for an ox team and were obliged to go up an embankment. In descending, one of the horses refused to obey the rein. My husband saw that the carriage was tipping over. He jumped out, but was thrown under the wheel and the wheel ran over him. Sister Hall and myself sprang from the carriage to obtain the lines. I looked to see how badly my husband was hurt. He was bruised, but no bones were broken. We felt gratitude to God for His preservation.

(Colorado,) Monday, June 30, 1873—We arrived at the Mills late in the afternoon.... We went to the old mill and commenced housekeeping.... We cleaned two rooms.... Mr. Walling came with a load of furniture and things he thought we needed. We have all been very busy and cheerful in our work. We had a praying season in the woods. We prayed to God to let His blessing rest upon us as we were settling in the mountains that we might have strength and retirement to write.—[Manuscript 8, 1873](#)

(Colorado,) Tuesday, July 1, 1873—It is stormy. We see from the window it is snowing.... The hills are covered with snow. We are thankful to have a good fire to keep us warm. We cleaned house again. I find it new business to scrub, but I enjoy it. It cleared off beautifully about noon. The clouds lifted from the snowy range and we had a most beautiful view of the mountains, not merely capped with snow but covered completely with snow. [161]

(Colorado,) Friday, July 4, 1873—We washed and cleaned the parlor. Brought wood from the mountain back of the house, in our arms. We worked hard all day. We took the lounge apart and found

four dead mice in it.... We feel grateful that a day of rest is before us.

(Colorado,) Monday, July 21, 1873—We spent the day principally in writing. In the evening we rode up the hill about two miles and gathered several quarts of berries. We received quite a number of letters, papers, and books.... Very many Indians passed with ponies, mules, and American horses.

(Colorado,) Wednesday, July 23, 1873—Hundreds of Indians have passed here this morning and yesterday. They are going over in Middle Park to hunt and to fish.... We all went out between sunset and dark and gathered about two quarts of strawberries. We had splendid showers part of the day. Prepared matter for *Instructor*.—[Manuscript 9, 1873](#)

(Colorado,) Wednesday, August 6, 1873—I devoted much time to arranging my room; tacked down carpet, put curtain around my rough pine table.... We got four loads of broken wood. I helped them pick it up.... We had two very precious seasons of prayer in the forest of pines.

[162] **(Colorado,) Thursday, August 7, 1873**—I wrote five letters.... The clouds looked dark. My husband, Elder Canright, and Willie went for a load of wood. They had but just unhitched the horses after their return when it commenced raining, then hailing. We had both rain and hail in great quantities. The hail was as large as hazel nuts. The water rushed down from the mountain and came into our sleeping room close by the floor. Two were engaged in mopping and bailing up water with dust pan. The kitchen leaked and flooded the floor. The dining room leaked badly. This has been a broken day....

(Colorado,) Friday, August 8, 1873—It is quite cool this morning after the storm yesterday. Our carpet seems very comfortable on the floor.... We spent a short time in the strawberry field. The hail had beaten off most of the strawberries.

(Colorado,) Friday, August 15, 1873—We have a morning dark and foggy.... We had written in one day about twenty-eight pages to different individuals.... We had a special season of prayer in the log shanty, [its] being too wet in the grove.—[Manuscript 10, 1873](#)

(Colorado,) Sabbath, September 6, 1873—We had a rainy day. About nine o'clock a gentleman on horseback inquired if we had seen two men pass. I had seen them about midnight going by our

house. They stopped to drink at the spring and then started up the hill on the road to Black Hawk upon the run. These men had been stealing, and the authorities were in search of them. Mr. Walling and an officer rode up to the door. Mr. Walling ate a lunch, changed horses, and drove on.

[163]

(Colorado,) Sunday, September 7, 1873—Sister Hall and I did a large two weeks' washing.... I made an entire sheet by hand, hemmed three ends of sheet, made a pair of pillow cases. This was my day's work.

Sunday, September 14, 1873—Mr. Walling unexpectedly drove up and said he was ready to go over in the Park. He hurried us all up, and we were all packed about ready to start at eleven o'clock. We drove out about six miles and took dinner. We spread our table by the side of a stream, built a fire, and had some warm food. We enjoyed it much. We rested one hour and then drove on. We made good time through the woods, and we thought that we might have time to pass the range by daylight. We ascended the range slowly.... We had to move very slowly. We did not get to timber land, the other side of the range, until after dark. We made camp about nine o'clock and did not get to rest until about midnight. We had a flaming campfire which was very gratifying after sitting some time in the wagon waiting for a good camping spot to be found. I was sick and could not sleep at night.

(In the Mountains, Colo,) Monday, September 15, 1873—We took breakfast and then packed our bedding to move on. My husband, Willie, and myself were seated on our horses. My husband and I rode on. Mr. Walling and Sister Hall were in the wagon. We left our spring wagon because the road was so rough we could go no farther. We rode about two miles, when Willie called us to come back. Mr. Walling had broken down. We rode back and saw that the wagon was broken, and we must make camp where we were. We rested awhile and Mr. Walling took his three horses and the spring wagon back and was to send us the axletree or bring it Wednesday. We made us a very comfortable camp and had plenty of bedding. The nights are very cold. There is ice on the water and the ground nearly freezes nights.

[164]

(Colorado,) Tuesday, September 16, 1873—We are very tired and lame today ... We took cold, which makes us feel as though

we could scarcely move.... We should have enjoyed the scenery had we been less weary. Our camp is in a grove of heavy pines. There is a small open space of ground, with grass for horses. On the south rises a high mountain of rocks. Trees seem to grow out of the very rocks. They tower up high but seem to cling or lean upon the rocky mountain sides. East, west, and north are gigantic evergreens. Through these thick trees is our road to the Central Park.

Wednesday, September 17, 1873—We have some wind which draws down the canyon. We have to move our little stove several times in the day as the wind changes from one end of the tent to the other.... Travelers came by with wagon and men on foot driving sheep. They said there were thirteen hundred in the flock. They have taken up land in the Park and will spend the winter there and feed their sheep. Two other travelers passed.

Thursday, September 18, 1873—We have had a good season of prayer in the woods, my husband and I. Two travelers and one horse returning from the Park came by our camp. We gave them bread as they said they had nothing to eat but squirrels and pork. They brought some fine specimens [of ore] and curiosities from Willow Creek.

[165] **Sabbath, Sept, 20, 1873**—The sun shone out beautifully in the morning, but it soon became cloudy and snowed very fast, covering the ground and lodging upon the trees. It looks like winter. All around us is white. Here we are just this side of the range in our tent, while the earth is sheeted with snow.... We feel deeply our need of the grace of God.... Shall I ever learn to be perfectly patient under minor trials? ... My earnest prayer to God daily is for divine grace to do His will.

Sunday, September 21, 1873—My husband and myself went up upon a high hill where it was warmed by the rays of the sun, and in full view of the snow-covered mountains we prayed to God for His blessing.... We both wept before the Lord and felt deeply humbled before Him.

Monday, September 22, 1873—Willie started over the range today to either get supplies or get the axletree of the wagon Walling is making. We cannot either move on or return to our home at the Mills without our wagon.... There is very poor feed for the horses. Their grain is being used up. The nights are cold. Our stock of

provisions is fast decreasing.... Willie and Brother Glover returned today. Brother Glover was on his way with the new axletree when Willie met him.... We were glad to see them and made preparations to start the next morning for Grand Lake in Middle Park. We had a cold night, but our noble bonfire of big logs and our little stove in the tent kept us comfortable.

Tuesday, September 23, 1873—We rose early and packed up bedding and provisions for a start on our journey.... The road was so rough for about six miles, Sister Hall and myself decided to walk. My husband rode a pony. Willie walked. Brother Glover drove the horses.... We had to walk over streams and gulches, on stones and upon logs. We gathered some gum from the trees as we passed along.

After six or eight miles’ travel on foot it was a good rest to climb up upon the bedding and ride. The scenery in the Park was very grand. Our hearts were cheerful, although we were very tired. We could trace the wonders of God’s work in the grand towering mountains and rocks, in the beautiful plains and in the groves of pines. The variegated trees, showing the marks of autumn, were interspersed among the living-green pines, presenting ... a picture of great loveliness and beauty. It was the dying glories of summer. We camped for the night in a plain surrounding a cluster of willows. We cut plenty of grass for our beds.

[166]

Wednesday, September 24, 1873—We had most beautiful scenery most of the way. Autumn’s glory is seen in the variegated golden and scarlet trees among the dark evergreens. The towering mountains are all around us.... We stopped at Grand River for dinner. We had some difficulty in finding a carriage road, but after some delay, and one on horseback searching carefully, we could pass on. We had a very rough road. We arrived at Grand Lake about five o’clock. Pitched our tent in a good dry spot and were tired enough to rest that night.

Grand Lake, Colorado, Thursday, September 25, 1873—We worked busily nearly all the day in getting settled.... I have two ticks [mattress coverings] made of woolen blankets which we filled with hay and made very nice beds. We have boards arranged for shelves, and we look very cozy here.—[Manuscript 11, 1873](#).

Grand Lake, Colo., September 28, 1873—Here we are, camped by a beautiful lake, surrounded by pines which shelter us from winds and storms. Very high mountains rise surrounding the lake except on one side.... The lake is the most beautiful body of water I ever looked upon.... Fishermen come in here to fish and take out their fish packed in boxes upon the backs of donkeys....

On our way here we met thirteen mules from the lake, two men, one horse, and two donkeys loaded with two hundred sixty pounds of lake fish.... There are a few log cabins here but only one that is fit to live in and that has no floor. We came here for father's health. He has been better since we came....

Our provisions are getting low.... We cannot get away from here till Brother Glover returns and sends Walling with horses and ponies. We have two horses and one pony here. In coming, for want of ponies, Lucinda and I walked about six miles over the roughest road. We cannot do this in returning, for it is mostly up rocky mountains.

We spent the time very profitably on this side of the range. We tried to make it a business to seek God earnestly.—[Letter 13, 1873](#). (To Edson and Emma White.)

Monday, September 29, 1873—We improved a portion of the day in getting hay for horses. My husband swung the scythe. Willie pitched the hay into the wagon and Lucinda and I trod it down. My husband and Willie worked diligently to make a warm stable of an old house nearby, and in securing hay for horses.

Tuesday, September 30, 1873—Mr. Westcott killed a wolf this morning. It was a large, savage-looking beast. He was caught in a trap and was howling half the night, which seemed very dismal. The fur of the wolf was very fine and thick.—[Manuscript 11, 1873](#).

Wednesday, October 1, 1873—I spent nearly all day in writing. Willie went out upon the water in the afternoon. My husband and Willie and Sister Hall went after a load of hay to keep the horses. Their feed is nearly done.

Thursday, October 2, 1873—I took my writings out under a tree and wrote, until noon. After dinner we went in a boat across the lake and scrambled over rocks and mountains, trees, and brush one mile or more. We saw large poplar trees that the beavers had taken off as nicely as though they had been cut with a knife. The instincts and habits of these animals are truly wonderful. We took the boat

again. As it was hard rowing, Willie ran along on the sandy beach and with a long rope drew the boat after him, which was a much easier as well as a more rapid way of getting along, for the boat was clumsy and the oars were very poor. We spent some time upon the water.... There is now only one man at the lake besides ourselves.

Friday, October 3, 1873—The horse called Parson was very sick. We feared he would die. We doctored him as well as we could, putting hot flannel blankets around him. He was relieved after several applications. We learned that hydrotherapy is for animals as well as for human beings.

Sunday, October 5, 1873—Another beautiful day has come. The sun shines so pleasantly, but no relief comes to us. Our provisions have been very low for some days. Many of our supplies have gone—no butter, no sauce of any kind, no corn meal or graham flour. We have a little fine flour and that is all. We expected supplies three days ago....

As we were thinking what we could do if no help came that day, Mr. Walling rode up. He brought us butter, and fine flour he had left upon the road, hidden back where he had left two horses barefooted for us to use over the rough road. We were rejoiced to see him. [169]

Monday, October 6, 1873—We arose early and commenced preparations for our homeward journey. We packed all things on the wagon, and Sister Hall, my husband, and myself rose and walked a little until we had traveled about twelve miles over very rough road, through woods of fallen timber. Willie rode an Indian pony. We halted to take dinner, but as we began to search for the bag of provisions we found by some means it had left us and we had no dinner except a pie and a small loaf of bread. We sent Willie back to find our bag of supplies, fearful he might have to return the entire distance.

We passed on, for we could not have our dinner until we should come to the horses.... The flour and some potatoes were hidden there for our use as we returned. We set up our little stove, cooked white gems in our gem pans.... and had a very good dinner. Here my husband and Sister Hall took two horses and rode the remainder of that day's journey. We drove on and on and did not camp until nine o'clock at night. It took about two hours to pitch tent and take care of the horses for the night.

I could not sleep for thinking of Willie alone on the road and having twenty miles' extra travel; but about twelve o'clock Willie came to camp, all safe, with the lost provisions. We felt very thankful that we had passed over many miles of the road in safety without accident or harm.... We were a tired company and some slept soundly, but I was too weary to sleep much.

[170] **Tuesday, October 7, 1873**—We ascended the steep rocky hills—up, up, up as fast as our horses could climb. We passed through brooks and gulches, up hill and down for about six miles.

This brought us to the foot of the range. We there consulted what we should do—press on, or take a warm cooked dinner. We left it all with Mr. Walling. His decision was for us to eat a hasty meal and, with as little delay as possible, hurry over the range. We did so, and did not regret it.... There was no wind. The sun shone pleasantly upon us.... The works of God in nature as viewed by us on this journey were indeed wonderful....

We had passed the range but a couple of hours when ... thick clouds began to gather, and we hastened on as fast as our team could carry us. Before we reached home the clouds were very dark. The wind blew dust and dirt, and blinded us so that we could not see. The lightnings flashed and we were threatened with a fearful storm. However, we arrived safely at home [before the storm broke]. It was a storm of wind and rain and snow.... We were very thankful we were in our comfortable home and not in camp on the other side of the range.

Wallings Mills, Colo., Wednesday, October 8, 1873—It was quite a luxury to rest upon a bed, for we had not done this for twenty-three nights. We feel very thankful that we are at home. There is a severe storm of wind, uprooting trees and even tumbling over outhouses. The sand and gravel are carried by the wind against the windows, and are coming in at the crevices covering bed and bedding, furniture and floors.... This morning we see the mountain range is covered with snow.

[171] **Wallings Mills, Friday, October 10, 1873**—I wrote a long letter.... Wrote some upon temptation of Christ.... My husband and I rode out just before the Sabbath.

Wallings Mills, Colo., Sabbath, October 11, 1873—It is the holy Sabbath. A portion of the day we devoted to prayer and to writing.

Wallings Mills, Colo., Sunday, October 12, 1873—Willie left us for Michigan today to attend school. His father and I took him in spring wagon to Black Hawk. We felt sad to part with him.

Wallings Mills, Monday, October 13, 1873—It seems lonely without Willie.... We returned with the (Walling) children about dark. May sang all the way home. She was very happy.

Wallings Mills, Sat., October 18, 1873—We walked out and prayed in the grove.... I read some to the children. It is rather difficult for them to keep quiet. We had a very precious season of prayer at the close of the Sabbath.

Wallings Mills, Colo., Monday, October 20, 1873—We had some important writing to do, which kept my husband busily at it until time to take his seat in the wagon. We took Sister Hall and Addie and May Walling with us. We ate our dinner on the way to Black Hawk. The day was very mild and the children enjoyed the ride very much. We traded some in Black Hawk and in Central [City]. We did not get home until after sundown.... My husband wrote letters after he returned home. Sat up quite late answering letters.

Wallings Mills, Colo., Tuesday, October 21, 1873—We had a good season of prayer as usual, then commenced our day's labor. I washed the dishes and then sudsed out, rinsed, and hung upon the line a large washing. I feel desirous that my heart should be cleansed from all iniquity. [172]

Wallings Mills, Thursday, October 23, 1873—We decided to go to Black Hawk to send a telegram to Battle Creek.... We took our dinner to Sister Bental's. We had hot water to drink with our cold crackers.... As we were returning it was very cold and commenced snowing.

Wallings Mills, Friday, October 27, 1873—At the commencement of the Sabbath we had a most precious season of prayer.... We believe He will hear our prayers. The blessing of God came to us as we were praying.... We feel like trusting in God.

Wallings Mills, Sunday, October 26, 1873—It continues to snow and blow. This is a most terrible storm.... A gentleman who

was traveling called. He wanted to stay all night. He said he had not seen such a storm for twenty years. In the evening a traveler called, blinded and benumbed by cold and wind. He was on foot and nearly perished coming over Dory Hill. He swore roundly about the weather.—[Manuscript 12, 1873](#).

Golden City, Colo., Wednesday, November 5, 1873—We are at Golden City. We leave this morning. Our visit here has been very pleasant.... Mr. Laskey takes us down in the wagon to Denver.—[Manuscript 13, 1873](#).

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**MR No. 170—Included in Manuscript Release No.
1207**

[173] **MR No. 171—Further Materials for the Book “I’d Like to Ask Sister White”**

The brethren think we ought to have a little house put up. We pay now \$1.50 per week for rent, and have scarcely any conveniences at that. Have to go a great distance for water; have no good shed for our wood. We put a few boards up at our own expense just to cover our wood. We shall make a beginning; cannot tell how we shall succeed. May the Lord guide us in all our undertakings is my prayer.—[Letter 9, 1856](#), p. 3. (To Sister [E. P.] Below, January 1, 1856.)

Today while praying over the matter, duty seemed to demand I should go to your grandfather. I have prepared you (Edson) comfortable clothing for winter, which I send to you by Elder Loughborough. I hope they will give you as much pleasure in wearing them as I have taken pleasure in making them for you. I have sat up late and arisen early, before anyone was astir, to work upon them. Prayers that you may be clothed with Christ’s righteousness are stitched into these garments.—[Letter 5, 1886](#), p. 1. (To Edson White, October 7, 1886.)

We witnessed on our journey the most magnificent sunset we ever looked upon. The setting sun threw its golden rays upon the heavens, flecking the blue and white sky with its golden tints, illuminating the heavens. No artist could produce so grand a picture—[Manuscript 3, 1873, 2](#). (Diary, January 1 to 31, 1873.)

[174] We have seen the wonders of God in a gorgeous rainbow spanning the heavens. The reflection of the gold, purple, and silver upon the green mountains was a lovely sight. The power and wisdom of God can be seen in His works on every hand.—[Manuscript 4, 1873, 5](#). (Diary, February 9, 1873.)

We want to see you very much, but it is eight weeks yet before we shall return home—a long time to be away from my children. In the last box we sent to Battle Creek were some little trinkets for you

and a little box of candy. You must eat it only when Jenny thinks it is best. Eat a very little at a time....

I suppose you visit Grandpa and Grandma every day, and have a good time talking to them.—[Letter 10, 1859](#), p. 1. (To “Dear Little Willie,” circa late September, 1859.)

I have just laid down my child a few moments to write you a word. Are you good children? Do you keep the commandments of God, and love and obey your parents? If you do you have the promise of entering the holy city where all is harmony and joy. You must pray to God much that He would accept you, and keep you from the pestilence and sickness that is abroad in the land.

God loves the young if their hearts are turned unto Him, and He loves to bless them.

I am now on my way to visit Henry, and present to him his little brother. I hope you will be good children. Love God. Speak the truth at all times. Be obedient to your parents, and then God will be pleased with you, smile upon and bless you. Be good, be good. In haste and love.—[Letter 2, 1859](#), p. 1. (To “Dear Children, Gilbert and Deborah” [Collins], circa 1849-50.) [175]

We very much regret being separated from you so far, but thus it is and may God fit you and us ... to bear the affliction like Christians.... To us there is no place like home. Yet if it is in the order of God for us to be thus separated, let us be cheerful, be reconciled. You can help us bear the inconveniences we may here meet by a right course of action on your part.

Be careful to cultivate true politeness, which is true courteousness. Kindness and love for others will win for you quite a satisfaction and consciousness of right doing. You will also gain respect from others.

Edson, my boy, seek in the strength of God to overcome your passion for reading storybooks. The time you spend in reading, devote to study. Make your time tell somewhere.

Edson, strive to set an example worthy of imitation.... Love Willie. Be very kind to him, love to please him and do not leave too many burdens upon his young shoulders. Don’t expect much of him. Set him a good noble example.

Willie, love Edson. You two brothers should love one another deeply, fervently and should be ever studying to make one another happy.

May God bless you is our daily prayer.—[Letter 61, 1865](#), p. 1. (To “Dear Children,” Autumn, 1865.)

[176] I will try to write you amid the jostling of the cars. We are on our way to visit your Aunt Sarah, who is very low with consumption. Poor sufferer! We have hastened to her as soon as we could after the close of the Olcott meeting.... We are called to ... comfort her in the conflict she must have in giving up her children, five in number, the eldest one year and a half younger than Willie....

Dear children, seek to be Christians, seek to possess the graces of humility. Don’t seek for pomp, for show. Lay aside everything of foolishness, for all this is evidence of a shallow character, of a superficial mind. A thorough, substantial character looks above parade in dress, in deportment, in actions. Keep learning, my children; you will never be too old to learn, and never old enough to graduate. Ever keep the position of learners. Be self-reliant, yet teachable. Realize your individual responsibility, yet at the same time encourage a habit of looking after others’ happiness, of seeking to do others good. This was the work of our divine Lord. Jesus came not to be ministered unto, but to minister to others. If we would labor to imitate Christ we could not but be happy.

There is much that I might write, but I cannot at this time. We give ourselves to the work of God and hope you, our children, will help us in the laborious, self-denying work before us. Don’t fail to pray, to keep in a praying mood, and you will be fortified against Satan’s temptations.

Yesterday we put in a box some things for Battle Creek. In the basket in a small box I put two shirts. By changing the necks they will be right for you. In love to you, my dear children.—[Letter 28, 1868](#), pp. 1-3. (To Edson and Willie White, November 4, 1868.)

[177] We have closed our third camp meeting. We were well cared for on the ground. We had a small tent, carpeted and swept clean each day. Our friends at Monroe were attentive to all our wants. They furnished us two bedsteads and bedding.... Our table was set in our tent and well furnished through the meeting. Sister Gillet was as a

mother to us, kind, thoughtful, and ever willing to do all she could for our rest and comfort....

Tuesday just as the sun was setting Brother Chase hired a livery team and we had a pleasant ride through the city of Monroe. Sixteen or seventeen years ago we labored in a large tent in Monroe. Willie was then a small boy. Brother Sperry and his wife ... labored in the tent at this meeting. Byron Sperry and Willie were then small boys of about four years of age. They were playmates and dressed nearly alike. Now these baby playmates have grown to manhood....

Monroe was a very small place seventeen years ago. It has grown so fast, ... that I could scarcely recollect I had ever been in the place before.... We were well entertained at Mr. Chase’s. All of us who lodged in the house Tuesday night were from New England. We breakfasted at a table spread with New England fare.

We parted with our friends in the morning to go on our way to the next camp meeting.... All our leisure moments were occupied in writing. After the camp meeting closed we had to take hold of our writing again....

The conductor tells us there is beautiful scenery before us. We find it even so.... Nature seems fresh-robed in her natural lovely dress of green.... God has given to us tokens of His love.... Every tree, every shrub and bud and blooming flower tells us God is love. We look up through the things of nature which God has hung before our senses in His created works, and we adore the Giver.—[Letter 19a, 1875](#), pp. 1, 2, 4. (To “Dear Children Edson and Emma,” June 24, 1875.)

[178]

I received your pleasant letter, and will try to write you a few lines in reply. I hope that you will keep a diary of the experiences that come to you that are worth remembering. This may, in the future, be of use to you.

I feel a deep interest in you.... Keep your heart stayed ever upon God.

We may learn a lesson from the work of the farmer in cultivating the field. He must cooperate with God. His part is to prepare the ground, and plant the seed, at the right time and in the right way. God gives the seed life. He sends the sunshine and the showers, and the seed springs up.... If the farmer fails to do his part ... the sun

may shine, the dew and the showers may fall upon the soil, but there will be no harvest.

So, in the cultivation of character, you must cooperate with God. His word directs you “to work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.” You have a part to act, and as you act this part, God will surely cooperate with you.—[Letter 130, 1903](#). (To “My Dear Granddaughter” Ella White, July 5, 1903.)

We have been passing over the plains.... Nothing of ... interest to be seen but a few herds of buffalo in the distance and an antelope now and then....

[179] From Cheyenne the engines toiled up, up the summit against the most fearful wind. Two iron horses are slowly dragging the cars up the mountain....

Fears are expressed of danger, because of the wind, in crossing the Dale Creek Bridge—650 feet long and 126 feet high.... This trestle bridge looks like a light, frail thing to bear so great weight. But fears are not expressed because of the frail bridge, but in regard to the tempest of wind, so fierce that we fear the cars may be blown from the track. In the providence of God the wind decreased. Its terrible wail is subdued to pitiful sobs and sighs, and we passed safely over the dreaded bridge. We reached the summit. The extra engine was removed.... No steam is required at this point to forward the train, for the down grade is sufficient for us to glide swiftly along.

As we pass on down an embankment we see the ruins of a freight car that had been thrown from the track.... We are told that the freight train broke through the bridge one week ago. Two hours behind this ... train came the passenger cars. Had this accident happened to them, many lives must have been lost.—[Letter 18, 1873](#), pp. 1, 2. (To Edson and Emma White, December 27, 1873.)

[180] **August 11, 1885**—(en route to Europe.) The sea is boisterous.... The waves rise high in green and blue and white spray, mingled, and dash with force against the porthole. If the porthole were open buckets full of water would dash in upon us.... The boat rocks fearfully and every timber seems to be strained and shocked. There are but few upon deck. The deck is wet. Chairs are tied with ropes. Ropes are stretched from point to point that those who walk on deck may take hold of the ropes to keep from falling. There is indeed

a heavy roll. I cannot lie on the sofa. Trunks are rolling about in the staterooms.... Everything that is not secured by ropes is dancing about.... I have precious seasons of silent prayer. The Lord Jesus seems very near to me. I am so thankful that I can trust in my Saviour at all times.

August 12—We all rested well last night. None were seasick. I was glad to see the light of day.... The water is much calmer. It is foggy, and the fog whistle is bellowing out its warning signal that vibrates through every nerve of the body.

August 17—I slept but little last night. The fog whistle kept up its mournful warning all night. I thought of ourselves being on the broad water. A little atom! How easy for us to be swallowed up in the hungry waters. I can only look to God and trust in Him.

(Arrived Liverpool) August 18, 1885—It is a beautiful day. We arose from our berths, leaving them not to enter them again. We have spent many pleasant days and nights in our stateroom. It seems like home.—[Manuscript 16a, 1885](#), pp. 12-14. (The Journey to Europe, diary, July 7 to September 24, 1885.)

We ... labored very hard. You may inquire, Why did you labor so hard? The love of Christ constrained us. This is the only proper answer we can give. Souls for whom Christ died seemed of such inexpressible worth that self was forgotten. Ease, pleasure, and health even were made secondary....

God ... has called us and commissioned us to do an important work. This work must be done where it will be appreciated.... May God help us to work in humility, trusting in Him to give the increase.—[Letter 3, 1869](#), pp. 2, 3, 8. (To Brethren Smith and Amadon, April 23, 1869.)

[181]

Your father and myself took the train westward. We changed cars.... We had to wait three hours. The depot was small and not well ventilated. Two respectable-looking ladies seemed quite at home. They took out their pipes and commenced smoking. This was a little more than we could well endure. We found to our joy that the settees were moveable. We took a couple of these out upon the platform where there was pure air to feed our lungs. We here spread out our bread and fruit which had been provided for us by our friends.... We enjoyed our luncheon.—[Letter 19a, 1875](#), pp. 2, 3. (To Edson and Emma White, June 24, 1875.)

Elder Andross took us in an automobile to visit the several churches and the Bible Workers' Home in Los Angeles. We did not get out of the conveyance, but stopped and spoke to some of those engaged in the work. It was a very pleasant trip.... The automobile was an easy-riding machine that did not jolt me.—[Letter 20, 1911](#), p. 1. (To Elder J. A. Burden, April 30, 1911.)

[182] When we were ready to return home, a brother who is always ready to place his automobile at our disposal took us several miles through the city [Nashville, Tennessee] to the station, and saw us on board the train for St. Helena.—[Letter 60, 1911](#), p. 1. (To Elder J. E. White, August 4, 1911.)

Willie and his family are well. His twin boys are busy workers. They have recently purchased an automobile, and yesterday I took my first ride in it. It is the easiest machine that I have ever ridden in.—[Letter 11, 1913](#), p. 2. (To “Dear Children Edson and Emma,” August 28, 1913.)

I have a deep interest in my native State.... I am looking forward to the time when I shall be able to make the journey to Portland.... I shall hope to have strength to visit you during the coming summer season....

We are to labor earnestly and continuously, working ... to bring souls to take a decided stand for the truth.—[Letter 8, 1912](#), p. 1. (To Elder S. N. Haskell, February 14, 1912.)

My interest in the work in Portland is still as deep as ever.... But I find it impossible to make the visit there that I have looked forward to so long. I cannot leave my work here until the book on Old Testament history is ready for the publishers.... I would be very pleased to see you [Elder Haskell] and the workers, ... and to join in lifting the standard of truth in Portland, Maine.... Christ died that He might save souls. We should consider no sacrifice too great in order to cooperate with Him in this work.—[Letter 30, 1912](#), p. 1. (To Elder S. N. Haskell, June 27, 1912.)

[183] I hope you will not eat much sweet. Your skin is in a bad condition. You must tell Anna to get fruit instead of molasses.... Don't stint yourself on fruit. Apples at one dollar a bushel are not high, and are more beneficial to health.—[Letter 7, 1866](#), p. 1. (To Edson White, December 13, 1866.)

Let two or three students meet together, and ask God to help them to be missionaries in this school, a blessing and a help to their fellow-students.... When you rise in the morning, kneel at your bedside and ask God to give you strength to fulfill the duties of the day and to meet its temptations. Ask Him to help you to bring into your work Christ’s sweetness of character. Ask Him to help you to speak words that will draw those around you nearer to Christ.—[Manuscript 125, 1902, 6, 7](#). (“Words to Students,” October 1, 1902.)

We thank the Lord that ... several of our workers have given themselves as missionaries to go to different countries outside our land.... Our prayers shall follow you wherever you go.—[Manuscript 126, 1902, 12](#).

Released February 10, 1965.

MR No. 172—The Study of History

The history of the world from the beginning is contained in Genesis. There it is revealed that all nations who forget God and discard His way and his sign of obedience, which distinguishes between the just and the unjust, the righteous and the wicked, the saved and the unsaved, will be destroyed. The first books of the Bible, which trace down the history of nations, including the destruction of the old world, show the overruling providence of God, which from generation to generation has provided for the education of a chosen people. The plainly written word in regard to the just and the unjust is a living testimony in regard to those whom the Lord will sanctify. None who live in disobedience can receive His blessing. Only those who are obedient can receive this.

The Lord calls upon all to study the divine philosophy of sacred history, written by Moses under the inspiration of the Holy Spirit. The first family placed upon the earth is a sample of all families which will exist till the close of time. There is much to study in this history in order that we may understand the divine plan for the human race. This plan is plainly defined, and the prayerful, consecrated soul will become a learner of the thought and purpose of God from the beginning till the close of this earth's history. He will realize that Jesus Christ, one with the Father, was the great mover in all progress, the One who is the source of all the purification and elevation of the human race.—[Manuscript 85, 1899, 6](#). (“The Sanitarium—Where Shall It Be Located?”, June 5, 1899.)

[185] Caiaphas was the one that was to be in office when types and shadow were to meet the reality, when the true High Priest was to come into office. Each actor in history stands in his lot and place; for God's great work after His own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But their course of action is unforced. They need not have become instruments of unrighteousness any more

than need Cain. God said to him, “If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.” Cain would not hear the voice of God, and as a result, he killed his brother.

Men of all characters, righteous and unrighteous, will stand in their positions. With the characters they have formed, they will act their part in the fulfillment of history. In a crisis, just at the right moment, men will stand in the places they have prepared themselves to fill. Believers and unbelievers will fall into line as witnesses, to confirm truth which they do not themselves comprehend. All will co-operate in accomplishing the purposes of God, as did Annas, Caiaphas, Pilate, and Herod.

Heaven and earth will pass away, but not one jot or tittle of the word of God will fail. It will endure forever. All men, whatever their position, whatever their religion, loyal or disloyal to God, wicked or righteous, are fitting themselves to do their work in the closing scenes of the day of the Lord. They will trample down each other as they act out their natural attributes and fulfill their purposes; but they will carry out the purpose of God. The priests thought they were carrying out their own purposes, but unconsciously and unintentionally they were fulfilling the purpose of God. He “revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with Him.”

If the Bible student learns from the great Teacher who inspired Bible history, he will know the truth. The word is light, and to those who search its pages diligently, it is illuminated by the bright beams of the Sun of Righteousness.—[Manuscript 101, 1897, 3, 4](#). (“The True High Priest,” Sept., 1897.) [186]

History and prophecy testify that the God of the whole earth revealeth secrets through His chosen light-bearers to the world. A skeptical world, talking and writing of higher education, is prating of things which they do not understand. They do not see that true higher education comprehends a more perfect knowledge of God and of Jesus Christ, whom He has sent. There are few who understand that all true human science is from the God of science, and that God demonstrates to the world that He is king over all.

Nebuchadnezzar, through his terrible humiliation in the loss of his reason, was brought to see his own weakness, and to acknowl-

edge the supremacy of the living God. He declared, "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing. And He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou? ... Now I Nebuchadnezzar praise and extol and honor the king of heaven, all whose works are truth and His ways judgment: and those that walk in pride He is able to abase."

[187] To every man, God has assigned a place in His great plan. By truth or falsehood, by folly or wisdom, each is fulfilling a purpose, bringing about certain results. And each, according as he chooses obedience or disobedience, is deciding his own eternal destiny. To every one is given freedom to act, and upon every one rests the responsibility for his own actions. But our words and actions must pass the test of God's high standard, or we shall be bound up with the wicked, to receive an eternal retribution.—[Manuscript 36, 1896, 2-4](#). ("Obedience the Condition of Success," December 9, 1896.)

Released February 12, 1965.

MR No. 173—Miscellaneous Manuscript Items

[188]

I have no hesitancy in saying that I believe the time has come for Florida to have a sanitarium, so that the light which our sanitariums are established to reflect, may shine forth to the people of Florida, and to the many health seekers who come from the northern States.—[Letter 220, 1908](#), p. 1. (To the president of the Florida Conference, July 23, 1908.)

Dear Brother and Sister Hare: I am much interested in the work in Ashfield and Petersham. God has precious souls in these places, and this is why the work is meeting with so much opposition. Satan is determined to contest every point and every inch of the ground. But shall he gain the victory? We hope that you will answer, “No, never.” Gird on every piece of the armor that God has provided, and do not fail or be discouraged. Error must be presented in its deceptive and fatal character, and truth must be shown to be as firm as the eternal hills of God....

The truth which is being preached will bring increased bitterness and opposition. Much depends upon your attitude in regard to this. God wants you to stand at your post as a faithful sentinel, and give the enemy no quarter....

Brother Hare, God will strengthen and bless you if you will make Him your trust. Do not, I entreat you, leave the field of battle. The God of Israel is on the side of truth and righteousness. Press the battle to the gates....

I beg of you for Christ’s sake to consider what I say; for I say it not of myself. It is the word of God to you.—[Letter 25b, 1895](#), pp. 1-3. (To Brother and Sister Hare, April, 1895.)

[189]

Be sure the Sabbath is a test question and how you treat this question places you either on God’s side or Satan’s side. The mark of the beast is to be presented in some shape to every institution and every individual.—[Manuscript 6, 1889](#), p. 6. (Written November 4, 1889.)

This church [Battle Creek, see [Testimonies for the Church 5:643, 644](#)] was terribly backslidden. Many had paid no tithes for years. I gave a decided testimony upon this point in meeting, then I went from house to house and labored and prayed with families, and God gave me words to speak to reach these cases.

Brother L had paid no tithes for two years.... I called all who needed help and the prayers of God's people to come forward. Brother L and wife came forward and made their confessions. Brother L said he had not had any of the Spirit of God for some time, for he had been robbing God in tithes and offerings. He put \$125.00 in the Christmas donation but he said he meant from henceforth to pay the Lord an honest tithe and to take up his past neglected work and make restitution to the Lord. Several others had similar testimony to bear.

[190] Next day I visited Brother L and how rejoiced they were to see me! He said the Lord sent me. He considered himself blessed in my coming to his house. I prayed with them, then went to business; asked Brother L to give me a note. He said he would, gladly. I had book and pencil, which I handed him. He wrote, "For value received, I promise to pay." He looked up at me and said, "That is it, just as it should be. I have been receiving blessings from God day after day, and I am ashamed that I have dealt thus with my Lord, but it shall be so no more."

He reckoned up that which was his honest tithe and reckoned up the interest and it amounted to the snug little sum of \$571.50. I thanked the Lord for this. He said he expected money any day, and would pay this note to the Lord the very first....

As the next day I returned from Brother F's I was hailed by Brother L. He was as happy a man as I have seen in a long time. He showed me that he had taken up his note and paid the money, putting in a little extra to be sure it was enough.—[Letter 83, 1889](#), pp. 3, 4. (To "Dear Daughter Mary" [Mrs. W. C. White], January 5, 1889.)

Released April 7, 1965.

MR No. 174—Materials for A. V. Olson Manuscript [191]
[Thirteen Crisis Years]

Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by the same spirit that inspired Korah, Dathan, and Abiram....

When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: “Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God should manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent, they shall lie down in sorrow. Thus saith the Lord: “Stand at your post of duty; for I am with thee, and will not leave [192]

thee nor forsake thee.” These words from God I have not dared to disregard.—[Letter 2a, 1892](#), pp. 4, 5. (To “Dear Nephew and Niece, Frank (F.E.) and Hattie,” November 5, 1892.)

I have attended the closing meeting of the ministerial Bible school—a school composed of conference delegates and those who have been attending the ministerial institute. At this meeting several were called upon to say something. Remarks appropriate for the occasion were made by Elders Olsen, Waggoner, Prescott, and Smith; also by Elder Haskell, who has been mercifully preserved during his tour around the world.

I spoke in regard to matters that were deeply impressing my mind. I referred to the fear that had been expressed by some who were not members of the ministerial institute, and who had not been present at all the Bible classes of the school—a fear that there was danger of carrying the subject of justification by faith altogether too far, and of not dwelling enough on the law.

[193] Judging from the meetings that I had been privileged to attend, I could see no cause for alarm; and so I felt called upon to say that this fear was cherished by those who had not heard all the precious lessons given, and that therefore they were not warranted in coming to such a conclusion. None of the members of the class who had been studying the Word to learn “What saith the Scriptures?” entertained any such fear. The Bible, and the Bible alone, has been the subject of investigation in this school. Every lesson has been based, not on the ideas and the opinions of men, but on a plain “Thus saith the Lord.”—[Manuscript 21, 1891, 1, 2](#). (“Christ Our Righteousness,” February 27, 1891.)

Our meetings have been highly profitable, and from this meeting the ministers will go all over the world to preach the gospel.—[Letter 61, 1891](#), p. 2. (To “Dear Sister Lizzie [Bangs]”, February 21, 1891.)

I attended the ministerial council and made some important remarks in regard to the necessity of the ministerial school, and the importance of ministers’ spending some time in obtaining a drill in Bible study, which would qualify them to do better work. Thus they would place themselves in the most favorable position to obtain a knowledge of how to work. This is necessary because there has been so much counterworking in our midst that the churches have

received very confusing theories in regard to the truth for this time. It is essential that our ministers speak the same things in our churches, and give the trumpet no uncertain sound. Our ministers need first to be converted to the truth themselves. Then they can go forth everywhere, bearing the message of truth for this time.

Teachers of Bible truth need not to be ever learning and never coming to the knowledge of the truth in regard to justification by faith and the imputed righteousness of Christ. As soon as the truth is grasped, and the Holy Spirit's power impresses the image of Christ on the soul, tarry not, go forth proclaiming everywhere, as did the apostles, the word of life. Teaching, you will be taught by the Holy Spirit.—[Manuscript 19, 1891, 1](#). (Diary, "Our Publishing Houses," March 3, 1891.) [194]

We have had a deeply interesting conference.... I attended all the morning meetings except three, and spoke to the ministers with great freedom. The Lord has been in our midst, and we have seen of His salvation. I never attended a General Conference where there was manifested as much of the Spirit of the Lord in the study of His word, as on this occasion. Meeting after meeting was held for three weeks. Each morning there was a meeting at half past five for the ministers, and these were special seasons of refreshing from the presence of the Lord. These ministers' meetings were of a solemn character. There was depth of feeling, thanksgiving and praise, offered to God for His precious blessing bestowed in the searching of His word.

The ministerial institute was a season of close searching of the Scriptures. The doors of hearts were not barred with iron, lest rays of light should penetrate the darkened chambers of the mind, and the sanctifying power should cleanse and refine the soul temple. Right in the midst of their study, during the past winter, there have been times where there was not a question with the class but that the Comforter, the Holy Spirit of God, was doing His work. "Then opened He their understanding that they might understand the Scriptures." And the precious oracles were to them verily the voice of God. Hearts were affected, and they praised God with weeping and rejoicing. Rich and precious testimonies were borne, and they went forth to labor, trusting to be made efficient by the agency of the Holy Spirit.—[Letter 3, 1891](#), pp. 1, 2. (To Brethren Fulton and Burke, March 20, 1891.) [195]

We had a favorable journey from Washington to this place. I suffered considerable with heat and somewhat with heart disturbance, but much less than I anticipated.... We arrived at Battle Creek about three o'clock, and found the folks all well and glad to see us.

We learned that Sabbath there had been a wonderful meeting similar to that we had in Brooklyn, Danvers, and in Washington. Nearly the whole congregation presented themselves for prayers, and among them, Brethren Prescott and Smith. The extra in the *Review and Herald* was read, and the testimony of all was that the power of God attended the reading of the article. They said that this made a deep impression. Brother Olsen made some remarks inquiring why the power of God attended the presenting before them the testimony to the church in that article when the person who wrote it was not present. He asked them to carefully consider that matter. Was it not the Spirit of God speaking to them in unmistakable voice in vindication of the testimonies, and the work he had laid upon Sister White? Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much. Elder Smith said that testimony meant him; said that he felt that it was addressed to him, but he stopped there and went no further. But both placed themselves as there repentant, seeking the Lord. Well, they said they had never had such a meeting in Battle Creek, and yet the work must be carried on, for it was just begun.... The Lord sent me here, I fully believe, and that threatened difficulty of the heart did not trouble me at all after we reached Battle Creek.—[Letter 32, 1891](#), pp. 1, 2. (To Brother and Sister J. S. Washburn, January 8, 1891.)

[196]

Tuesday night a great burden came on me. I could not sleep. Elder Smith was before me and my supplications went up to heaven in his behalf all night. I was in a spirit of agony of wrestling with God, and great hope took possession of my soul for him. He is one of our old hands, one of our reliable men, and the Lord will give him His keeping power.—[Manuscript 54, 1890, 2](#). (Diary, "In Battle Creek Again," December 30 to 31, 1890.)

Sabbath, January 3, 1891—I spoke in the Tabernacle to a crowded house. I had not an idea of saying as plain and pointed things as I did say, but the Lord spoke through the human agent. I

felt pressed, and could not withhold the message given. I pray the Lord that the words spoken may find access to hearts.

The Tabernacle was crowded to its utmost capacity. Oh, how I yearned in spirit for the men who, by resistance of light which God had given, have for the past two years hedged up the way that the Spirit of God shall not find access to their hearts. I heard a voice say to them, "You still are unbelieving. Stand aside or close up the ranks by coming into line and uniting in the work wholeheartedly."

Must this burden always rest upon me here in Battle Creek? Must I always carry this heavy load? Must my testimony be of that character to reprove, rebuke? May the Lord have mercy upon me and help me, that I shall be found true and faithful to do God's will, [197] to keep the way of the Lord, to do justice and judgment!

A good work has been begun here, but it is not complete. There are men who do not know or understand. Will it stop short at some of the cruel stumblingblocks, and the church, because they do not make thorough work, wade through another year of darkness? God forbid! Oh, that there may be found righteous ones to plead in behalf of His people, and that their prayers will prevail!

I should rejoice greatly to see the spirit of confession followed up throughout the church. Many are now obtaining a glimpse of their true condition and of their real necessities. If they persevere, make thorough work, and continue to draw nigh to God, He will draw nigh to them and will lift up for them a standard against the enemy. There will certainly be an outpouring of the Spirit of God. The church cannot over-rate their sinful neglect of duty, their unfaithfulness, and their neglect to receive light and practice the truth. Not improving their opportunity has brought defective eyesight, and has weakened their faith and corresponding zeal in earnest effort to walk in the light. Through their unbelief—because of the attitude and position of the church—sinners in our borders have become hardened and have been fearfully established in unbelief.

When Jesus is within the sanctuary above, when we have an Advocate in the courts of heaven, how earnestly should the corresponding work of intercession be going on upon the earth! While we may see and should sense the guilt of sin, we are to appreciate the mercy of God through the atonement. The Lord has promised that because of the propitiatory sacrifice He will, if we repent, certainly [198]

forgive our iniquities. Now, while Christ is pleading in our behalf, while the Father accepts the merits of the atoning Sacrifice, let us ask and we shall receive. Let all confess their sins and let them go beforehand to judgment that they may be forgiven for Christ's sake, and that pardon may be written against their names....

I had conversation with Elder Smith, more favorable than any previous talk. He seems to be desirous to come to the light. He sees that his course has not been right in some things, and this I know he must see before he could be closely connected with God. Since the Minneapolis meeting he has been counteracting my work by his position. The light that God has given me for the church has not been fully received because of his position. His attitude has said more than words. But after conversing with him freely, and showing him what harm he was doing to those who did not want to believe the message or receive the messenger and the counsel from God, he seemed to see more clearly the position he had occupied. He was determined to make straight paths for his feet, and to take up the stumblingblocks, that the lame may not be turned aside out of the way but rather be healed of their weakness and inefficiency.

The Lord is at work, and I will not take the work out of His hands into my own hands. This is my prayer for Brother Uriah Smith, that he shall triumph with the third angel's message, and that the trumpet shall give a certain sound, that a people may be prepared for the great day of God. We have no time to lose....

[199] Elder Smith came in and made a request to have a select number present to whom he wished to speak and as far as possible confess where he had been wrong....

At three o'clock p.m. the little company assembled in my room. Elder Smith said a few words, then read the letter I had written him after the exercise of my mind Tuesday night. Then Brother Smith, with tears, made a full and free confession of the wrong course he had pursued. He pledged himself, as he took my hand, that he would stand by me and would never cause me grief of soul again. This was a season pleasant for the Lord to look upon and for us all to contemplate. We hoped Frank Belden would follow Brother Smith, but he did not.

We long to see all who have not discerned the light to discern truth and righteousness and keep gathering and cherishing every

divine ray of light.... I learn that on Sabbath Elder Smith made quite full confessions and Brother Rupert also confessed. They went back in their confessions to the meeting at Minneapolis, and confessed their mistakes, in their blindness, and that their spirit and actions on that occasion were wrong. The Lord had precious truth to unfold to His people which they, being filled with unbelief and prejudice, could not appreciate, and they worked counter to the Spirit of God....

We learn that the good work has been going on in the church. The last Sabbath, in the afternoon, Elder Smith attended the ministerial institute meeting, in the chapel connected with the office. He spoke again of his mistakes, and went back to Minneapolis and confessed his wrong there and since that time. There was a good spirit in the meeting and advance was made. I felt grateful to God for these tokens of the working of the Spirit of God. [200]

This work of confession going forward will clear the King's highway. May the good work go on, and may new hope, new strength and courage come to the people of God. These men who have lifted the cross have a stubborn nature, and the miracle-working power of God had taken hold of them and we were rejoiced. We respect Brother Smith. Our confidence in him is restored. We feel more closely united with him in Jesus Christ....

I attended the meeting in the chapel and spoke in the meeting for the ministerial students. We had an excellent meeting. There was a very tender spirit. Many are drawing nigh to God and coming to the light, and the Lord is helping them to clear away the rubbish from the door of their hearts and let Jesus come in. There is now a change in the expression of their countenances. Light from the Lord has been reflected upon their hearts and shines forth in their countenances.—[Manuscript 40, 1891, 3, 4, 7-9, 11, 20, 23](#). (Diary, January 1891. Begins January 1, 1891.)

Brother Rupert has a work of confession. I told him two years ago when at Potterville, and he has heard the same again and again from my lips, but Brother Smith has been his stumbling block and the stumbling block of many others.—[Letter 73, 1890](#), p. 2. (To Brother Uriah Smith, November 25, 1890.)

I received two important letters from Elder Olsen and Leroy Nicola, with a most thorough confession of the part he acted in Minneapolis. It is thorough, and I praise the Lord for the victory

[201] he has gained over the enemy who has held him four years from coming into the light. Oh, how hard it is to cure rebellion! How strong the deceiving power of Satan! ...

I have passed many sleepless hours during the night. The good news from America kept me awake. Oh, how my heart rejoices in the fact that the Lord is working in behalf of His people—in the information in the long letter from Elder Olsen, that the Lord by His Holy Spirit was working upon the hearts of those who have been in a large measure convinced of their true condition before God, yet have not humbled their hearts before to confess! The Spirit of the Lord moved them to the point at this conference. Elder Morrison, who has been so long president of the Iowa Conference, made a full confession. Madison Miller, who has been under the same deceiving power of the enemy, made his confession, and thus the Lord is indeed showing Himself merciful and of tender compassion to His children who have not received the light He has given them, but have been walking and working in darkness.—[Manuscript 80, 1893, 3, 4](#). (Diary, April 18 to May 31, 1893.)

[202] It is quite possible that Elders Jones and Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled, and the light which God has given, and they walk in blindness as did the Jews. I know that this is the very position many would take if either of these men were to fall, and I pray that these men upon whom God has laid the burden of a solemn work, may be able to give the trumpet a certain sound, and honor God at every step, and that their path at every step may grow brighter and brighter until the close of time.—[Letter 24, 1892, p. 5](#) (To Elder Uriah Smith, September 19, 1892.)

I should feel sad to see you separated from the cause and work of God. But I would not have you occupy your present position of large responsibility unless you shall come to understand better your relation to God and His claims upon you, and your relation to your fellow men....

Instead of learning of Christ meekness and lowliness of heart, you have advanced in self-esteem and self-importance. Selfishness has entwined itself in all your efforts. It has tainted your work, and will ruin your soul unless you change this order of things decidedly and firmly....

Have you not in a large degree sacrificed spiritual and eternal interests for mere worldly, temporal things? How near has the work and cause of God been to your soul? Has not your self-sacrifice for Jesus been very small?

You have another life to sustain than that which is nourished by temporal bread. You have a soul to look to carefully lest it shall be lost forever....

Across the waters of the broad Pacific I cry to you, Look and live. Look steadily, constantly, earnestly, to the Lamb of God, that taketh away the sin of the world. The sanctification of the soul is accomplished through steadfastly beholding Him by faith as the only begotten Son of God, full of grace and truth....

Frank, my dear nephew, the power of the principles you profess has too often been neutralized by your practice.... The Lord can bless you only as you come to Him with humble heart, confessing your errors and sins.

[203]

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers....

Captain Eldridge's influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been. But the past, with its burden of record, has gone into eternity; now in repentance

and confession and conversion to God, in childlike submission and obedience to His will is your only hope of salvation. I am deeply in earnest; I could not abate one jot or tittle of truth to please you or to make you my best friend. No; it is life or death with you. There is no time for us to trifle with eternal realities. We must be saved in God's way, just as He has presented it in His word, else we can never be saved at all. We must be pure and single-hearted, in principle firm as a rock. Jesus said, "He that will come after Me, let him deny himself, and take up his cross and follow Me; so shall he be My disciple." Thank God, oh, thank Him with heart and voice, that He is still our compassionate Redeemer, ready to forgive sin, and by His own blood to cleanse us from every stain that sin has made.—[Letter 2a, 1892](#), pp. 1-5, 8. (To "Dear Nephew and Niece, Frank [F.E.] and Hattie Belden," November 5, 1892.)

However skillful Captain Eldridge may have been in guiding vessels upon the high seas, he was incapable of managing the responsibilities at the heart of the work.—[Letter 124, 1896](#), p. 2. (To J. Edson White, August 9, 1896.)

My brother, you have not been as God planned you should be—growing up into the full stature of a man in Christ Jesus.... You have ceased to grow in grace and in the knowledge of the truth. Do you not realize that you have lost your vital connection with God? Unless the matter is opened before you, you cannot now see the great good you might have accomplished had you kept in vital touch with God. There are those you might have helped, blessed, and saved, had you employed your God-given powers to the best account. Today, the present moment, is yours. It may be your last opportunity, your last privilege, to speak and act as one who must give an account.... Your own neglect to improve and grow as God's husbandry has lost for you your influence and power. Will you remember that God holds in His hand your life, and the life of every member of your family and the family with whom you have united? ...

You have ceased to progress. There is much you might have done in many lines, but you are losing your aptitude, and this will diminish more and more, unless you rouse yourself, and use your talents to the glory of God. The Lord wants what He calls men of opportunity, men of tact and ability, who can meet and overcome difficulties....

Will you not bind yourself up with God. Waste not your physical and mental powers in inaction. Let your example be a constant reminder of what God requires from every steward of means and of ability. Faith and prayer will do everything for you. May the Lord move upon you by his Holy Spirit. Arise and shine; for your light has come, and the glory of the Lord has risen upon you.—[Letter 79, 1898](#), pp. 4, 6, 8, 9. (To Harmon Lindsay, October 3, 1898.)

Your course would have been the course to be pursued if no change had been made in the General Conference. But a change has been made, and many more changes will be made and great developments will be seen....

It hurts me to think that you are using words which I wrote prior to the conference. Since the conference great changes have been made....

A terribly unjust course has been pursued in the past. A want of principle has been revealed. But in pity to His people God has brought about changes....

The course of action which before the conference might have been a necessity, is no longer necessary; for the Lord Himself interposed to set things in order. He has given His Holy Spirit. I am confident that He will set in order the matters that seem to be moving wrong.—[Letter 54, 1901](#), pp. 1, 3, 4. (To “My Dear Son Edson,” J. E. White, June, 1901.)

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it.—[Letter 31a, 1894](#), p. 16. (To A. R. Henry, October 27, 1894.)

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My dear brethren and sisters in Iowa, determine to reveal Christ’s righteousness more fully than you have revealed it in the past; determine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of Christ in your hearts? Let not selfishness, springing from self-love, separate you from one another and from God. Bind yourselves to one another by the cords of Christian benevolence. If faithful, you will hear from the Saviour’s lips the words, “Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord.”—[Letter 134, 1902](#), p. 8. (To “Dear Brethren and Sisters of the Iowa Conference.” Copied August 27, 1902.)

Released April 6, 1965.

MR No. 175—Materials Requested for White Estate Use [207]

We need more to be shut in the audience with God. There is need of guarding our own thoughts. We are surely living amid the perils of the last days. We must walk before God meekly, with deep humility; for it is only such that will be exalted.

Oh, how little man can comprehend the perfection of God, His Omnipresence united with His almighty power. A human artist receives his intelligence from God. He can only fashion his work in any line to perfection from materials already prepared for his work. In his finite power he could not create and make his materials to serve his purpose if the Great Designer had not been before him, giving him the very improvements first in his imagination.

The Lord God commands things into being. He was the first designer. He is not dependent on man, but graciously invites man's attention, and cooperates with him in progressive and higher designs. Then man takes all the glory to himself, and is extolled by his fellow men as a very remarkable genius. He looks no higher than man. The one First Cause is forgotten....

I am afraid we have altogether too cheap and common ideas. "Behold the heaven of heavens cannot contain Thee." Let not any one venture to limit the power of the Holy One of Israel. There are conjectures and questions in regard to God's work. Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Yes, angels are the ministers of God upon the earth, doing His will.

In the formation of our world, God was not beholden to pre-existent substance or matter. "For the things that are seen were not made of the things which do appear." On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the [208]

work of His hand, they came into existence by the breath of His mouth.

The Lord had given evidence that by His power He could in one short hour dissolve the whole frame of nature. He can turn things upside down, and destroy the things that man has built up in his most firm and substantial manner. “He removeth the mountains; He overturneth them in His anger, He sweepeth the earth out of its place, and the billows thereof tremble. The pillars of heaven tremble and are astonished at His reproof: the mountains quake at Him, and the hills melt, and the earth is burned at His presence.”—[Manuscript 127, 1897, 2, 5, 6](#). (Untitled, November 22, 1897.)

Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth’s crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world, too, is to be terribly shaken; for the end of all things is at hand.—[Manuscript 24, 1891, 3, 4](#). (Diary, cir. January 1, 1890.)

[209]

A Letter to Martha Bourdeau—My mind goes to you, Martha, in Torre Pellice.... We want to see you, and we want to see you trusting fully in the precious Saviour. He loves you, who gave His life for you because He valued your soul. I had a dream not long since. I was going through a garden and you were by my side. You kept saying, “Look at this unsightly shrub, this deformed tree, that poor stunted rose bush. This makes me feel bad for they seem to represent my life and the relation I stand in before God.” I thought a stately form walked just before us and He said, “Gather the roses and the lilies and the pinks, and leave the thistles and unsightly shrubs, and bruise not the soul that Christ has in His choice keeping.”

I awoke, I slept again and the same dream was repeated. And I awoke and slept and the third time it was repeated. Now I want you to consider this and put away your distrust, your worrying, your fears. Look away from yourself to Jesus....

Do not listen to Satan’s lies but recount God’s promises. Gather the roses and the lilies and the pinks. Talk of the promises of God.

Talk faith. Trust in God, for He is your only hope. He is my only hope....

Now, Martha, do not look to yourself but away to Jesus. Talk of His love, talk of His goodness, talk of His power.... While praying for you I see a soft light encompassing a hand stretched out to save you....

Your life is precious in the sight of God. He has a work for you to do.... Lay your hand in His.... The Bible promises are the pinks and the roses and the lilies in the garden of the Lord.... Now you want to turn your face away from the briars and thorns to the flowers....

You love Jesus and He you. Now just patiently trust in Him.— [210]
[Letter 35, 1887](#), pp. 2-5 (To Mrs. Martha [A.C.] Bourdeau, February 6, 1887.)

It seems rather strange this morning to wake up in a strange place. The morning is cool. Heavy frost last night. It is clear and bracing. We are close by the beach. It is a romantic home....

We had a very enjoyable ride in the trap seven miles and return which makes fourteen miles. The road winds like a letter S around the rocky beach road. The bay road is very pleasant. The two younger children, eight and eleven years old, walk three miles to school and back, six miles. Frequently they are fortunate enough to catch a ride. In returning from our ride we took them in from the schoolroom. We enjoyed the ride. Although the two-wheeled trap was not an easy phaeton, yet I enjoyed the ride, jolting and all, for I can only walk a little ways on account of my hip. I shall take all the rides I can in this trap and know it will do me good. The scenery is very nice and we had sunshine all the way. And now the Sabbath is drawing on and I must lay aside my diary....

We designed to return to Wellington today (Thursday) but the storm is very much opposed to this. We decided to wait until Friday.

Friday, August 4, 1893—It is not raining so hard. We prepare to go to the depot. We find that all is uncertainty in regard to the cars. There is a heavy washout between Palmerston and this station called Paremata. We waited at the station—which affords no convenience for travelers—in the trap, covered with burlaps to keep dry. After waiting two hours we decided to return.... Between two and three o'clock the train that left Wellington returned from the [211]

place of obstruction and we could have gone to Wellington had we waited. We concluded the Lord would have us remain here over the Sabbath....

I have labored faithfully for them....

At family prayer the Lord wrought. I called for a decision, commencing at Bell, who is possessed of much influence in the family....I set before her the case and she decidedly assented to take her stand under Christ's banner. Alex is about seventeen years old. I then asked him if he would confess Christ and enlist in His service. He decided he would. Then Victoria, a noble girl about fifteen years old, as I put the question to her, answered promptly, "I will be a Christian." Charlotte, the cook for the family, is very silent, scarcely saying anything. I addressed her and she responded; so here were four in that family who decided to help the mother and the sister Martha in maintaining the religious services in the family.... We had a precious season of prayer. We dedicate this home to God. Martha prayed, the mother of the children prayed, and Emily prayed. Our hearts were made joyful in God.—[Manuscript 82, 1893, 2-6](#). (Diary, July 27 to August 7, 1893. With the Brown Family at Long Point, N.Z.)

We want to let the life of Christ shine in us that we may let grace for grace shine unto others.—[Manuscript 174, 1903, 5](#). (Diary, July, 1903, At St. Helena, July 5, 1903.)

[212] Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. I awoke at one o'clock, and arose. For a time I walked the room, praying most earnestly for clearness of mind, for strength of eyesight, and for strength to write the things that must be written. I entreated the Lord to help me to bear a testimony that would awake His people before it is forever too late. I was glad that there was no one in the room below me. Sara and Maggie usually occupy this room, but during the summer they sleep in a tent pitched under a great live-oak tree growing close by the house....

The experience that I had last night has impressed me very deeply. I seemed to have Christ close beside me. I was filled with hope and courage and faith and love for souls. I pleaded with God to sustain me, and He lifted me up, and made me to triumph in

Him.—[Letter 130, 1902](#), pp. 5, 13. (To Elder J. E. White, August 14, 1902.)

Paul Daniels, My youthful Brother: Have you given yourself unreservedly to God? And if not, why not? Ought you not to be a Christian? Has not Jesus purchased you with infinite cost to Himself? Did He not suffer and die upon Calvary, that you might by faith claim the merits of His blood?

I gave myself to Jesus when I was not as old as you now are. I sought my Saviour with my whole heart; and how deeply I regretted that I had not before yielded my will, that I might be drawn to Christ. I found peace in Jesus, believing that He heard my prayers, and that He would do in my behalf just what He had promised in His word, “Those that seek Me early shall find Me.” ([Proverbs 8:17](#).) I laid my Bible open before the Lord and said, “There Lord, is Thy pledged word, ‘him that cometh to Me I will in no wise cast out’ (John 6:37). ‘Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you’ ([Luke 11:9](#)).”

[213]

The promise is to be claimed by faith, Jesus invites you to come to Him and learn of Him, and “I will give you rest” ([Matthew 11:28](#)). “Learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” ([Matthew 11:29](#)). This rest is not found in inattention and idleness, but in yielding the will to the will of Jesus; for, says Christ, “My yoke is easy, and My burden is light” ([Matthew 11:30](#).) Therefore your will must become God’s will. Your peace, your rest, comes in wearing Christ’s yoke; you have the peace of Christ, and your conscience is not continually scourging you because you have not committed yourself to do the will of God. When you love to do the requirements of God, there is sweet enjoyment, not in idleness, but enjoyment identified with, and realized through, the exercise of all your powers on the Lord’s side.

Christ’s service means work. You can be a dutiful, obedient child of God. A soldier of Jesus Christ does not mean pleasure but hard work. You may say, “What can I do?” By coming out fully on the Lord’s side, you can exert an influence over your young companions; by refusing to do a wrong action, you can place yourself thus far on Christ’s side.

You may have real conflicts in overcoming self, but you have Jesus to help you. Will you try, Paul, to be a Christian? Will you

write to me and tell me that you have fully decided to be a soldier of Jesus Christ?—[Letter 12, 1889](#), pp. 1, 2. (To Paul Daniels, July 4, 1889.)

Released August, 1965.

MR No. 176—Europe's Glory—The Alps

[214]

(From E. G. White diary, written December 15, 1885, on return trip from Italy to Switzerland.)

I was so very weary I lay down on the seat and slept for two hours, and in doing this lost some interesting part of the scenery, but we made as much as possible of the rest of the journey.

It was grand and magnificent. There were lakes and gorges and canyons and towering rocks, some of remarkable appearance. The mountain peaks, rising above mountain peaks. Some adorned with trees, some cultivated to the very top. The trail to them went zigzag, and how they could build their houses, and make their gardens and live up so high was a mystery to us. Chapels were built on the mountain heights, and villages were nestled in the mountain gorges.

These mountains of rocks towering up so high, of every shape and of immense magnitude, led us, as we looked upon them, to have deep and solemn thoughts of God. These are His works, evidences of the greatness of His power. He has set fast the mountains, girding them with His power, and the arm of God alone can move them out of their place. Rising before us in their grandeur they point us heavenward to God's majesty, saying "He changeth not." With Him there is no variableness nor shadow of turning. His law was spoken from Mt. Sinai amid thunder and flame and smoke, concealing His awful majesty and glory. He spoke His holy law with a voice like a trumpet. The lightnings flashed, the thunders rolled, shaking the grand old mountain from the top to its very base. We are filled with awe. We love to gaze upon the grandeur of God's works, and are never weary. Here is a range of mountains extending the whole length of a continent piled up one above another like a massive irregular wall reaching even above the clouds. That God who keeps the mountain in position has given us promises that are more immutable than these grand old mountains. God's word will stand forever from generation to generation.

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If man complies with the conditions, then God will fulfill His part, though the foundations of the earth should be broken up and the heavens should pass away. God's Word, God's will in His law, remains unchangeable, eternal. The God of the mountains is our defense, our strong tower. We will find in Him help and strength ever to do His will. We see the perpetual hills and the glory that is flooded upon them from the heavens, and we want to pray and adore the living God who created all these wonders. We see hills, mountains, and valleys bathed in the noontide sun, reflecting its glories in the lakes—and we want to pray and worship the Lord God of hosts. We want faith. We want praise in our hearts that God ever lives. His words of promise are as unchangeable as His mountains.

God's word, the blessed guide, given to man declares concerning these great and grand rocky mountains that have stood the storm and tempest, the torrent and the roar of the winds, "The mountains shall depart, and the hills shall be removed, but His kindness shall not depart, neither shall the covenant of peace be removed from the heart that trusts in Him with perfect faith." The range of the mountains which cover so much space with barren rocks and eternal snows is a storehouse of fertility to the plains. The precious things of the valley are nourished from these everlasting mountains. The Alps of Europe are its glory. The treasures of the hills send their blessings to millions. We see numerous cataracts rushing from the tops of the mountains into the valleys beneath.

These mountains to me are significant. Subterranean fires although concealed in them are burning. When the wicked shall have filled their cup of iniquity then the Lord will rise out of His place to punish the inhabitants of the earth. He will show the greatness of His power. The supreme Governor of the universe will reveal to men who have made void His law that His authority will be maintained. Not all the waters of the ocean shall fail, nor the fires which the Lord shall kindle. The earthquake makes the earth tremble, the rocks heave from the place, the hills and solid ground shake beneath the tread of Omnipotence, yet once more He will shake, not the earth only but also the heavens. There is a sea of fire beneath our feet. There is a furnace of fire in these old rocky mountains. The mountain belching forth its fires tells us the mighty furnace is kindled, waiting for God's word to wrap the earth in flames. Shall we not fear and

tremble before Him?—[Manuscript 29, 1885, 15-17](#). (Entries from E. G. White diary—“First Visit to Italy,” November 26 to December 15, 1885.)

When our Creator formed the world to be a habitation for man, its arrangements were prepared by the God of wisdom to help the mental as well as the physical wants of man. The great Architect has formed and fashioned the scenes of nature that they may have an important bearing upon man's intellectual and moral character. These are to be God's school to educate the mind and morals. Here the mind may have a vast field for study in the display of the majestic works of the Infinite One.

The rocks are among the precious things of earth, containing treasures of wisdom and knowledge. In the rocks and mountains are registered the fact that God did destroy the wicked from off the earth by a flood, and the broken surface of the earth reveals, in the gigantic rocks and towering mountains, that the Lord's power has done this because of the wickedness of man in the transgression of His law. The ever-varying scenery that meets the eye is the work of the God of wisdom, that in His stupendous works men may discern that there is a living God whose power is unlimited. The marvelous works of majesty are to refine the soul and to soften the roughness of man's nature, to help him in character building.—[Manuscript 73, 1886, 2, 3](#). (Miscellaneous descriptive items. Biographical fragment, 1886. No other date.)

[217]

Released August, 1965.

MR No. 177—Homes for the Unfortunate

The school should have buildings to provide for such cases, and sufficient funds should be raised to put up suitable buildings on the grounds purchased for the school. If it is decided that this would not be wise, let the home be put up in another district. We must take hold of these things as soon as possible.—[Manuscript 151, 1898, 22.](#) (“Notes of Camp Meeting”—2. Typed November 2, 1898.)

The light given me of God has been clear and distinct. Every church has its own burdens to bear. Through circumstances some will become poor. It may be they were not careful, that they did not know how to manage. Others through sickness or misfortune are poor. Whatever is the reason they are in need, and to help them is an important line of home missionary work. These unfortunate, needy ones should not be sent away from home to be cared for. Let each church feel her responsibility to have a special interest in the feeble and the aged. One or two among them can certainly be taken care of. The tithe should not be appropriated for this work. The word of God has specified how the tithe should be used. Both rich and poor are stewards to bring a faithful tithe into the treasury, according to their several ability. To everyone the Lord has given his work, proportioned to the ability of each. The churches are not to lay their personal cares upon others. This is not right.—[Manuscript 43, 1900, 10.](#) (“Fragments B. The Prophet, Enoch.” Typed, August 2, 1900.)

Released September, 1965.

**MR No. 178—Material Now Published in “Mind,
Character, and Personality”**

MR No. 179—Miscellaneous Manuscript Items

Let the building be converted into a seminary to educate our youth in the place of enlarging the college at Battle Creek. I have been shown that there should ... be located, school buildings in Ohio which would give character to the work.—[Letter 35, 1893](#), p. 3. (To Brother and Sister Kellogg, February 19, 1893.)

Thank God it is not too late for wrongs to be righted. Christ looks at the spirit, and when He sees us carrying our burden with faith, His perfect holiness atones for our shortcomings. When we do our best, He becomes our righteousness. It takes every ray of light that God sends to us to make us the light of the world.—[Letter 22, 1889](#), p. 13. (To R. A. Underwood, January 18, 1889.)

Elder Daniells is a man who has proved the testimonies to be true. And he has proved true to the testimonies. When he has found that he has differed with them, he has been willing to acknowledge his error, and come to the light.... The Lord has given Elder Daniells reproof when he has erred, and he has shown his determination to stand on the side of truth and righteousness, and to correct his mistakes.—[Letter 255, 1904](#), p. 3. (To Brethren Magan and Sutherland, July 23, 1904.)

Released October 1965.

MR No. 180—Material Requested for Use in a Dissertation on SDA Evangelism (1901-1940)

[220]

Voices are to be heard in every city proclaiming the last message of mercy to the world.—[Letter 416, 1907](#), p. 5. (To A. G. Daniells, December 30, 1907.)

There is a great work to be done in the cities and villages that is not being done.—[Letter 316, 1908](#), p. 1. (To A. G. Daniells and those officially connected with him, October 25, 1908.)

For the conduct of affairs at the various centers of our work, we must endeavor, as far as possible, to find consecrated men who have been trained in business lines. We must guard against tying up at these centers of influence men who could do a more important work on the public platform, in presenting before unbelievers the truth of God's word.

When I think of the many cities still unwarned, I cannot rest. It is distressing to think that they have been neglected so long....

A little has been done in Washington, and in other cities of the South and East; but in order to meet the mind of the Lord we shall have to plan for the carrying forward of a far-reaching and systematic work. We must enter into this work with a perseverance that will not allow of any slacking of our efforts until we shall see of the salvation of our God. This will give us confidence to continue the work in still other places.

All these cities of the East where the first and the second angel's messages were proclaimed with power, and where the third angel's message was preached in the early days of our history as a separate, peculiar people, must now be worked anew. There is Portland, Maine; there is Boston, and all the many towns round about; there is New York City, and the populous cities close by; there is Philadelphia and Baltimore and Washington. I need not enumerate all these places; you know where they are. The Lord desires us to proclaim the third angel's message with power in these cities....

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Oh, that we might see the needs of these great cities as God sees them! We must plan to place in these cities capable men who can present the third angel's message in a manner so forceful that it will strike home to the heart. Men who can do this, we cannot afford to gather into one place, to do a work that others might do....

There is a large work to be done here in the city of Washington, that still remains undone. There is a large work to be done in the South, and in the East; and our General Conference is to do its share in supplying the men that shall go out into these fields.... And as men and women are brought into the truth in the cities, the means will begin to come in. As surely as honest souls will be converted, their means will be consecrated to the Lord's service, and we shall see an increase of our resources.

Question by G. A. Irwin, vice-president for North America: In all that you have said concerning the work of Elder Prescott, do you mean that he is to continue as editor of the paper, and also to go out and preach in the cities occasionally?

[222] E. G. White: No; no; he must give himself up to the work of the ministry. His strength should not be divided. He is to give himself to the evangelistic work; for the very talent that he would otherwise use in helping to carry on the work at this Washington center, is needed where there is no talent at the present time. In places where he may go, the work will have to build up solidly in various lines. There will be calls for special literature to go out among the people.

In studying this problem let us remember that the Lord sees not as man sees. He looks upon the terrible neglect of the cities. I do not want to repeat what I have said about this neglect. It is not at all in the order of God that these cities should be left unwarned, unworked. It is the result of man's devising. There is a world to be saved.—[Manuscript 53, 1909](#), pp 2, 3, 6, 8, 9. (“Proclaiming the Third Angel's Message in Cities at Home and Abroad,” June 11, 1909.)

God has a work for Brother Prescott to do in bringing the light of present truth to those who have not seen it. It is not wisdom for him to remain continuously in Washington. He has special ability for ministering the work of God to the people.... He is not where the Lord would have him be. He would be the recipient of much greater

spiritual strength if he were much of the time out in the field seeking to lead souls to the light of truth.

Brother Prescott, your ministerial ability is needed in the work that God requires shall be done in the cities. These cities are not to be left unenlightened and unwarned. Open your eyes to see the work that is to be done in sowing the seeds of truth in new places.—[Manuscript 41, 1909, 1, 2](#). (“A Message to Responsible Men and Church Members.” Typed June 3, 1909.)

On the morning of the day we left Washington, (June 11) I attended a meeting held in the seminary building, and spoke to the brethren assembled some very plain words concerning the destitute fields, and the great work that must be done in many places. I urged them not to hold the ministers at Takoma Park, because there is a work to be done all through our cities that have not heard the truth of the third angel’s message. Some did not take willingly to the idea of losing Elder Prescott, but I spoke plainly to them.—[Letter 98, 1909, pp. 1, 2](#). (To Elder J. E. White, June 16, 1909.)

[223]

I am very glad to hear that you have been led to understand for yourself the condition of the unworked cities.... If this work had been undertaken years ago, large numbers would have been brought to a knowledge of the truth.... I am intensely in earnest, and Oh, I beg of you to encourage our people to redeem the time.—[Letter 84, 1910, pp. 1, 2](#). (To Elder A. G. Daniells, July 26, 1910.)

I have received your letters regarding the council held in New York, and the efforts that are being made in behalf of the multitudes in the large cities.... The position you have taken is in the order of the Lord, and now I would encourage you with the words, Go forward as you have begun, using your position of influence as president of the General Conference for the advancement of the work we are called upon to do....

I can now take hold with you in full confidence for the doing of the work that rests upon us. The Lord in His mercy will pardon the failure of the past. He will be your helper. He will give you sustaining grace, and we will draw with you and give you all the help we can to use your position of influence as president of the Conference, and to work wisely in the education of others to labor in the cities....

[224]

I am so thankful that you have written us how you have given yourself to this work. Angels of God will be with you, and you can use all the influence that your office as president of the Conference has given you, to encourage others to take up the same work....

In conclusion I will say, Redeem the lost time of the past nine years by going ahead now with the work in our cities, and the Lord will bless and sustain you.—[Letter 68, 1910](#), pp. 1, 2. (To A. G. Daniells, August 11, 1910.)

Released November 1965

**MR No. 181—Material Now Published in “Mind,
Character, and Personality”**

[225]

**MR No. 182—Material Requested by the Battle
Creek Church for Promotion**

The brethren think we ought to have a little house put up. We pay now \$1.50 per week for rent, and have scarcely any conveniences at that. Have to go a great distance for water; have no good shed for our wood. We put a few boards up at our own expense just to cover our wood. We shall make a beginning; cannot tell how we shall succeed. May the Lord guide us in all our undertakings is my prayer.—[Letter 9, 1856](#), p. 3. (To Sister E. P. Below, January 1, 1856.)

Released December 1965.

MR No. 183—Loyalty to Christ

[226]

The time has come for the enlargement and growth of God's people. For years the backward tendencies of many have greatly hindered the work of God.

Now, just now, the Lord's people are to show their loyalty. The time has come when the Lord would have all who will honor Him take their stand firmly on the side of truth and righteousness. No longer are we to be a mixed multitude. Those who profess to be followers of God's word must be straightforward, pure, and holy.

“Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

“For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.

“For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

“So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” (Isaiah 55:6-11.)

I am instructed to say that the Lord will give grace to all who will turn from their unrighteousness, and break with the wily tempter, who has led them captive. The blessings of heaven can not be bought with merchandise. All who will lay down the weapons of their warfare, and come into harmony with the truth of Jesus Christ, surrendering soul, body, and spirit, to Him who has bought them with the price of His own blood, need not despair of God's mercy.

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We can not afford to trifle with our soul's salvation.... He now calls upon His people to make a thorough work, and remove every

stumbling block. Let us clear the highway for our God.—[Manuscript 106, 1905, 8-10](#). (“A Plea For Loyalty,” November 20, 1905.)

Released December 1965.

MR No. 184—Ellen White at Tramelan, Switzerland [228]

We arrived at Tramelan about noon Friday, May 21, 1886, and were welcomed by the family of Brother Roth. Brother and Sister Roth are most excellent people, wholehearted in the truth. They have now living seven sons and three daughters. One daughter died in the faith not long since. All are established in the truth that are old enough to understand. Their family are in the best circumstances of any of our people in Switzerland. The father and eldest son are merchant tailors. The second son is a baker, but has given himself to the missionary work, and is fitting up for a laborer. He is a young man of superior ability. One young woman is working in the office at Basel. She understands French, German, and English. The third son is also working in the office. We enjoyed our visit with this dear family.—[Manuscript 20, 1886, 5](#). (No title, June 11, 1886.)

Diary, Tramelan, Switzerland, May 22, 1886

We have had a very interesting morning's ride, fifteen miles from Moutier to this place. We arrived here about noon. Were heartily welcomed by Brother Roth (pronounced Rote). They have a large, interesting family. Seven boys and three girls are living. One died in the faith a few years since. They are engaged in business and live in a large house. They have a merchant tailor establishment, another department for groceries, another for hats, another for shoes and sundries, and a large bakery establishment. They have a good business and are in very superior circumstances for Switzerland. Their children are all with them in the truth. They have two sharp, intelligent boys—one nine years old, the other eleven or twelve. [229]

Friday night eleven came from Chaux-de-fonds and our meeting room was in a good-sized room of Brother Roth's house. I was requested to speak to those assembled, and did so, although I was much tired. I did not sleep until after midnight. When before the people I feel so deeply in earnest that they should come up to the

holy standard erected by our Lord that I am unable to lay off the burden.—[Manuscript 64, 1886, 4](#). (“Labors in Switzerland”—No. 5. Diary, April 30 to May 23, 1886.)

In early morning we took the cars for Tramelan—Elder Ings and wife and I. Waited one hour at Travannes, then we were taken in dummy to Tramelan. We had just five seats in the cars, and a small stove. We had just had a heavy snow storm at Basel but there had been a greater fall of snow as we neared the mountains. We passed slowly along and the trees looked very beautiful laden down with pure, fresh snow. Some trees had blown over, one uprooted. I think I never saw anything equal to this for beauty—the tall evergreen trees, their boughs loaded with snow....

[230] There have been meetings this forenoon. Brother Ertzenberger spoke in the forenoon. The dedicatory discourse fell upon me. I spoke with much freedom in regard to the Temple of Solomon and the sacredness that should be observed by all in a home dedicated to God. They should remember it as a place where God meets with His people, and no angry feelings toward earth should exist in the hearts of the worshipers, for this would shut away the Spirit of God from them. This was a very solemn meeting. In the evening some little attention was given to the children of the Sabbath school. They had exercises and were entertained with recitations of Scriptures. In the evening Elder Ings spoke to the people.—[Manuscript 72, 1886, 1, 2](#). (“Labors in Switzerland”—No 7. Diary, December 24 to 31, 1886.)

Text: [1 Kings 8:54-61](#). Here you see, at the dedication of the Temple, the conditions God required of His people in order that they might receive the blessings of God at their worship. David, while dwelling in his palace of cedar, felt disturbed in his conscience as he considered that there was no suitable dwelling place for the ark of God, which symbolized His presence. It still rested in the tabernacle which had been constructed in the wilderness, and borne all the way from Horeb to Jerusalem in a pilgrimage of nearly forty years. But now the nation had ended their pilgrimage and obtained a permanent location. And David looked around him upon the costly buildings of cedar, the homes of the inhabitants settled in the goodly land of Canaan, and conceived the idea that a temple should be built, more worthy for the residence of God. The site of the building

was indicated and the most complete instructions were given, and Solomon entered upon the great work.

“And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord filled the house of the Lord.” [Verses 10, 11](#). Here we learn that God approved of the work of Solomon in the building of the Temple. It is true that the company at Tramelan is small compared with the millions of people who worshiped at Solomon’s Temple, but the Lord’s presence is not confined to numbers. He meets with the few as well as the many. The promise is, “Where two or three are gathered in My name, there am I in the midst of them.” [Matthew 18:20](#).

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We are thankful that God has put it into the hearts of the Brethren Roth to build this comfortable, neat house for the worship of God. When God sees the efforts made to build a house for His honor, even if it be humble according to their ability, He will accept it and the heartfelt service of the worshipers.

You will see by the prayer of Solomon that Israel’s dependence was in the God of Israel. The people that built the Temple were many and the house that they built was large and grand and the Lord God of heaven honored them because they had built Him a sanctuary where they could meet to worship Him. Those that worshiped Him sincerely had His blessing.

The first tabernacle, built according to God’s directions, was indeed blessed of Him. The people thus were preparing themselves to worship in the temple not made with hands—a temple in the heavens. The stones of the Temple built by Solomon were all prepared at the quarry and then brought to the Temple site. They came together without the sound of ax or hammer. The timbers were also fitted in the forest. The furniture was likewise brought to this house all prepared for use.

Even so, the mighty cleaver of truth has taken out a people from the quarry of the world and is fitting this people, who profess to be the children of God, for a place in His heavenly temple. We want the cleaver of truth to do its work for us. We are taken from the quarry of the world. The material must not be a dead substance but living souls, and these souls must be brought out of the quarry of the

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world, where the hand of God can fit them for the temple in heaven. We are here as probationers, and we must pass under the hand of God. All rough edges and rough surfaces must be removed and we must be stones fitted for the building. We are brought into church capacity with defects of character, but we must not retain them. We must be fitted and squared for the building. We must be “laborers together with God,” for we are “God’s husbandry,” we are “God’s building.” In view of this we must see that our temple is not defiled with sin. We should be lively stones, not dead ones, but live ones that will reflect the image of Christ. We must be worshipers in spirit and in truth.

Although your company is small, you can be consoled by the words of the apostle, “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.” [1 John 3:2](#). And we should not forget the enjoinder, “And every man that hath this hope in him purifieth himself, even as He is pure.” [1 John 3:3](#).

It is not enough to be brought in as worshipers, but the heart must be brought into harmony with God’s plans. We must be spiritual worshipers. If we are to represent Christ we must be living stones “built up a spiritual house.” [1 Peter 2:5](#).

[233] It is important that we should live as Solomon was admonished in verses 4 to 6 of [1 Kings 9](#): “And if thou wilt walk before Me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments; then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them.” We see that God’s promises are to the obedient, those that keep the commandments of God. If we depart from His law, then we are separated from Heaven. God does not separate from us, but we separate from Him.

We are thankful that this comfortable house has been prepared for His people. The first house built in Battle Creek [The first Battle

Creek Church was 18 x 25 feet and seated 40 people.] was only about one third larger than this, and when we entered that building we felt happy. The meetings heretofore had been held in a private house. We all felt poor, but we felt that we must have a place to dedicate to the Lord. All exerted their energies to build, as they did in building the tabernacle in the wilderness. It took quite an effort to erect it. In two years it had to be given up for a larger one, as it was impossible for it to accommodate all the people that attended our special meetings. And it was not long before the third had to be built, and then the present one which will seat three thousand persons. And we may have to enlarge our borders still. God has blessed in the effort to increase the accommodations for His work in Battle Creek. We may have to exert all our efforts in doing the will of God, but He will bless according to our faith. We must act as men of faith, and after we have done in accordance with the will of God, we do not find ourselves any poorer.

In Oakland, California, it seemed almost impossible to obtain a suitable place in which to worship. The church was poor, depending on their hands only, but they said that they would build. It was also the same with the San Francisco Church. Both houses were commenced, but they said, Where is the means? and asked Brother White if he could help them. The reply was: "Yes, but I shall have to sell everything in order to do it." In this transaction we lost \$1,700 in exchange, but we cared not for that, for we were helping the cause. The houses went up, and the one in Oakland has already proven too small, and it had to be sold and a larger one must take its place.

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We hope that the Lord will so bless your work that this house will prove too small for you. We expect to see other houses erected by our people and in this our faith will be revealed, for faith without works is dead. This house, so small as it is, is recorded in heaven. I can come to visit you with more courage now than heretofore because the people will see that you mean business. They expect something of you. God will honor those that will honor Him.

I thank God that I have the privilege of speaking to you today. This little house is just as precious in the sight of God as a larger one would be, because you have done what you could. Now you can teach reverence in coming in and going out. When meetings are held in a room used daily by the family, every day for every purpose,

there is not much respect shown as a place of worship. Everything the people look upon is associated with everyday affairs.

[235] In entering the house of worship you should remember that it is the house of God. Respect should be shown by the removal of the hat, remembering that you are entering into the presence of God and angels. You should teach the children reverence. Let earnest efforts be carried forward to this end, and remember that you are the temple of the living God.

[Ephesians 2:1-19; 4:1-6](#). Now if we had a most splendid temple and our hearts were not right it would amount to nothing. Our greatest anxiety should be in regard to our spiritual condition. We must educate our children that God meets with His people and direct their thoughts heavenward.

The only day that God has set His seal upon is the seventh. While He has given us the six days He has taken the seventh as His that His order of worship might be preserved. Neither the house of God nor His day should be used for visiting, but our thoughts should be upon heaven and heavenly things. Let there be no disunion one with another. If feelings should arise in your heart with a brother or sister, do not let the sun go down until such feelings be removed, that you may retain the blessing of God with you.

Christ says you may be known by all men if ye have love one for another. Now in order to have this love in the heart one for another it must be cultivated, and if this grace is attained then you will be a spectacle unto the world and to angels. We have a great truth and we must seek to be in harmony with it. If we are living stones we should emit light, and have an influence upon others for their good. If every member should seek to honor God then you would be a power that would be felt. We want an increase of faith. We need a faith that will enable us to meet infidelity.

[236] We want the Spirit of God to come in to meet with us in our worship. When we enter the house, it would be pleasing to God if all would lift up their hearts to God in secret prayer. On entering the desk every minister should drop on his knees to implore divine help. We do not take hold as we ought of the divine arm. We might be stronger spiritually. Every defect of character must be removed in order that we may stand before the great white throne. There the books will be opened and from them we are to be judged, and

we do not want to be ashamed to meet our record. If we manifest great zeal in worldly business and are dead in spiritual things it will be manifest in the house of God. The meetings can be made more interesting if all would have more earnestness in spiritual life. God is full of blessings, but if we do not prize them we suffer loss. We need to take hold of the arm of God and God will meet you in this house.

Above everything else, be at peace among yourselves. Strive to see eye to eye and be members of the royal King and the blessing of God will rest upon you as it rested upon Solomon's Temple. And from this place may light and truth go out, and work upon the hearts of the people, and then your testimony will be felt. We must weave the principles of truth into our character and thus we can be prepared for the temple of God and be privileged to join in the anthem, *Worthy is the Lamb*.—[Manuscript 49, 1886, 1-6](#). (Sermon at the dedication of the church at Tramelan, Switzerland, December 25, 1886.)

Released December, 1965.

**MR No. 185—Material Published in the Appendix
of “Thirteen Crisis Years”**

MR No. 186—Miscellaneous Material for Use with [237]
Spirit of Prophecy Day

We are bound here, and are trying to be patient. We ... are grateful to our heavenly Father that it is as well with us as it is. We have but little provision except three papers of granola. We can get along nicely if we get some milk.... We have enough to keep us warm and I think we can manage to get food enough to eat until we shall be able to go either back or forward.—[Letter 67, 1889](#), p. 2. (To Daughter Mary (Mrs. W. C. White) and Sister McOmbler, June 1, 1889.)

We will defray all expenses. We will go trusting in the Lord to go before us and to preserve us from accident and harm....

Rubbish of all kinds, fences, old cupboards, logs, debris of every kind came tearing down the valley sweeping everything before it, sweeping away the bridge, washing out the rails and piling them up one above another in a grotesque manner....

Do what you can for us, we must be put across that river....

He was the larger of the two and less nervous. When he came up the bank all right, I wept like a child and praised the Lord aloud....

Nearly everything in the stores like eatables were in the water and scented and tasted so badly, we could not eat them, and our food was rather meager. But we had no disposition to murmur!....

In the disastrous floods I have seen literally fulfilled the very scenes that were presented to me in vision forty years ago.—[Letter 54, 1889](#), pp. 2, 4-7. (To Brother M. J. Church, June 6, 1889.)

All who have anything to say testify this has been the best camp meeting they ever attended.—[Letter 68, 1889](#), pp. 1, 2. (To Daughter Mary (Mrs. W. C. White), June 12, 1889.) [238]

Released March 3, 1966.

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MR No. 187—Unpublished Material Concerning Debt

Some things have been opened before me. I seemed to be present with others in a meeting in which the debt on Battle Creek College was being discussed....

One present, who bore on his face an expression of heavenly dignity said.... This debt has been increased by the erection of buildings directly contrary to the warning not to build. Men concluded that they knew best, and the building went on.... God's people are not to manage any part of His work, spiritual or temporal, with carelessness. The cause of God must not be imperilled, as it has been by men neglecting to take inventory, and know how they stand financially.... It is not an honor to God to carry on schools when by so doing a mountain of debt is piling up....

“It has not been wisdom to incur large debts by erecting buildings. Adding building to building, without becoming free from debts previously incurred, is a snare to the soul. Embarrassment should not be thrown on the Lord's instrumentalities by placing on them debts incurred by human mismanagement”....

The erection of so many large buildings in one place as there are in Battle Creek is not according to the light and wisdom received from God.—[Manuscript 126, 1899, 1-3, 6](#). (“Words of Warning,” August 28, 1899.)

If we walk in the counsel of the Lord, we shall have opportunity to purchase for sanitarium purposes at a reasonable rate, properties on which there already are buildings that can be utilized....

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

114, 1902, 2. (“Instruction Regarding Sanitarium Work.” Typed September 1, 1902.)

The question now before us is, Shall we try to secure the places that seem desirable in price and location, when we cannot tell where our money is coming from? ... I am not prepared to say that we should not, under any circumstances, purchase land to which the Lord seems to have directed our minds, when there is no hindrance but the question of ready money, and which property, in the providence of God, we could soon pay for. We have to guard against mistakes on both sides. If we see a good opportunity to secure a building as in Paradise Valley, I think it should be purchased.—[Letter 167, 1902](#), pp. 1, 2. (To Brother and Sister Evans, October 26, 1902.)

Brother Wessels writes that he has taken steps to secure the place of seventy acres. This is the one that will serve our purposes best, and the terms are easy. One hundred pounds is to be paid down, and two hundred, I believe, in three months; the balance in twelve months at 5 percent interest. The reason why we have purchased so much land is because those who are connected with the sanitarium will want to purchase land to build houses of their own on, but we do not want these houses near the sanitarium. Thus we have nearly three thousand pounds to pay in twelve months. This is ten thousand dollars. At the union conference we raised nine hundred pounds among ourselves. I pledged one hundred pounds. I have hired the money, paying five percent interest. I know I must pledge to the very extent of my powers in order to keep the donations as large as possible.... We have walked out by faith, and we expect to buy this land.—[Letter 190, 1899](#), pp. 5, 6. (To Sister Gotzian, November 1, 1899.)

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Released March 1966.

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MR No. 188—Miscellaneous Items Requested for General Use

Here we are at Brother [E. P.] Butler's. Oh, how changed everything is here! God had wrought for us mightily; praise His holy name. At Washington the Lord took the rule of the meeting Himself. Stephen Smith and Brother Butler were present. There were about seventy-five present, all in the faith. Brother Stephen Smith was filled with a wrong spirit. J. Hart and he had filled the minds of many with prejudice against us. False reports had been circulated, and the band had been sinking and had lost the power of the third angel's message. They were sickly, but knew not the cause. The reason was that there was an accursed thing in the camp, and by the assistance of God we were trying to get it out of the camp.

Brother Butler was dark. The time [1851] had passed and left those who believed in it very low and dark, and the influence of those who believed the time has been very distracting. Brother Holt talked on the gifts of the Spirit. S. Smith did not confess his wrongs at all; such a self-confident person, who felt so perfectly whole, we have seldom seen. God wrought for us; there was a mighty breaking down before God.

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You remember I was not very well when we parted. I continued to grow feeble and all day Sabbath was very weak, not able to sit up; in the eve I fainted quite away. The brethren prayed over me and I was healed and taken off in vision. I had a deep plunge in the glory, and the state of things in Washington was revealed to me which I declared plainly to them. The vision had a powerful effect. All acknowledged their faith in the visions except Brother Butler and S. Smith. We all felt it duty to act, and by a unanimous vote of the brethren, S. Smith was disfellowshipped by the church until he should forever lay down his erroneous views. His wife then broke down and said she knew that her husband was not right.

The work of God went right on in the meeting. Sunday eve, after we had disfellowshipped Brother Smith (in the afternoon), we had

a glorious season. Many confessed that they had been prejudiced against us by different individuals such as S. Smith and J. Hart, but they praised God that they had seen us and were convinced that the visions were of God. The brethren and sisters generally arose and expressed their opinions and feelings; it was a good time. Monday forenoon we held another meeting and it was the best meeting of the whole; sweet union and love prevailed in the meeting. We then sang the farewell hymn and with sad yet joyful hearts parted—sad that we must part with those we love so well and had taken such sweet counsel with; but joyful that our hearts had been strengthened and comforted together, that the clear light of truth had shone upon us, and that we were soon to meet to part no more, where no discord or disunion reigns....

The next day we went to Claremont and took the car for Royalton. Tuesday, the same eve, the conference commenced. Brother Butler was at that meeting, also Brother Josiah Hart, who was so strong on the time, and after it passed by, got a substitute, “the age to come,” and was carrying that about. Such confusion and distraction has followed the time, and fighting against the visions! They had also lost the power of the third angel’s message and some of them were in complete darkness. Brother Hart was stiff and unyielding enough. I got up and told him what God has shown me concerning him. Brother Butler began to break away and come into the clear light. Thursday we seemed to have gone about as far as we could, and to have done all we could, yet there was much more to be done in order for things to be set just right.

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In the morn we all seemed to have an agonizing cry for God to work like Himself, a wonder-working God. Our prayers were answered. The power of God came down; it was a good season; angels were hovering over us. I was taken off in vision and saw just the state of things there, and just the state that Brother Baker was in, and Brethren Hart and Butler. I got up and told the vision. It had quite a powerful effect....

The meeting that eve [Friday at Johnson] was deeply interesting. There were about seventy-three present. Brother Baker spoke, and spoke quite well, about the time and his disappointment; yet he did not view things in their true light. He was much discouraged and sunken. After he sat down a man by the name of Walker arose, who

had very lately embraced the truth and thought and acted as though he knew it all. He said he expected the brethren were expecting a confession from him because he was so strenuous upon the time, but said he had nothing to confess and he did not think Brother Baker had. He was not sure but something did take place, that Jesus did leave the Most Holy the time they said He would. He was happy; these were the happiest days of his life. He went on in this strain, with such a wild spirit, that all were disgusted with him. The Spirit of God came upon James White, and he arose and rebuked him in the name of the Lord. His mouth was closed in a moment; he could not say anything more, but sat down and did not say anything through the meeting. He was rebuked by God. This was a great help to the meeting and a great help to Brother Baker.—[Letter 8, 1851](#), pp. 1-4. (To Brother and Sister Howland, November 12, 1851.)

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Sabbath and Pleasure Seeking—God would have all His gifts appreciated. All fragments, jots, and tittles are to be treasured carefully, and we are carefully to become acquainted with the necessities of others. All that we have of Bible truth is not merely for our benefit, but to impart to other souls, and this is to be impressed upon human minds, and every kindly word spoken to prepare the way to make a channel through which the truth will flow forth in rich currents to other souls. Every working of Christ in miracles was essential, and was to reveal to the world that there was a great work to be done on the Sabbath day for the relief of suffering humanity, but the common work was not to be done. Pleasure seeking, ball playing, swimming, was not a necessity, but a sinful neglect of the sacred day sanctified by Jehovah. Christ did not perform miracles merely to display His power, but always to meet Satan in [his] afflicting suffering humanity. Christ came to our world to meet the needs of the suffering, whom Satan was torturing.—[Letter 252, 1906](#), p. 3. (To Brother and Sister O. A. Olsen, July 25, 1906.)

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Not “One Heretical Sentence” For Use in Teaching, Correspondence, etc.—I am now looking over my diaries and copies of letters written for several years back, commencing before I went to Europe.... I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things, to revive past history, that they may see that there is one straight chain of truth, without one heretical

sentence, in that which I have written. This, I am instructed, is to be a living letter to all in regard to my faith.—[Letter 329a, 1905](#), pp. 1, 2. (To Granddaughter Mabel White, November 16, 1905.)

Released April 1966.

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MR No. 189—Materials Relating to Arthur G. Daniells

We must embrace every opportunity to put forth personal labor. The personal labor must be done, even if there has to be less preaching done.—[Letter 18, 1893](#), p. 2. (To Brother and Sister A. G. Daniells, May 11, 1893.)

Ministers who opposed Elder A. G. Daniells fought the truth like tigers.... [After the Robert Hare series of evangelistic meetings of three months] nearly all went back....

They should have placed Elder Daniells or some one of different ideas and manners to labor by his [Elder Robert Hare's] side ... and the great interest then would have amounted to something, that the fruit would remain.—[Letter 85, 1893](#), pp. 1, 2. (To Dr. and Mrs. J. H. Kellogg, May 16, 1893.)

The Lord has greatly blessed Brother Daniells in his ministry, and now he would have a change made in his location. There are altogether too many things connected with Melbourne that are no strength to Brother Daniells. There are large business interests, which he is not educated to carry, and which it is not his duty to carry.... If he could give himself directly and decidedly to the work of preaching, and have his mind free from such a raft of little matters and difficulties that are constantly arising at Melbourne, it would be a great blessing to him. He needs to go where he can unload, and not be made responsible for matters in business lines that others are appointed to attend to. There are men who can do this work....

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Elder Daniells needs a change of surroundings, but nothing must be done rashly.—[Letter 87, 1898](#), p. 2. (To Brethren Faulkhead, Salisbury, and Robinson, October 20, 1898.)

Brethren Daniells, Farnsworth, and Starr have done the preaching; and if ever the Lord helped men to preach, He has helped these men.—[Letter 174, 1900](#), p. 3. (To Elder and Mrs. S. N. Haskell, March 21, 1900.)

The selection of a president for the conference was by no means a small affair, in consideration of the feeling that existed. The people were divided. Some clung to Elder Tenney and others urged that Elder Curtis be chosen; but we moved guardedly in selecting the man for the place. Few thought that Elder Daniells could be the one for the place of president; but with W. C. White as his counselor he has done well, and we are sure he is the best choice that could be made out of the material from which we had to choose.

I told the board plainly that not one of these men was competent for the situation; but we must have a president; and I presented before them the objectionable features in each case. I told them that Elder Daniells was certainly standing in the best condition spiritually of any of them, and would be better fitted for the work than any other man in Australia.—[Letter 40, 1892](#), pp. 13, 14. (To Elder O. A. Olsen, July 15, 1892.)

You have felt, my brethren, as though Elder Daniells needed to be criticized. True, he has made mistakes, but if he makes his failures his victories, he will lose nothing....

Elder Daniells must not be where he will have such local responsibilities that he has all the time to struggle like a drowning man to keep his head above water.—[Letter 87, 1898](#), p. 3 (To Brethren Faulkhead, Salisbury, and Robinson, October 20, 1898.)

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Put away your feelings against Elder Daniells right here on the ground. You are to be in unity, not because he is perfect; he makes mistakes. He is making mistakes on this ground. But the Lord's eye is upon him; he is beloved of God. And if you do not cling closely to God you will make much graver mistakes than he has made.... The Lord loves Elder Daniells and He will reprove and instruct you both where you err.—[Manuscript 35, 1895, 10](#). (Untitled, no Date.)

Please give Elder S. N. Haskell a hearty invitation to come to New South Wales.... He would be just the help needed here now.—[Letter 44, 1897](#), p. 5. (To Elder A. G. Daniells, January 1, 1897.)

The school was hindered for two years.—[Letter 3, 1898](#), p. 1 (To "My Brethren re Avondale School Land," February 2, 1898.)

Another must take your place unless a decided change is made.—[Manuscript 41, 1894, 4](#). (Diary, October 19, 1894.)

It was an offense against God for Elder Haskell's wages to be cut down. To do this showed a great lack of discernment.—[Letter 161, 1903](#), p. 4. (To A. G. Daniells and W. W. Prescott, July 30, 1903.)

[250] Elder Daniells and his wife, Elder Tenney and his wife, and Sarah Belden took dinner with us today. We talked about the prospect of establishing a school in Australia to train workers for the islands of the sea.—[Manuscript 19, 1892, 19](#). (Diary written at Preston, Victoria, Australia, December 19, 1892.)

In the past Elder Daniells has had little faith that a school would ever be in successful operation here, but he has been thoroughly converted on this subject. Had it not been for his unbelief and dissatisfaction in regard to the location of the school in Cooranbong, we would now be two years in advance of where we are.—[Letter 132, 1897](#), p. 3. (To Dear Sister Wessels, June 24, 1897.)

In Sydney there are many comprising the number who claim to believe the truth whose judgment is too limited to carry through any large work intelligently in the line you propose to do in Melbourne.—[Letter 42, 1897](#), p. 1. (To Elder A. G. Daniells, September 28, 1897.)

It was a long drive, and when we neared the place we found Elder Daniells out on the street corner looking anxiously for us.

We were introduced into a plain, simply furnished, but comfortable home, in accordance with our faith, and were soon seated at the table whereon was a wholesome, well-prepared breakfast, which we all enjoyed very much.—[Letter 32a, 1891](#), p. 11. (To Edson and Emma White, December 7, 1891.)

[251] In leaving Australia W. C. White laid off every official duty that he might help me in my book work.—[Letter 139, 1900](#), p. 1. (To the Officers of the General Conference, October 24, 1900.)

Now in regard to the work in America: We have the fullest confidence in Brother G. A. Irwin as the proper man for the place he occupies. We see no reason why he should be exchanged for another man. The reports in regard to Elder Daniells taking his place are without the slightest foundation as far as my knowledge is concerned.—[Letter 121, 1900](#), pp. 1, 3. (To Elder and Mrs. S. N. Haskell. Typed August 13, 1900.)

The finishing of one duty is to be the preparation for the performance of the next. But you have neglected one duty to grasp another that the Lord has not given you. Thus your spiritual eyesight has been beclouded, as it was beclouded in Australia.—[Letter 194, 1902](#), p. 5. (To Elder A. G. Daniells, December 7, 1902.)

Whom would you have selected for president of the General Conference? Will you please name the man? At the time of the last General Conference, the situation was a most trying one, and there needed to be chosen as president a man who was in harmony with the work that God was trying to do through the Testimonies.

Elder Daniells is a man who has proved the Testimonies to be true. And he has proved true to the Testimonies. When he has found that he has differed with them, he has been willing to acknowledge his error, and come to the light. If all others had done the same, there would be no such state of things as now exists. The Lord has given Elder Daniells reproof when he has erred, and he has shown his determination to stand on the right side of truth and righteousness, and to correct his mistakes.—[Letter 255, 1904](#), pp. 1-3. (To Brethren P. T. Magan and E. A. Sutherland, July 23, 1904.)

[252]

Released April, 1966.

**MR No. 190—Material Appearing in “In Heavenly
Places”**

**MR No. 191—Spirit of Prophecy Emphasis Week,
1966-1967**

[253] **MR No. 192—Ellen G. White Statements Bearing
on the Question of the Day Line; Additional Misc.
Materials**

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

The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the sun-rising and sun-setting world.... The Sabbath was made for a round world, and therefore obedience is required of the people that are in perfect consistency with the Lord's created world.—[Letter 167, 1900](#), pp. 1-3. (To Brother Irwin, March 23, 1900.)

[254] Sister Harlow has been speaking of you to me. She says that you are in some confusion in regard to the day line. Now, my dear sister, this talk about the day line is only a something that Satan has devised as a snare. He seeks to bewitch the senses, as he does in saying, "Lo, here is Christ," or "there is Christ." There will be every fiction and devising of Satan to lead persons astray, but the word is, "Believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not." [Matthew 24:23-26](#).

~~—We have the positive word of God in regard to the Sabbath.~~
“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed. And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.”
[Exodus 31:12-18.](#)

Is it possible that so much importance can be clustered about those who observe the Sabbath, and yet no one can tell when the Sabbath comes? Then where is the people who bear the badge or the sign of God? What is the sign? - The Seventh-day Sabbath, which the Lord blessed and sanctified, and pronounced holy, with great penalties for its violation. [255]

The Seventh-day Sabbath is in no uncertainty. It is God’s memorial of His work of Creation. It is set up as a Heaven-given memorial, to be observed as a sign of obedience. God wrote the whole law with His finger on two tables of stone....

Now, my sister, although I am at present sick, I write sitting up in bed to tell you that we are not to give the least credence to the day-line theory. It is a snare of Satan brought in by his own agents to confuse minds. You see how utterly impossible for this thing to be, that the world is all right observing Sunday, and God’s remnant people are all wrong. This theory of the day line would make all our history for the past fifty-five years a complete fallacy. But we know where we stand....

My sister, let not your faith fail. We are to stand fast by our colors, the commandments of God and the faith of Jesus. All those

who hold the beginning of their confidence firm unto the end will keep the Seventh-day Sabbath, which comes to us as marked by the sun. The fallacy of the day line is a trap of Satan to discourage. I know what I am speaking about. Have faith in God. Shine where you are, as a living stone in God's building.

The children of God will be triumphant. They will come off conquerors and more than conquerors over all the opposing, persecuting elements. Fear not. By the power of Bible truth and love exemplified in the cross, and set home by the Holy Spirit, we shall have the victory. The whole battle before us hinges upon the observance of the true Sabbath of Jehovah....

[256] I can write no more now, but I say, Give no ear to heresy. Cling to a plain "Thus saith the Lord." He will comfort and bless you, and will give you joy in your heart. Praise the Lord that we have clear light, and a plain, distinct message to bear.—[Letter 118, 1900](#), pp. 1, 2, 5-7. (To Sister Hall, August 2, 1900.)

Elder J. V. Himes: My Brother in Christ Jesus: I received your donation of forty dollars. In the name of our Redeemer I thank you. Be assured we shall invest this money in the best possible way to accomplish the most good for the salvation of souls.... The spirited participation evidenced by your donation for this field has rejoiced my heart; for it testifies that you have not lost the missionary spirit which prompted you first to give yourself to the work, and then to give your means to the Lord, to proclaim the first and second angels' messages in their time and order to the world. This is a great gratification to me; for it bears an honorable testimony that your heart is still in the work; I see the proof of your love to the Lord Jesus Christ in your freewill offering for this "region beyond"....

Again I thank you for your generous contribution.—[Letter 31a, 1895](#), pp. 1,2. (To Elder Joshua V. Himes, January 17, 1895.)

[257] **E. G. White Could Not Control the Visions**—It is utterly false that I have ever intimated I could have a vision when I pleased. There is not a shade of truth in this. I have never said I could throw myself into visions when I pleased, for this is simply impossible. I have felt for years that if I could have my choice and please God as well I would rather die than have a vision, for every vision places me under great responsibility to bear testimonies of reproof and warning, which has ever been against my feelings, causing me affliction of

soul that is inexpressible. Never have I coveted my position, and yet I dare not resist the Spirit of God and seek an easier position.

The Spirit of God has come upon me at different times, in different places, and under various circumstances. My husband has had no control of these manifestations of the Spirit of God. Many times he has been far away when I have had visions.—[Letter 2, 1874](#), p. 8. (To J. N. Loughborough, August 24, 1874.)

Information has been received from Battle Creek that the work upon Testimonies is not accepted. [Reference is to the work being done in response to the general conference session action of November 16, 1883.]

I wish to state some matters, which you can do what you please with. These statements you have heard me make before—that I was shown years ago that we should not delay publishing the important light given me because I could not prepare the matter perfectly. My husband was at times very sick, unable to give me the help that I should have had and that he could have given me had he been in health. On this account I delayed putting before the people that which has been given me in vision.

But I was shown that I should present before the people in the best manner possible the light received; then as I received greater light, and as I used the talent God had given me, I should have increased ability to use in writing and in speaking. I was to improve everything, as far as possible bringing it to perfection, that it might be accepted by intelligent minds. As far as possible every defect should be removed from all our publications. As the truth should unfold and become widespread, every care should be exercised to perfect the works published.

[258]

I saw in regard to Brother Andrews' History of the Sabbath, that he delayed the work too long. Other erroneous works were taking the field and blocking the way, so that minds would be prejudiced by the opposing elements. I saw that thus much would be lost. After the first edition was exhausted, then he could make improvements; but he was seeking too hard to arrive at perfection. This delay was not as God would have it.

Now, Brother Smith, I have been making a careful, critical examination of the work that has been done on the *Testimonies*, and I see a few things that I think should be corrected in the matter brought

before you and others at the General Conference. But as I examine the matter more carefully I see less and less that is objectionable. Where the language used is not the best, I want it made correct and grammatical, as I believe it should be in every case where it can be without destroying the sense.—[Letter 11, 1884](#), pp. 1, 2. (To Elder Uriah Smith, February 19, 1884.)

[259] I am instructed to say that the precious truth for this time is to open more and more clearly to human minds. In a special sense men and women are to eat of Christ's flesh and drink of His blood. There will be a development of the understanding, for the truth is capable of constant expansion. The divine Originator of truth will come into closer and still closer communion with those who follow on to know Him. As God's people receive His word as the bread of heaven, they will know that His goings forth are prepared as the morning. They will receive His word as the bread of heaven, they will know that His goings forth are prepared as the morning. They will receive spiritual strength, as the body receives physical strength when food is eaten.

We do not half understand the Lord's plan in taking the children of Israel from Egyptian bondage, and leading them through the wilderness into Canaan. As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy, and a deeper appreciation of its important truths. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the Jewish economy. They will not understand the truths taught by the Temple service. The work of God is hindered by a worldly understanding of His great plan. The future life will unfold the meaning of the laws that Christ, enshrouded in the pillar of cloud, gave to His people.—[Letter 156, 1903](#), pp. 2, 3. (To P. T. Magan, July 27, 1903.)

One thing is certain: those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit.

[260] The call to greater consecration and holier service is being made, and will continue to be made.—[Letter 156, 1903](#), p. 2. (To P. T. Magan, July 27, 1903.)

Released October, 1966.

MR No. 193—Miscellaneous Manuscript Items

[261]

I was shown some things in regard to you. I saw that you have something to do. You believe the truth, but you get fanciful views of Scripture and talk out these ideas which your mind has run upon, which have injured your efforts in the Sabbath school. You must restrain your mind upon this point. The plain chain of truth has been dug out and presented in publications and from the desk. In reading and studying the Scriptures you are in danger of getting a fanciful understanding of them—original views of your own which do not harmonize with the faith of the body. In reading and explaining the Scriptures you should be very careful not to depart from the expressed and established views which have been given by those in the faith who have sought for truth as for hid treasure, who have endured any labor and spared no expense, who have in the fear of God presented a harmonious chain of truth.

I saw, Brother Sawyer, that your inclinations to be rather fanatical injured your usefulness and placed you where it was unsafe for you to bear any great responsibility in the church.

I saw that you are in danger and must guard yourself on every side or the enemy will take great advantage of you. You feel a zeal for the truth, and there would not be any special danger in this zeal if you did not let it carry you too far. You get some fanciful views and interpretations of Scripture and get very animated upon them and lead minds in the wrong direction. There is enough plain Scripture truth for young and old to safely dwell upon with profit and you should more closely confine yourself to the explanation of those scriptures which have been dug out, and the body settled upon their meaning, and then you will not raise a controversy or cause a jangle in the feelings of your brethren.

[262]

You must restrain the disposition within you of being original. You must lean upon the faith of the body or you will mar the work of God, and injure the truth. No new views should be advocated by preachers or people upon their own responsibility. All new ideas

should be thoroughly investigated and decided upon. If there is any weight in them they should be adopted by the body; if not, rejected. Unless there is order in these things there would soon be great confusion in our ranks. It is not in the order of God for one to feel at liberty to express his views independent of the body, another express his, and so on. If such a course should be taken we should not all speak the same things and with one mind glorify God. All of us have a part to act, but it is in union with the body. You could be of use in the church if you would get rid of the tendency there is in you to be a little fanatical, to let your mind run too much to the fanciful.—[Letter 8, 1863](#), pp. 1, 2. (To “Dear Brother Sawyer,” undated.)

Previously Unreleased Materials on the Morning Star

No one in the ranks of Sabbathkeepers has worked more unselfishly than Edson White. He thought he was doing a necessary work in preparing a boat as his home. The Lord showed me that Edson would be in danger if he entered into business management. He is adapted to another work, the work of seeking and saving lost sheep....

[263] Edson did heed the testimony, as he thought, but by fitting up his boat he incurred debts. This placed him at a great disadvantage and in an embarrassing situation, which the Lord did not want him to occupy.... Those who ought to have shown sympathy would give him no words of encouragement—[Manuscript 154, 1899, 7](#). (General manuscript “Restitution Due to the Southern Field,” typed November 18, 1899.)

The great wheel of God’s providence is turning. God will work with you. I have not dared to write out that which I hope to write in regard to perplexing questions. I have some matters which I wrote in Battle Creek, April 28, 1901. This I shall have copied. When the warnings were given me in reference to your engaging in the boat business, the Lord saw the result of the whole matter. He saw the opportunity it would give the enemy to misconstrue and magnify every jot and tittle of what was done. Therefore you were warned to beware, lest you should give occasion for criticism from those who would make the most of your every mistake. There are those who

make a man an offender for a word. You know that all I said has been fulfilled....

The Lord has sustained you and blessed you. He has signified that your work in the South is acceptable to Him. If men had ceased to find fault, if they had gone to work themselves, instead of placing stones before the wheels of the car someone was trying to push uphill, the Lord would have been better pleased. The Lord does not commend those who have hindered instead of taking hold to help to draw the load. He has blessed the workers who in the emergency acted a noble part....

It has been presented to me that the work of the Lord will advance in the South, but it will be under greater difficulties. There will be great opposition.—[Letter 10, 1902](#), pp. 5-6. (Letter to J. E. White and wife, January 27, 1902.) [264]

When Edson's letters presented the work that he was doing in the Southern field by his boat, used as a meetinghouse, when he told of the gathering of the children for Sunday school, of the invitations he received to hold meetings, of the souls who were becoming interested in these meetings, of the naked to be clothed and the sick to be helped—and nothing in the way of means to carry forward the work—the work that should be done was presented to me in the night season. Not only was there presented to me the field in which he was at work, but several places where, in the providence of God, he would be called to work. The eager faces, the earnest desire, the hunger of soul expressed, were before me, and I said, "What can we do for this people that are now so interested, when the situation is so discouraging?"

My Guide said, "This work will be sowing seed for time and for eternity." And then the instruction was given, "The angels of the Lord will go before him. He will be accounted out of line. But many ought to be out of the lines that have been maintained to be the regular routine, and unless they themselves come into line, they will say, 'The temple of the Lord, the temple of the Lord are we.' Unless that temple is purified, cleansed, sanctified, God will not give them His presence in the temple of which they boast"....

The situation was again presented, and the urgency of occupying the fields that were presented to me, then being worked under the supervision of God, using Edson White as His agency to open the

[265] field. But there were no others that would think of touching that portion of the field or would engage in working it. Those who should have rejoiced to see something done were determined to give no recognition to Edson White or the work, because he did not work in the regular lines. God has presented before you how He regarded the regular lines. The regular lines had need to be broken as a potter's vessel is broken, and reconstructed.—[Manuscript 29, 1903, 1, 3.](#) (General manuscript, "The Southern Work," Undated.)

We are just about to leave here for a trip of six or seven days up the Cumberland River, in *The Morning Star*. Our party will consist of Brethren Magan and Sutherland, your Uncle Edson, and your Aunt Emma, your father, your grandmother, Sara, Brother Crisler, who returned from Graysville yesterday, Maggie, Edson's stenographer, and several others....

When Edson was going up and down the Mississippi, he acted as pilot and captain; but he has not pilot's papers for the Cumberland River, so he has secured a pilot. He wishes to learn all about the navigation of this river, so that he will be able to pilot himself.—[Letter 191, 1904, p. 1](#) (To Mabel White, June 7, 1904.)

We are all on board *The Morning Star*. We came on board night before last, and left Nashville the next morning. We are now tied up by the riverbank at Edgefield Junction, one mile from where Brother W. O. Palmer lives. It is Thursday morning. I have been up an hour and a half, but none of the others have shown themselves yet. They were working late last night.

[266] For most of the time while we were in Nashville, the weather was rainy. Yesterday, our first day on the boat, was beautiful, and this morning the sun is shining brightly, and the day promises to be clear. I got up as soon as I could see to prepare for my writing. It is now about half past four.

Brother Sutherland and Brother Magan are with us on the boat. Ever since coming to Nashville, they have been diligently looking over the country for a school location, and they have found some desirable places for sale.

We are taking this trip in the boat to see the country still farther, and to see what can be done to open up work in the South. Notwithstanding this field has been kept before our people for many years, not all that might have been done has been done. We still have a

work to do. A beginning has been made in Nashville, and aggressive work has been done, but there is still more to be accomplished. More decided efforts are to be made.

Today we shall go farther up the river, and “view the landscape o’er” to see if we can find a location farther away from Nashville than the places that the brethren have yet looked at. They would choose for their work a place at least fifty miles from Nashville, but it may be wisdom to locate nearer the city than this.

Brother Sutherland thought that perhaps he ought to return to Berrien Springs immediately upon reaching Nashville after this trip; but we do not think that this would be wisdom. Early next week we have an important meeting to attend at Huntsville, and it is very important that our brethren should be at that meeting; for decisions are to be made as to what shall be done with the Huntsville school. The future of this school is hanging in the balance. And if Brother Sutherland and Brother Magan are to work in the South, they should have every opportunity to understand the outlook, and to see the probabilities and possibilities of the work here. I do not think that they should return to Berrien Springs before visiting Huntsville with us. I wish to talk with them more than I have. I have not been able to talk with them much since they came; for I have been quite ill. The labor at the Berrien Springs meeting was all that I could endure, and I have been feeling the consequences. I am sure that Brother Magan and Brother Sutherland ought to be at the Huntsville meeting. We must all consult together, and decide important matters. Our brethren are to be on the ground, and they must not rush away until some matters are settled. They must know what the Lord would have them do.—[Letter 193, 1904](#), pp. 1, 2. (To Mrs. Druillard, June 9, 1904.)

[267]

We have had a very pleasant visit here [Nashville, Tennessee]. We found Edson so busy that he could hardly take time to sleep or rest. He and his wife have rooms above his offices; but when we came, they gave up these rooms to us, and took up their quarters in a small cottage on the place.

We have enjoyed the society of our children very much. Soon after we came here, Edson took us all for a trip up the river in his steamer, *The Morning Star*. Brethren Magan and Sutherland were here, looking for land on which to establish a school for the training

of teachers, and we thought that perhaps it might be well to look for a way up the river. Then, too, Edson was very weary, and so was I, and we thought that a few days' rest and quiet would be a blessing to us both. And it proved to be a very great blessing. I was able to sleep well every night while on the boat. The rest and peace did me much good. The scenery was beautiful, and we all enjoyed looking at it.—[Letter 213, 1904](#), p. 1. (To Brother and Sister Richart, June 30, 1904.)

[268] During the time that we spent in Nashville, we had many profitable counsels in regard to the work. We also spent considerable time in looking at properties for sale. On the way down the river, we looked at a four-hundred-acre farm that Brother Magan and Brother Sutherland thought would be a favorable place for the training school that they wish to establish near Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for our work here. The house is old, but it can be used until more suitable school buildings can be erected.

Other properties were examined, but we found nothing so well suited to our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723.00. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase.

The place has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work. We feel confident that the Lord has been guiding in this matter.

Possession can not be taken of the house until September. Brethren Magan and Sutherland have returned to Berrien Springs, to bind off their work there, and to raise funds in the North for the new training school.

After our trip up the river, we visited Graysville and Huntsville. We found that the work at Graysville had made encouraging advancement. But the Huntsville school must be given assistance. Bricks can not be made without straw.

[269] I need money to use in the work. I hope that you may have an opportunity to sell my Healdsburg place. I have felt that I ought to receive \$3,000 for it. At one time you asked me if I would accept \$2,800, and I hesitated. But now I would be glad to sell it for \$2,800

if I could have the money to use in this time of necessity. Please advertise the place for sale, in the Healdsburg paper, and also *The Signs of the Times*.—Letter 245, 1904, pp. 1-3. (To Elder N. C. McClure, July 12, 1904.)

The steamer *Morning Star* has been a blessing in its past service. This was the light given me when I was in Vicksburg. From a letter to Edson, dated September 9, 1902, I extracted the following:

“In answer to your question as to whether it would be well to fit up your steamer *Morning Star* to be used for the conveyance of missionary workers to places that otherwise they could not reach, I will say that I have been shown how, when you first went to the Southern field, you used this boat as your home, and as a place on which to receive those interested in the truth. The novelty of the idea excited curiosity, and many came to see and hear. I know that, through the agency of this boat, places have been reached where till then the light of truth had never shone—places represented to me as ‘the hedges.’ *The Morning Star* has been instrumental in sowing the seeds of truth in many hearts, and there are those who have first seen the light of truth while on this boat. On it angel feet have trodden....

“One thing I urge upon you: the necessity of counseling with your brethren. There are those who will feel that anything you may have to do with boats is a snare; but, my son, if there is a class of people in out-of-the-way places who can be reached only by means of boats, talk the matter over with your brethren. Pray earnestly in regard to it, and the Spirit of God will point out the way. I see no reason why a boat should not be utilized in bringing to those in darkness the light of Him who is ‘the bright and morning Star.’

[270]

From the many remarkable and interesting experiences that Edson and his associates have had on *The Morning Star*, and because of the part it has acted in an important and blessed work, Edson has regarded it as different from an ordinary piece of property, and so have I.

I have hoped that the way would open for it to be used again in a similar work....

If the steamer is to be a consumer and not a producer, if it is to be a constant bill of expense, it would better be sold.

I spoke advisedly when I said that the Lord had made *The Morning Star* a means of bringing souls to the knowledge of the truth.

From the light given me when I was at Vicksburg, I considered that the boat had been preserved of God to do a similar work in the future. I expected that the boat would do a similar work in other places, under the care of judicious workers. But it has done no such work for years. When it sank, I said, This is a lesson for our instruction.

Edson is correct in saying that I encouraged him to think that the steamer might do a work similar to that which it had done in the past, in reaching with the truth people who could not otherwise be reached. I did really expect, not from any definite instruction given me, but from what I had seen of the work of the steamer in the past, that the Lord would still use it.—[Letter 201, 1905](#), pp. 1-4. (To the officers of the Southern Missionary Society, July 17, 1905.)

[271] When you were here last January, I did advise you not to sell *The Morning Star*. I have seen how the Lord moved upon the hearts of our brethren to provide funds to build the boat, how He guided in planning its construction, and how the angels of God have preserved it in its work, and guarded your life from the perils that surrounded you. Nothing less than the loving care of the life-preserving Saviour kept you in the perils through which you have passed on *The Morning Star*. This boat was often an asylum of safety, enabling you to leave places where, even though you knew it not, your life was in danger, and to accomplish a work in other places where people were not so bitterly opposed....

I remember the rest that I enjoyed last summer on *The Morning Star*. At the Berrien Springs meeting I had carried a heavy burden, and for several nights had been unable to sleep. With Brethren Magan and Sutherland and W. C. White, I accepted your invitation to take a trip up the river in your boat, looking for land suitable for a school location. I remember the many precious seasons of prayer we had together while on this trip. Soon I was able to sleep at night, and felt free from all symptoms of nervous prostration. This rest was a great blessing to me....

When with the other disasters, the boat sank, I felt that the Lord was working with you, and I had nothing to say. I could not advise you make no effort to save it, and I said nothing to you concerning what you should do with the boat. But I find by some of my writings about that time that I entertained the thought that if you could not sell the boat to good advantage, it might be taken on to the land and

put to some good use. Thus it would serve as a memorial of what it had done in the past in opening up the work in the Southern field. [272]

An interpretation has been given to me of the sinking of The Morning Star. This boat was unsafe. There were in it unperceived defects. In His mercy the Lord permitted the boat to sink while no one was on board. If these defects had not been discovered, lives might sometime have been lost. While the Lord could see and understand the unsafe condition of the boat, human agencies knew not the danger. You have great reason for rejoicing that the heavenly Watcher permitted the boat to sink without loss of life.—[Letter 293, 1905](#), pp. 1-3. (To Elder James Edson White, September 26, 1905.)

Material Requested for a Seminary Term Paper

In the past I have many times spoken of our duty to sustain the needy ones among the Lord's laborer's who, because of age, or on account of weakness caused by exposure or hard labor in the Lord's work, can not longer bear the burdens they have once borne. When these faithful laborers become sick, we should manifest our interest in them, and see that they do not suffer for lack of the things they need. This is a sacred privilege, as well as a duty....

My brethren, it is right that sure plans be laid for the support of our aged workers, or the younger workers who are suffering because of overwork. It is right that a fund should be created to make comfortable these faithful soldiers who still long to put brain, bone, and muscle into the work of giving the last note of warning to the world. Let us not become weary in sustaining the afflicted or the aged standard bearers, who have in the past labored faithfully, but who are now unable to carry the work as they have done formerly. This is a part of our duty at this time.—[Letter 10, 1911](#), pp. 1, 2. (To E. A. Palmer, March 7, 1911.) [273]

Released December 12, 1966.

[274]

MR No. 194—Material on S. N. Haskell

For some time the country had been suffering from a drought, but our cistern was only finished a few days when we had blessed showers from heaven which filled the tanks and half filled the large cistern.... After a few weeks another downpour of rain came, which filled the cistern to overflowing. If there is no more rain during this term the school has enough for all its needs. Thus the Lord has favored us.—[Letter 132, 1897](#), pp. 1, 2. (To Mrs. Wessels, June 24, 1897.)

In Brother and Sister Haskell, the Lord has sent us the right help.... He presents truth in a clear, earnest manner that carries its own evidence with it to the hearts of those that hear it. As matron and teacher, Sister Haskell could not be excelled. She is firm as a rock to principle, and she has no special favorites. She loves all, and helps all.—[Letter 99, 1897](#), pp. 3, 4 (To Elder and Mrs. Olsen, August 19, 1897.)

She takes hold most earnestly, not afraid to put her hand to any work. She does not say, “Go,” but she says, “Come, we will do this or that,” and they cheerfully do as she instructs them. We have had most precious instruction from the word from both Brother and Sister Haskell.—[Letter 33, 1897](#), p. 4. (To Gilbert Collins, June 9, 1897.)

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Certainly it is the most beautiful spot upon the whole grounds. We cannot see where there can be a spot that will have greater advantages, and as all our advancement and favors come from God, we will present to Him the very best offering we have, and say, Of Thine own we freely give Thee....

All seemed to work cheerfully and with great pleasure.... My big carpenter’s bench is loaded on a cart and taken to the grounds where the chapel is to be built. There are no idle hands about here now.—[Manuscript 175, 1897, 15, 27, 28](#). (Diary, August 1-31, 1897.)

We felt indeed that the Lord Jesus was in our mist, as we presented our chapel to God and supplicated that His blessing should constantly rest upon it.—[Letter 178, 1897](#), p. 1 (To Elder and Mrs. J. E. White, October 18, 1897.)

I am glad you are where you are. Do not become discouraged. Meet the people with a courageous front. Keep the eye steadily fixed on your Leader. Dark and cloudy faces will confront you, but the bright beams of the Sun of Righteousness will melt away this feature, and you will have the victory in God.... Expect everything possible that God can give. Do not talk doubts; do not ponder doubts. God has a people true as steel to principle, but they are confused. They are walking like blind men. Help them, for Christ's sake, help them.—[Letter 218, 1899](#), p. 4. (To Elder and Mrs. S. N. Haskell, November 29, 1899.)

The things of which you write are simply foolish imaginings.... The teachers who cherish them need to learn anew the principles of our faith.... To make the statements they make, and hold the notions they hold, is like descending from the highest elevation to which the truth of the Word takes men to the lowest level. God is not working with such men. Having lost the grand truths of the Word of God, which center in the third angel's message, they have supplied their place with fables....

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Do not give the impression that there are many who are going to foolish extremes. There are a few ill-balanced minds that are ready to catch at anything of a sensational character. But I tell you that there are many in America who are as true as steel to principle, and these will be helped and blessed.... We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them....

The Lord has afflicted ones, dearly beloved in His sight, who bear the suffering of bodily infirmities. To them special care and grace is promised. Their trials will not be greater than they can endure....

I have words to speak to the young men who have been teaching the truth: *Preach the Word*.... Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth and secure the treasure which means life eternal to

the receiver. In the Word there are the most precious ideas. These will be secured by those who study with earnestness; for heavenly angels will direct the search; but the angels never lead the mind to dwell upon cheap nonsense, as though it were the word of God....

In the great day of God all who are faithful and true will receive the healing touch of the divine Restorer. The Life-giver will remove every deformity, and will give them eternal life.—[Letter 207, 1899](#), pp. 1-3, 7, 8, 10. (To Brethren Haskell and Irwin, typed December 15, 1899.)

[277] You have been presented to me as one who has a message for our cities, not merely for Greater New York, but for many other cities in America....

My brother, you must have periods of rest in which you spend some time in the country. I have been instructed that during the summer you should leave the heat of the city for a cooler atmosphere. Your strained nerves will respond to the grateful restfulness of nature's beautiful scenes.—[Letter 79, 1902](#), pp. 1, 2. (To Elder E. E. Franke, May 23, 1902.)

By carefully guarding your spirit, you may place yourself under the influence of the sweet Spirit of Christ, to be guided by Him.... Never do anything that will scatter the sheep of Christ's pasture.—[Letter 38, 1902](#), p. 4. (To Elder E. E. Franke, March 2, 1902.)

Your danger, my dear brother, is in making the grave mistake of supposing that success depends on drawing a large congregation by outward display. To bring anything of a theatrical nature into the preaching of the word of God is to use common fire instead of the sacred fire of God's kindling.... Take up your work with greater humility, and carry it forward by Christlike methods. Let the truth have the field. For Christ's sake do not hinder its progress by our own inventions.—[Letter 51, 1902](#), pp. 5, 6. (To Elder E. E. Franke, March 20, 1902.)

[278] Your passionate words are a dishonor to God, a disgrace to yourself, and a savor of death to those who hear them. Supposing that while you were speaking words like many you have spoken in the past God should say, Cut him down. What would be your future? You could not find a place in heaven for, were you admitted there, you would create a rebellion if you were not made supreme

ruler.—[Letter 21, 1901](#), p. 10. (To Elder E. E. Franke, October 5, 1900.)

God desires you to unite with your brethren in your work. If you do not do this, Satan will surely ensnare you.—[Letter 19, 1901](#), p. 17. (To Elder E. E. Franke, typed January 29, 1901.)

Spoil not your influence by overworking in an effort to accomplish some great thing. When you become worried as the result of overwork, every adverse word appears in large bold characters before you, and you begin at once to make a raid against those who you think are trying to work against you. Your hasty words are unexpected, because often there is no cause for any such outburst. These things greatly detract from your influence.—[Letter 193, 1903](#), pp. 4, 5. (To Elder E. E. Franke, September 1, 1903.)

Be of good courage. God's providence will certainly open your way and give you precious victories.... He was in your going to New York City.—[Letter 132, 1901](#), p. 8. (To S. N. Haskell, October 7, 1901.)

I know that the Lord designed that Elder Franke should stand in his lot and place, speaking to large congregations. Then when an interest is awakened, many would be benefited by the work that you can do. No one is to seek to close up the way that the Lord has committed to Elder Franke or the work that He has committed to Elder Haskell....

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Brother Haskell, you cannot do the work necessary to be done to obtain a large attendance. God sent Elder Franke to do that which you cannot do. It was His design that you should blend with Elder Franke, and do the part of the work that he cannot do.—[Letter 171, 1902](#), p. 1. (To Elder S. N. Haskell, July, 1902.)

The speaker should never put self into his work; for by drawing the attention of the hearers to himself, he turns their attention from Christ.... Let no man weave himself into the work of God.—[Letter 49, 1902](#), p. 5. (To Elder S. N. Haskell, February 5, 1902.)

You must be at the General Conference. Arrange meetings so this may be. The Lord lead and guide you, is my prayer. Only cling to that hand that is mighty to save and to deliver. Only trust Him and hide in Him, and He will work for you.... Ride all you can. Write but little that will tax. Save yourself in every way you can. There is work for all who have a mind to work, and your strength will

be needed. Come closer and nearer to Jesus, and He will give you peace and rest.... Be of good courage and do not be faint in spirit or distrust God for one moment.—[Letter 4, 1880](#), pp. 2, 3. (To Elder S. N. Haskell, August 26, 1880.)

[280]

We must not think of defeat, but of victory. However forbidding may be the circumstances, lay hold on the promises of God. They are for us. We are none of us of ourselves adequate for the work. In our connection with God lies our success. Faith, living, active faith, must be brought into our labors as never before. Faith is the medium of connection between human weakness and divine power.—[Letter 24, 1888](#), p. 3. (To Elder S. N. Haskell, January 24, 1888.)

We must treat with tenderness those who make it hard work to believe. If they once get hold of that faith that works by love and purifies the soul, what a joy will come into their experience! We must pity them and pray for them. But no tartness of expression must be revealed; not a discouraging word must come from our lips to any soul that lives. We cannot tell what harm may result from a word spoken unadvisedly. “Love as brethren, be pitiful, be courteous”.... If we melt into the love of Christ, if we become as little children, we are more sure of entering heaven.—[Letter 121, 1898](#), pp. 3, 4. (To Elder and Mrs. S. N. Haskell, December 12, 1898.)

[281]

You ask me why it is that you awake in the night and feel enclosed in darkness? I often feel the same way myself; but these desponding feelings are no evidence that God has forsaken you or me.... Gloomy feelings are no evidence that the promises of God are of no effect. You look at your feelings, and because your outlook is not all brightness, you begin to draw more closely the garment of heaviness about your soul. You look within yourself and think that God has forsaken you. You are to look to Christ.... Entering into communion with the Saviour, we enter the region of peace.... We must put faith into constant exercise, and trust in God whatever our feelings may be.... We are to be of good cheer, knowing that Christ has overcome the world. We will have tribulation in the world, but peace in Jesus Christ. My brother, turn your eyes from within, and look to Jesus who is your only helper.—[Letter 26, 1895](#), pp. 7, 8, 10. (To Elder S. N. Haskell, October 11, 1895.)

Jesus lives; He has risen, He is risen, He is alive forevermore. Do not feel that you carry the load. It is true you wear the yoke,

but whom are you yoked up with? No less a personage than your Redeemer. Satan will cast his hellish shadow athwart your pathway; you cannot expect anything else; but he cast the same dark shadow to the brightness of Christ.... Do not look at the discouragements; think of how precious is Jesus.

Your memory will be renewed by the Holy Spirit. Can you forget what Jesus has done for you? ... You were taken away from yourself; your deepest, sweetest thoughts were upon your precious Saviour, His care, His assurance, His love. How your desires went out to Him!

All your hopes rested upon Him, all your expectations were associated with Him. Well, He loves you still; He has the balm that can heal every wound and you can repose in Him....

The Comforter will be to you all that you desire. You will be weighted with the Spirit of God, and the importance of the message, and the work. I know that the Lord is willing to reveal to you the wondrous things out of His law. Oh, let all take knowledge of you, that you have been with Jesus.—[Letter 30a, 1892](#), pp. 10, 11. (To Elder S. N. Haskell, September 6, 1892.)

Released December 1, 1966.

[282]

MR No. 195—Material Regarding G. A. Irwin

I wish to tell you of a dream that I once had. You were sitting in a room. I came in, and you looked up with a sad face and said, “Sister White, please tell me what my mistakes have been, that you could not trust me any longer in America?”

I said, “My brother, you are entirely mistaken in receiving the matter in that way. I knew that you had been passing through a trying experience, and I thought that it might perhaps be a relief to you to go to Australia. And I knew that your going would be a great help to the people there.

In my dream, it seemed to me that when I had given you these particulars, you were relieved.... Be assured, my brother, that you did not do or say anything in your work here that made me glad to have you leave.—[Letter 160, 1902](#), pp. 1, 2. (To Brother and Sister G. A. Irwin, October 14, 1902.)

I thought that you would be a special help to the believers in Australia, and that because of your coming, they would not feel our leaving so much....

Be of good courage.... The Lord will be with you at every step if you will be with Him.... Understand, my dear brother and sister, that you are very dear to me.... Do your best, and God will expect no more.—[Letter 113, 1902](#), pp. 5, 12, 13. (To Brother and Sister G. A. Irwin, June 15, 1902.)

[283]

I hope soon to visit the soldiers’ home at Yountville. For several months a company of workers have been going there every other Sabbath to hold a song service. At first only a few attended the services, but now there are from seventy-five to one hundred present every time....

The workers take reading matter with them, and when the soldiers are asked whether they would like it, their faces light up, and their hands are eagerly stretched out to receive the books and papers.

Last Sabbath one intelligent-looking man in the home said to one of our brethren, “Before you came here to sing for us, I spent

nearly all my time in drinking and carousing with my companions. But ... I have given up liquor drinking, and am spending my spare time in reading *The Desire of Ages*"....

I fully believe that some of these old men, perhaps many, will be saved.—[Letter 112, 1903](#), pp. 3, 4. (To Elder and Mrs. J. A. Burden, June 21, 1903.)

Released January, 1967.

[284]

MR No. 196—Material on Reaching the Wealthy

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” [Isaiah 60:1-5](#).

Let us bear all these words in mind; for our faith and expectation must be enlarged to look for the fulfillment of these glorious promises.

“The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory. Who are these that fly as a cloud, and as the doves to their windows?

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“Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in My wrath I smote thee, but in My favor have I had mercy on thee.” [Verses 6-10](#).

In these words are outlined the possibilities that are before the people of God, if they shall faithfully perform the work that He has given them to do. With such a prospect before us, shall we, who should be workers together with God, hover about our large centers, saying by our actions if not by our words, “Do not disturb me: I do

not wish to leave this pleasant place. Let me remain here, and enjoy the privileges I have in the church.”

God has work to be done outside of the church. There are privileges for the Christian in service in every city or town or village. It is not enough for you to remain in the church because you enjoy the preaching. There are many who need the very truths that you have heard, and which you should be imparting to others. May God put upon the members of His church a burden to labor for souls as they that must give an account.

“Therefore thy gates shall be open continually: they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.” [Isaiah 60:11](#).

This means that kings and nobles shall be gathered into the kingdom of the Lord. In the third angel’s message we have a truth that is to be worldwide. It must be carried from village to village, and from city to city. Then do not, because you have a comfortable home and good church privileges, keep your light under a bushel. Let it shine forth, that it may give light to all. God bids you hunt up the people that know not the truth of the Word of God, that you may acquaint them with it.

“Thy gates shall be open continually.” Invite the people in. Go in their houses, and tell them that you have an important message, a message that must go to all the world, and that you feel a solemn responsibility to give this message to all that will hear it.

[286]

“For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together [these represent persons], to beautify the place of My sanctuary; and I will make the place of My feet glorious.” [Isaiah 60:12, 13](#).

God wants us to go right to the people, realizing that they have souls to save or to lose, and tell them that you desire them to have a life that measures with the life of God—an eternal life in the kingdom of glory. Then you may sit down with them and ask them if they will listen to some precious truths from the Scriptures. But few will refuse you, and then you will have an opportunity to open to them the glorious gospel message.

“The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down

at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.” [Verses 14, 15.](#)

It is the workers in the churches who are to bring about these conditions that are so much desired.

[287] I remember reading of a young man who felt that he must go and speak of Jesus to the crowds in the street. Some said to him, “They will abuse you.” “Well,” he replied, “they abused my Lord, and I can suffer no more than He did.” So he spoke to the people. They did abuse him. They cast eggs at him. The eggs broke in his face and on his clothes. He took out his handkerchief and wiped them off, and continued to speak. He did not retaliate in any way. They soon found that they could not stop him by abuse, and so they let him alone. That man’s work resulted in the conversion of hundreds, because he would never allow himself to be annoyed. Some of the very ones who were his bitterest opposers at first were converted and united with him.

We may not be treated in that way, but like this man, we are to show an interest for those who know not the truth and have no interest in it. We are to labor earnestly for their salvation.

“Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.” [Isaiah 60:16-19.](#)

How is this great work of reformation to be brought about? In the next chapter we are told:

[288] “The Spirit of the Lord God is upon Me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim

the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.” [Isaiah 61:1, 2](#).

Every one of us is invited to be a laborer together with God. Christ estimated the human family as of such value as to lead Him to leave the royal courts, laying aside His royal robe and kingly crown, and clothing His divinity with humanity, to come to this world. He was born of poor and humble parentage. The people did not know that He was one from the royal courts of heaven. Yet He did not seek a high position. His only purpose was to seek and to save that which was lost, and in this work He wants our help today.

For you and for me, our Saviour hung on Calvary’s cross. What are we willing to do and to sacrifice for His sake? Let every soul make some sacrifice for Christ. He has given His life for us; He has risen from the dead, and is now at the right hand of God. He is still at work for the salvation of men and women. Who will unite with Him in labor?

As Christ traveled from place to place, He met the poor and the afflicted. There were no sanitariums then where the sick could come to be healed. But they appealed to Christ, and they did not plead in vain. He healed them of their infirmities, and they joined the crowds that followed Him. On one occasion we read that there were as many as five thousand men, beside women and children.

There are people all around us who are just as much in darkness as are the heathen in faraway countries. Many of our neighbors are unsaved. Who is willing to suffer inconvenience, perhaps to leave his home, in order to be a missionary for the Master? Who will take the place of Christ, and extend the Bible invitation? He taught from the Word wherever He went. The Jews would not let Him into the Synagogues, but He gave instruction as He was walking along the way. He educated the people, and after His death and resurrection many of those who had heard Him took their position as Christians.

[289]

In the medical institutions that have been established among us we want to carry out the very purpose of God. We want a tenderness and a Christlike love, that we may do all in our power to bring the sick and suffering to a state of health. As we minister to them, many, through our influence, will learn of Christ.

I know that in many of our institutions we have felt conscious of the presence of Jesus Christ. We have felt it here at this sanitarium.

I know that the doctor's heart is drawn out earnestly for the patients, that they may see the light of truth. We expect to meet in the kingdom of heaven many who have been patients at our sanitariums.

We have many interests to be developed. We have come into possession of institutions in various places. In southern California we have three sanitariums that have proved to be a great blessing to many. Through the providence of God we shall continue to come into possession of institutions in various places. We must extend our influence as widely as possible.

[290] Another matter has been given to me. There are wealthy men who have in trust the Lord's money, and we have a perfect right to ask them to help us in our missionary work. We have a work to be carried on in all parts of the world, and must have means. Will not some of these wealthy men come to our help? The scripture we have read encourages us to believe that they will. There are some who would consider it a privilege. Some of us are so delicate that we are afraid to ask these men for means to help sustain the work of the Lord.

We are not to spend means unnecessarily, but we must do an extensive work to gather in souls, for time is short. The Lord is coming. He that is to come will come and will not tarry. We are not told the appointed time, but we know that the coming is very near. We have been so backward in giving the real message! Unless we arouse, we can not be saved ourselves, for we have not gained the experience of being workers together with God. We are to be His instrumentalities, His agents. With all the strength of our influence, we are to try to bring souls to a knowledge of the truth.

When Christ shall appear, then we all want to stand with the redeemed. The gates of the city will swing back on their glittering hinges, and the nations that have kept the truth will enter in. A crown will be placed on every head. The words will be spoken, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:34](#). Whom is it prepared for? For the obedient—those who keep His commandments to do His will.

Now is our time to win souls to Christ. Let us not use our means foolishly. Every one of us is amenable to God for every dollar in our possession. What have you done with the talents that have been

entrusted to you? Have you worked as Christ worked? Read the story of His life, and see how He toiled.

God wants to put the harp in your hand and the crown of gold on your head. As holy angels touch their harps, He wants you to follow, singing the song of triumph in the city of God. There you will see souls saved through your influence. That will be happiness.—
[Manuscript 113, 1908, 1-8](#). (“Lessons from the Sixtieth Chapter of Isaiah,” October 28, 1908.)

[291]

Released March 7, 1967.

[292]

**MR No. 197—Additional Statements Regarding
Stephen N. Haskell**

The man who is to come to Chicago must not on any account enter into any controversies with any men.... He will seek to be original and in doing this will get odd notions, and we want nothing of the kind to come in. Our work must move in a dignified, elevated, ennobling manner.—[Letter 96, 1900](#), p. 5. (To Brother and Sister S. N. Haskell, July 3, 1900.)

There are many things in this world that cast bright lights into our life experience. We have the evidence day by day that the Lord is working through the ministration of His angels in our school at Cooranbong. In His word the Lord is giving the most precious, noble thoughts to our students.... All have every advantage in the school to have their minds carried upward to a higher level and to a purer, clearer atmosphere, where the Lord can communicate with them individually.—[Manuscript 175, 1897, 3, 4](#) (Diary, August 1-31, 1897.)

Released February 28, 1967.

MR No. 198—Materials Desired for R. H. Pierson [293]
Book

God has a great work to be accomplished in Africa, and no plans must be laid without the aid of His infinite wisdom. After your plans of labor have been talked over together, mingled with earnest prayer, work, work for Christ. Be not intimidated by apparent difficulties which threaten to obstruct your pathway.

Work for your own souls until self is subdued, until Christ recognizes His image in you....

Those who are exacting, who are faultfinding, who think evil of others, are advancing the work of the enemy, tearing down that which God would have built up.—[Letter 4, 1890](#), pp. 7-9. (To “Brethren Now Laboring as Missionaries in the Field of Africa,” March, 1890.)

Brother Robinson, tell all who labor in Africa that they must have characters that can be identified as Christlike.—[Letter 23c, 1892](#), p. 8. (To Elder A. T. Robinson, July 20, 1892.)

There is a need for much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ.—[Letter 183, 1899](#), p. 6. (To Brother Hyatt, November 9, 1899.)

It is not for us to stay in a place with the people who know the truth.... Go where the people know nothing of the truth, and lift the standard, proclaim the message.—[Letter 79, 1899](#), p. 2. (To Elder Hyatt, May 3, 1899.) [294]

Released April 18, 1967.

[295] **MR No. 199—On the Law in Galatians; On Sister White’s Daughters; Letter to a Schoolgirl; Eternal Truth**

Miscellaneous Items On the Law in Galatians

We are in danger of falling into similar errors. Quibbling over unimportant matters. Never should that which God has not given as a test be carried as was the subject of the law in Galatians.... I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived.—[Letter 179, 1902](#), p. 10. (To Elder C.P. Bollman, November 19, 1902.)

On Sister White’s “Daughters”

My dear Emma, there is not a person I could take to my heart as heartily as yourself. Yet I advise you ... to ... move cautiously, weigh every move. You are making a move which will be lasting. Therefore do not move hastily. Do not get entirely swallowed up in this one matter, marriage.—[Letter 7, 1869](#), p. 1 (To Edson White and Emma, June 27, 1869.)

[296]

Edson, ... I hope that you and Emma will not live merely for yourselves but that you will consecrate yourselves to God and perfect holiness in His name. If you make failures, do not give up in discouragement; try again. Satan will oppose every step of advance that you may make; therefore if you are overcome by the enemy, in humility humble yourself before God, confess your defeat and then distrust yourself, but more firmly trust in God.—[Letter 8, 1869](#), pp. 2, 3. (To J. Edson White, July 6, 1869.)

—Edson, ... ~~get along with as little as possible and try to make your~~ payments if possible.... Your capital of strength is more valuable than any amount of property. Move cautiously. Make God your counselor....

Keep clear of debt. Hire as little as possible. This hiring a little here and there, little dribblets constantly going out for jobs done will keep you embarrassed all the time. Take good care of what you have already and lay out as little work as possible. Do what you can and depend not on hired help.... May you be guided aright is our prayer.—[Letter 18, 1870](#), pp. 5, 6. (To Edson and Emma White, November 9, 1870.)

With Christ as your friend, you are rich, have you ever so limited a possession. Without Jesus, you would be poor indeed, if you were worth thousands....

Jesus invites you two children, Edson and Emma, to come to Him just as you are and surrender all to God.... Begin your married life just right.... Be courteous, be tender, be affectionate, respect the feelings of one another every time. Do not be betrayed even once in indulging in a perverse, irritable temper. If you do, you will soon lose respect for one another....

Edson, you may be troubled in the field and become irritated. Don't carry that trouble over the threshold of the door, not for even once. It may cost you an effort to efface all traces of irritation, and wear a smile, but do it, my son, do it, by all means....

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God help you to bear with the errors and mistakes of each other.... If a hasty word is spoken, take it [back] by confession as soon as possible, and heal the wound and keep in the sunshine and you will not only be happy yourselves, but be a blessing to others.—[Letter 22, 1870](#), pp. 3-5. (To Edson and Emma White, December 16, 1870.)

Dear Husband and Children Three: We hope you will be cheerful and happy while you are in the mountains. This precious opportunity of being all together as you now are may never come to you again.... Lay aside your work, let the writings go. Go over into the park and see all that you can. Get all the pleasure you can out of this little season. I sometimes fear we do not appreciate these precious opportunities and privileges until they pass, and it is too late....

Mary has never had a childhood any more than Willie has had a boyhood. The few days you now have together, improve. Roam

about, camp out, ... go to places that you have not seen, rest as you go, and enjoy everything. Then come back to your work fresh and vigorous.

Emma, dear child—may God bless our daughter Emma; and may this little season, when you can be with sister and brother and father, be full of pleasure, and devoid of one dark chapter....

[298] Roam all around. Climb the mountain steeps. Ride horseback. Find something new each day to see and enjoy.... Do not spend any anxious thoughts on me. You see how well I will appear after the camp meetings are over....

I know you will all please God ... by seeking to build up your strength, and laying in a good stock of vitality that you can draw upon in time of need.—[Letter 1, 1878](#), pp. 1-4. (To “Dear Husband and Children Three,” vacationing in the Rocky Mountains, August 24, 1878.)

Regarding Her Prospective Daughter-in-law—Willie was so anxious that I should have someone to give me treatment, and I have employed her (May Lacey), and she fills the bill nicely. But I soon learned why Willie was anxious for May Lacey. He loved her, and she seems more like Mary White, our buried treasure, than anyone he had met, but I had not the slightest thought when she came to my home; but you will have a new sister in a few months, if her father gives his consent. She is a treasure....

If the Lord will, I shall have a daughter with whom I am well pleased. She is always cheerful, kind, and tenderhearted, willing to do anything she can, and is always satisfied and thankful. She has a large head, blue eyes—she calls them gray, but they are blue—cheeks as red as roses, light complexion. Well, I think I have described her nicely. I told her today that I would like to understand if the matter was settled between her and Willie. She said it was, if her father would consent. I have not any doubt but what he will consent. I am now preparing her wardrobe....

[299] She loves me and I love her.... She is just the one I should choose. I have not seen anyone I have cared to take Mary’s place in my family relation before, but this is all right....

Well, we are here fitting up her wardrobe, and we hope she will be prepared for her married life with a real becoming wardrobe, but not expensive or extravagant. You know that is not my besetting

MR No. 199—On the Law in Galatians; On Sister White's Daughters; Letter to a Schoolgirl; Eternal Truth 237
sin.—[Letter 117, 1895](#), pp. 2-4. (To Edson and Emma White, January 15, 1895.)

If Mary White could be here to thrash around and cook and enjoy the journey then I should enjoy it much better.—[Letter 20a, 1879](#), p. 2. (To Willie and Mary White, May 3, 1879.)

I have just read your letters and cried like a child. I would rather have you, Mary, my daughter, than any one else.... I am worn and feel as though I was about one hundred years old.—[Letter 20, 1879](#), pp. 1-2. (To Mary, Mrs. W. C., White, May 20, 1879.)

Letter to a Schoolgirl

We held quite a number of meetings in Dallas but could not remain long, as would appear best, on account of the promise to speak to the people in Denison. We left Dallas last Wednesday morning with two heavy wagons, loaded, two two-seated wagons called "hacks," and our phaeton.... We had our large family tent and pitched it and for two nights occupied it. Fifteen composed our caravan: Elder Kilgore, and his brother Scott, Brother and Sister McDearman, their two children—Hattie and Joseph—their niece Nettie Cole, and grandson Homer Salisbury, Brother More and his son Willie, Brother and Sister (A. G.) Daniells, Sister Davis, Brother and Sister White....

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We arrived at home in Denison before Sabbath and were well arranged before sundown.

Now, Edith, we do not want you to leave Battle Creek.... Do not be the least bit discouraged. Lighten up on your studies and take things easier. Be of good courage and do not let anything trouble you. You must write me fully in regard to yourself and your purposes; but we will see you in the course of two weeks. We feel a deep interest that you should succeed in your plans in regard to education.... If it is the will of God for you to remain in Battle Creek, He will preserve you. And if it is best for you to take things more moderately, and build up physically as well as mentally, God will bless and make your efforts successful.

Now I beseech of you to cast all your care, my dear child, upon Him who careth for you. Do not be of a doubtful mind, but trust the

dear Saviour fully, implicitly. He loves to have us trust Him and He will respond to the confidence we give Him....

Dear Edith, may you, my dear child, have strength, fortitude and courage and perfect trust in God. Jesus lives. He will cheer, He will bless, He will give grace. Only trust Him. He loves you and He doth not willingly afflict or grieve the children of men. He loves to see us cheerful, hopeful, and happy.

And now I will say farewell till we meet you. Do not leave Battle Creek till I shall see you.—[Letter 45, 1879](#), pp. 1-3. (To “Dear Sister Edith Donaldson,” March 22, 1879.)

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Eternal Truth

We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel’s wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ’s likeness of character. Faith, eternal faith in the past and in the present truth is to be talked, is to be prayed, is to be presented with pen and voice.—[Letter 121, 1900](#), p. 5. (To Elder and Mrs. S. N. Haskell, typed August 13, 1900.)

Released April 28, 1967.

MR No. 200—Materials Needed for Angel Over Her Tent [302]

Even very small children are to be under the rule of Christ. They can do missionary work in the family from their standpoint and the Lord will accept their service. They can speak their childlike words for Jesus, and awaken an echo in other young hearts. Many older people have been led to Jesus by the simple words of a child. In many instances children have put to shame those who have had many opportunities and much experience, but who have done little for the Master and whose talents are rusting from inaction.”—[Manuscript 77, 1898, 5, 6](#). (“Notes of Work During the Week of Prayer.” June, 1898.)

This is the work that devolves upon every faithful standard bearer, to bring up the men to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professed followers of Christ is that they lack the courage and the energy to bring themselves and those connected with them up to the standard.

I have faith to believe you will not stop at the halfway house, but will follow on to know the Lord, that you may know His goings forth are prepared as the morning. The Lord loves us, and all He asks is that you respond to His love.”—[Letter 22, 1894](#), pp. 6, 7. (To Capt. C. Eldridge—Title, “The Value of Chastening.” August 12, 1894.)

I know of a man who failed to put only one little pin in a saw. And when the machinery began to operate, that saw flew hither and thither, and as a result one man was deprived of two limbs. And that was because of one little pin being left out. Everyone is to be as particular in his lines as I am in mine. [303]

The Lord declares “he that is faithful in that which is least, is faithful also in much”.... Here the heavenly angels are looking upon us, we are working in the sight of a holy God, and only with work well done will we pass the grand review. Any work done negligently, the heavenly intelligences have marked with unfaithfulness....

People have no idea of the value of time. I am generally up at three a.m. or four. When I was in Europe I would rise at three o'clock. I have entered my sixty-sixth year, and my right hand writes a great deal. I feel that every subject in the word of God is of such vast importance, and when I realize that certain ones need help, I dare not be indifferent. There must be nothing left undone on my part.... The last year during my sickness of eleven months I have sent away 2,500 pages. I must treasure these truths of the word as gold, and communicate these truths to others as they have been communicated to me....

The work of God will elevate you if you will be elevated. Many think that they must live to please themselves else life is of no value. They indulge in this pleasure and that pleasure. It is their custom to live up to the last edge of means. God wants every man and woman to do his best.”—[Manuscript 13, 1893, 2, 3](#). (“Diligence in Service,” April 7, 1893.)

Released May 16, 1968.

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[304]

Adam and Eve, Made in God’s Image—God is a being, and man was made in His image. After God created man in His image, the form was perfect in all its arrangements, but it had no vitality. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human machinery were put in motion. The heart, the arteries, the veins, the tongue, the hands, the feet, the perceptions of the mind, the senses, were placed under physical law. It was then that man became a living soul.—[Manuscript 117, 1898](#).

Air, Vitiating by Powers of Darkness—Already sprinklings from the vials of God’s wrath have been let fall upon land and sea, affecting the elements of the air. The causes of these unusual conditions are being searched for, but in vain.

God has not restrained the powers of darkness from carrying forward their deadly work of vitiating the air, one of the sources of life and nutrition, with a deadly miasma. Not only is vegetable life affected, but man suffers from pestilences. Cholera and unexplainable diseases have broken out....

These things are the result of drops from the vials of God’s wrath being sprinkled on the earth, and are but faint representations of what will be in the near future.—[Manuscript 24, 1891](#).

Allopathy, Not to Exalt—But in no case are you to stand as do the physicians of the world to exalt allopathy above every other practice, and call all other methods quackery and error; for from the beginning to the present time the results of allopathy have made a most objectionable showing. There has been loss of life in your sanitarium because drugs have been administered, and these give no chance for nature to do her work of restoration. Drug medication has broken up the power of the human machinery, and the patients

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have died. Others have carried the drugs away with them, making less effective the simple remedies nature uses to restore the system. The students in your institution [Battle Creek Sanitarium] are not to be educated to regard drugs as a necessity. They are to be educated to leave drugs alone.—[Letter 67, 1899](#).

Angels, Destroying, Bring Disaster and Destruction—The time of trouble, trouble such as was not since there was a nation, is right upon us, and we are like the sleeping virgins. We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us.

Let us turn our attention away from unimportant things, and give ourselves to God. We scarcely dream of the destroying angels that already are permitted to bring disaster and destruction in their path.—[Letter 54, 1906](#).

[306] **Angels, Light of, Seen at Times**—Angels are commissioned to watch in every family. Each one has the watchcare of a holy angel. These angels are invisible, but sometimes they let their light shine so distinctly that it is recognized. I believe this to be the case in the revealing you have had. This manifestation is teaching you that the Lord loves you, and that His angels are guarding you. You are kept by the power of God.

Many things of like character will take place. This manifestation of light is to encourage you, as you say it has done, to do right. You have had a glimpse of the light of God, and let this greatly encourage your hearts, making you thankful. All of us should be thankful at all times for the truth that heavenly angels are watching us moment by moment. Very many, had they seen the light you have seen, would rejoice and be thankful.—[Letter 82, 1900](#).

Angels, Power Over Human Mind and Will—If permitted, the evil angels will work the minds of men until they have no mind or will of their own. They are led as the angels cast out from heaven were led. Under Satan's influence these angels uttered sentiments directly opposite to loyalty to God. Thus the family of God in heaven became corrupted.—[Manuscript 64, 1904](#).

Animals, Cruelty To—Your wrong habits of eating have so educated your moral powers that you have not the spirit of a Christian. Your temper is perverse, and your treatment of dumb animals is wrong.

~~I have been taken back in your life, and have seen the spirit~~ which is revealed in you, working out evil. You delight to hurt and bruise. If the tenderness of Christ was in your heart, you would not treat animals as you do. Would Jesus do as you have done?—[Letter 19, 1896](#).

Anxiety, Not Work, That Wears Men Out—It is not work that wears men out, but sadness, anxiety, and worry.—[Letter 205, 1905](#). [307]

Arts, Common, Skill in, a Gift of God—The youth are to learn how to work interestedly and intelligently, that, wherever they are, they may be respected because they have knowledge of those arts which are so essential for practical life. In the place of being day laborers, under an overseer, they are to strive to be masters of their trades, to place themselves where they can command wages as good carpenters, printers, or as educators in agricultural work.—[Manuscript 105, 1898](#).

Bible, a Reliable History of Creation—The sophistry in regard to the world being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories.—[Letter 31, 1898](#).

Blood, Transformation of Food Into—The transformation of food into good blood is a wonderful process, and all human beings should be intelligent upon this subject. In order that the digestive fluids may be called into action, and the saliva becomes mixed with the food, the teeth must do their work carefully and thoroughly. Each organ of the body gathers its nutrition to keep its different parts in action. The brain must be supplied with its share, the bone with its portion. The great Master Builder is at work every moment, supplying every muscle and tissue, from the brain to the end of the fingers and toes, with life and strength. [308]

Day by day the human structure performs its work under the great Master Architect, who superintends every function of the body, seeking to make it into a glorious temple for Himself.—[Letter 17, 1895](#).

Blood Vessels, Effects on, of Stress and Overwork—I have been listening to the words of my Guide in regard to Elder -----, and the substance of them was this:

The blood being attracted to the weakest point, there is a wearing of the channel through which the blood flows. This condition of things is making his condition a critical one, and his brethren will need to exercise great caution, that they may not excite by any course of action. Unless this human agent shall change his course of action in continuous labor, and submit to have the peace of God rule in his heart, there will be a rush of blood to the brain, which will disqualify him for labor. He will counteract his own work. The Lord will not, cannot, help His servant, unless he will co-operate with God, unless he will stop worrying and trust in the Lord...

[309] Elder -----, look away from yourself. Trust not in yourself. Have faith in God. Through your strong feelings the blood veins are filled with blood, and you are in serious danger of losing your life. Therefore you need to place yourself in a position where you will not have upon you a pressure of the necessity of continuous labor, and where you must have the guidance and control of others. Your impetuosity must be under the control of higher powers, else you will make great trouble for yourself and for those who are associated with you.—[Manuscript 115a, 1897](#).

Brain Weariness and Rest—I understand fully in regard to your head-weariness. I know that we must not presume on our brain power; for the nerves of the brain will not bear overtaxation. I do not feel surprised that you have decided that it will be best for you to do manual work for a while. I would not say anything to discourage you in this.—[Letter 333, 1904](#).

Breathing, Deep, a Means of Healing—The physician should teach the patient how to breathe deeply, and this in many cases will be found to be a means of healing.—[Manuscript 83, 1908](#).

Calamities, to Cleanse the World—God sees that the world is in need of cleansing. In the very near future, this cleansing will come. It will at first be done in a limited degree, and then with greater and still greater power, till men will see that God means to bring them to repentance.—[Letter 21, 1904](#).

Calamities—Before the Son of man appears in the clouds of heaven, everything in nature will be convulsed. Lightning from heaven uniting with the fire in the earth, will cause the mountains to burn like a furnace, and pour out their floods of lava over villages and cities, molten masses of rock, thrown into the water by the upheaval

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of things hidden in the earth. There will be mighty earthquakes
and great destruction of human life. But as in the days of the great
deluge Noah was preserved in the ark that God had prepared for him,
so in these days of destruction and calamity, God will be the refuge
of His believing ones.—[Letter 258, 1907.](#)

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Calamities, Meaning of—Can we not see that the judgments of God are in the world? As I think of godless men sailing the broad waters, with only a few boards between them and eternity, I am filled with awe, and with fear for them. Scene after scene has passed before me concerning the loss of vessels. I saw vessels lost in dense fogs. Angels of God were commissioned to withdraw from some of these vessels, and they withdrew. The officers and crew were cursing and swearing, and acting in a godless manner, as if there were no God. Those in charge were half drunk. Their reason was confused. There were ministers of the gospel among the passengers, but some of them were smoking and drinking, and their example was no restraint on officers or crew.

Vessel after vessel was lost that might have been saved had the men in charge been in possession of their reasoning powers. But the Lord did not work a miracle to save them. He did not say to the angry, tumultuous waters, “Peace, be still,” neither did He give clear discernment to the men who by self-indulgence had robbed themselves of understanding. Disaster came, and nearly all were lost.

Years ago this scene passed before me as a representation of what would happen in the future.

I saw that costly buildings in the cities, supposed to be fire-proof, would be consumed by fire. The fire that lately swept through Patterson, New York, and the fires that have been in other places, are a fulfillment in part of the warning. Yet God has not executed his wrath without mercy. His hand is stretched out still. His message must be given in Greater New York. The people must be shown how it is possible for God, by a touch of His hand, to destroy the property they have gathered together against the last great day.

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A little longer will the voice of mercy be heard; a little longer will the gracious invitation be given, “If any man thirst, let him come unto Me, and drink.” God sends His warning message to the cities everywhere.—[Letter 43, 1902.](#)

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

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

[312] **Calamities, Earthquakes, Tornadoes, Floods, Disease**—Preceding the great sign of the coming of the Son of man, there will be signs and wonders in the heavens.

I expect that during the year 1890 there will be great mortality. There will be crimes greater than any now on record. There will be weeping and lamentation and woe. During the past year, 1889, there has been brought to us almost daily the news of disasters by sea and by land—unusually destructive fires; earthquakes burying cities and villages with their inhabitants; railway accidents most terrible; tornadoes and floods that destroyed an immense amount of property, including the terrible Johnstown and Williamsport floods, which destroyed more than two thousand lives.

The disasters of the past year in America have caused hearts to tremble, and similar disasters have fallen upon other countries. Already sprinklings from the vials of God's wrath have been let fall upon land and sea, affecting the elements of the air. The causes of these unusual conditions are being searched for, but in vain.

God has not restrained the powers of darkness from carrying forward their deadly work of vitiating the air, one of the sources of life and nutrition, with a deadly miasma. Not only is vegetable life affected, but man suffers from pestilences. Cholera and unexplainable diseases have broken out. Diphtheria, raging to a limited extent, is gathering its harvest of precious little ones, and seems to be almost uncontrollable.

—These things are the result of drops from the vials of God’s wrath being sprinkled on the earth, and are but faint representations of what will be in the near future. Earthquakes in various places have been felt, but these disturbances have been very limited. This year we may expect to have more. During the year that has just closed, whole cities have become nearly extinct. Thousands of people have been buried in the bowels of the earth. Premonitory convulsions have been felt in many places, giving warning of what may come as a surprise when the earth shakes and opens. Terrible shocks will come upon the earth, and the lordly palaces erected at great expense will certainly become heaps of ruins. The earth’s crust will be rent by the outbursts of the elements concealed in the bowels of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world, too, is to be terribly shaken; for the end of all things is at hand.—[Manuscript 24, 1891](#).

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Calamity of War—We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange and eventful history is being recorded in the books of heaven—events which it was declared should shortly precede the great day of God. Everything in the world is in an unsettled state. The nations are angry, and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The great day of God is hastening greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force that they hold the four winds until the servants of God are sealed in their foreheads.—[Manuscript 117, 1908](#).

What creates war, devastation, and death? Passion coming into collision with passion, tyrants seeking to oppress their fellow men; because ambition will not be satisfied to walk humbly and meekly with God, seeking to know His will and His way, and doing His work with a contrite heart.—[Letter 9, 1896](#).

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War and bloodshed have been, are still, and will continue to be. War is popular. To kill and destroy is in the sight of the world to be brave, worthy of a reward.

The time is near when Jesus will take the kingdoms and possess the kingdom under the whole heavens. He will judge among the

nations and rebuke among many people. Wars shall cease unto the ends of the earth.—[Manuscript 174, 1899](#).

Calamities in the Cities—When God’s restraining hand is removed, the destroyer begins his work. Then in our cities the greatest calamities will come. Is this because people do not keep Sunday? No; but because men have trampled upon the law of Jehovah. The Lord is slow to anger. This should inspire the heart with gratitude. “The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet” ([Nahum 1:3](#)).

[315] The Lord puts constraint upon His own attributes. Omnipotence is exerted over Omnipotence Himself. Notwithstanding the perversity of men who are cumberers of the ground, the Lord Jehovah bears with them because there are some in the wicked cities who are within the possibility of forgiveness and acceptance with God. It is something that makes my heart sore and sad and at times in an agony, that those who have great light and knowledge should abuse the mercies of God. His longsuffering and forbearance are scarcely thought of....

The Lord is teaching men that there are limits to His forbearance. In fires, in floods, in earthquakes, in the fury of the great deep, in calamities by sea and by land, the warning is given that God’s Spirit will not always strive with men. The times in which we live are times of great depravity and crime of every degree. Why?—because men whom God has blessed and favored have reduced His holy law to a dead letter, making void the law of God by the traditions and inventions of the man of sin. A more-than-common contempt is put upon the commandments of God, while the representative men of the Colonies have exalted the first day of the week to be observed by all men. They would have men bow down and worship it, as did Nebuchadnezzar when he exalted the golden image in the plains of Dura. When wickedness comes to this pass, it is fast reaching its height. Well may the prayer go forth from the people of God, calling for His interference, “It is time for Thee, Lord, to work: for they have made void Thy law.”—[Manuscript 127, 1897](#).

Calamities in the Cities—God has a storehouse of retributive judgments, which He permits to fall upon those who have continued in sin in the face of great light. I have seen the most costly structures

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in buildings erected and supposed to be fireproof. And just as Sodom perished in the flames of God’s vengeance, so will these proud structures become ashes. I have seen vessels which cost immense sums of money wrestling with the mighty waters, seeking to breast the angry billows. But with all their treasures of gold and silver, and with their human freight they sink into a watery grave. Man’s pride will be buried with the treasures he has accumulated by fraud. God will avenge the widows and orphans who in hunger and nakedness have cried to Him for help from oppression and abuse. And the Lord keeps a record of every action for good or evil. [316]

The time is right upon us when there will be sorrow in the world that no human balm can heal. The flattering monuments of men’s greatness will be crumbled in the dust, even before the last great destruction comes upon the world.—[Letter 20, 1901](#).

Calamities to Increase—He who remains true to principle will never be left by the Lord to become weak and corrupted. Let all who live in this age, even in the year 1900, remember that they are surrounded by the perils of the last days. The whole world, with all its iniquity, is passing in review before God. I am instructed by the Lord to warn our people not to flock to the cities to find homes for their families. To fathers and to mothers I am instructed to say, Fail not to keep your children within your own premises.—[Manuscript 81, 1900](#).

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who serve Him, those who are Israelites indeed, Gather your children into your own houses; gather them in from the classes that are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the Word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need that I should write to them on this point.—[Letter 58, 1898](#). [317]

Child’s Life, First Seven to Ten Years—The first seven or ten years of a child’s life is the time when lasting impressions for good or for evil are made.—[Letter 141, 1897](#).

Conscience, the Regulative Faculty—The conscience is the regulative faculty, and if a man allows his conscience to become perverted, he cannot serve God aright.—[Letter 128, 1897](#).

Cooking, Basic Science—Cooking may be regarded as less desirable than some other lines of work, but in reality it is a science in value above all other sciences. Thus God regards the preparation of healthful food.—[Manuscript 95, 1901](#).

Creation, (Created Works) a Curse on All—All nature is confused; for God forbade the earth to carry out the purpose He had originally designed for it. Let there be no peace to the wicked, saith the Lord. The curse of God is upon all creation. Every year it makes itself more decidedly felt.—[Manuscript 76a, 1901](#).

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

Depression, Mental, Effect on Health—You are a dyspeptic. Mental depression causes dyspepsia, and this aggravates the mental disorder, and unless you can be induced through change of some kind to be attracted away from yourself and from your complaints, you will cut short your life, and while you do live be unable to think healthfully and to work healthfully. Your imagination will be diseased; you take for reality impressions in which there is no truth and for which there is no foundation. You have been alone too much and yet you choose this rather than to be connected with others. If you had now some very light physical employment it would divert your thoughts from yourself and be of great advantage to you.—[Letter 1, 1883](#).

Disasters, Natural, Protection in—Satan is watching his chances to secure souls to himself and unless we have God’s protection, he will break forth in violence and his angels will be set at work to do some marked mischief. The terrible tornadoes, the railroad

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disasters, the calamities at sea, are because of Satan’s wrath. The
Lord does not work a miracle to protect those who are constantly
working against Himself and strengthening the power of darkness. [319]
And this is only the beginning. Their hearts will not repent because
they are fully set in them to do evil and that continually. These
disasters, which should make men afraid, are now regarded only by
those who fear for their own personal safety, themselves and those
connected with them.—[Letter 3a, 1883](#).

Dress, Fashionable, a Cause of Pulmonary Disease—I am
afraid that sufficient instruction is not given regarding the necessity
of avoiding the causes that produce consumption. Many suffer from
pulmonary disease, not because they have inherited it, but because
of some carelessness on their own part. If they would live much in
the open air, taking full, deep inspirations of fresh air, and if they
would dress and eat in accordance with the principles of health, they
would soon improve.

Fashionable dressing is one of the chief causes of coughs and
diseased lungs. Those who are threatened with pulmonary diseases
should take especial care not to allow the extremities of the body to
be chilled. The wrist should be covered with warm wristlets, for if
the hands and arms are chilled, the lungs are injuriously affected.

During the cold winter months, soft woollen stockings or socks
should be worn, and these should be changed often, perhaps two or
three times a week. The feet should never be left damp.

Many mothers show very little wisdom in the way in which they
dress their children. They allow the dictates of fashion to rule them,
to the great detriment of the health of their children. It would seem
almost as if they did not have reasoning powers. They dress their
little girls in such a way that the limbs are left unprotected, while [320]
those parts of the body nearest the heart, and therefore naturally the
warmest, are covered with several thicknesses of clothing. Thus
the blood is driven from those parts of the body which need it
most, because they are the most remote from the heart, and they are
chilled.—[Manuscript 4, 1905](#).

Earth, Crust of, to Be Rent by Elements of Ruin—Terrible
shocks will come upon the earth, and the lordly palaces erected at
great expense will certainly become heaps of ruins. The earth’s crust
will be rent by the outbursts of the elements concealed in the bowels

of the earth. These elements, once broken loose, will sweep away the treasures of those who for years have been adding to their wealth by securing large possessions at starvation prices from those in their employ. And the religious world, too, is to be terribly shaken; for the end of all things is at hand.—[Manuscript 24, 1891](#).

Education, a Balanced—Education is a science, and it embraces much—a physical as well as an intellectual knowledge. It teaches the human agent how to perform his duty, and to healthfully work all the human machinery.—[Letter 46, 1898](#).

[321] **Education, a Balanced**—The science of true godliness was the life which through Jesus Christ runs parallel with the life of Jehovah. It is enduring because the student can take it with himself into the higher grade, the courts above. Minds must be kept up, up, up. There must be no cheap, downward tendencies allowed. That which the universe of heaven deems important in all education is that kind of knowledge which has been revealed from eternity, and which enters into His purposes, expressing His mind, and involving His glory. This is the true science of all education.

The revelation of what concerns man's eternal destiny has been largely laid aside as a mystery. Other reading and other principles have been brought in. Human inventions, called education, have been counterworking the infinite counsels of Heaven. This is called higher education; but it is an insult to God. The themes that are to be man's study throughout eternal ages are so momentous that they not only disdain the discoveries of man, but engross to themselves the undivided attention of the only begotten Son of God. True education would have held its sacred holy principles belittled and degraded had it been mingled with the topics now called by men the higher science of education.

Christ is the Way, the Truth, and the Life. He is the light of the world. He contemplated the situation of the world. He saw that eternal interests were involved in the choice man should make. An immortal crown was presented for the overcomer, and unhappiness and eternal ruin for those who neglected the science of salvation, which is the only term to which higher education can be applied.—[Letter 5, 1898](#).

Eggs, Used with Unfermented Wine—I dreamed of having the care of a child that was weak, and seemed unable to rally. I thought

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the same physician stood by the cradle, and said, 'Have you any wine in the house? Beat up a raw egg, and give it to the child with grape wine [i.e., the unfermented juice of the grape], three times each day. He will rally.'—[Letter 112a, 1897](#). [322]

Electricity, God Creates, that Gives Life to Seed—He [God] employs many unseen agencies to make the seeds apparently thrown away, living plants. First appear the blade, then the ear, then the full corn in the ear. God creates the electricity that gives life to the seed, vitality to the blade, the ear, and the corn in the ear. Who else can be depended on to give the due proportion required of all the agencies to perfect the harvest of fruits and grains? Let man employ his agencies to the utmost limit; he must then depend on his Creator, who knows just what is needed for the harvest, which is connected to Him by wonderful links of His own wonderful power, beyond the human agency. Without these unseen agencies, seed is valueless.—[Manuscript 34, 1898](#).

Emotions, Violent, May Endanger Life—The giving way to violent emotions endangers life. Many die under a burst of rage and passion. Many educate themselves to have spasms. These they can prevent if they will; but it requires will power to overcome a wrong course of action. All this must be a part of the education received in the school; for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein.—[Letter 103, 1897](#).

Energies and Passions, No New Order of, Implanted in Man After Fall—We are not to suppose that since the transgression of Adam, God has given to human beings a new order of energies and passions; for then it would appear that God has interfered to implant in the human race sinful propensities. Christ began His work of conversion as soon as man transgressed, that, through obedience to the law of God and faith in Christ, he might regain the lost image of God. [323]

Through the cultivation of righteous principles, man may gain the victory over the bias to evil. If he is obedient to the law of God, the senses are no longer warped and twisted; the faculties are no longer perverted and wasted by being exercised on objects that are of a character to lead away from God. In and through the grace bestowed by Heaven, the words, the thoughts, and the energies may

be purified; a new character may be formed, and the debasement of sin overcome.—[Manuscript 60, 1905](#).

Eucalyptus, a Useful Remedy—We are sorry to hear that --- has met with so serious an accident. I have often found the application of eucalyptus leaves to a wounded part to be good in allaying inflammation and drawing out the poison.—[Letter 24, 1912](#).

Family, Members of, Will Know Each Other in Heaven—God's greatest gift is Christ, whose life is ours, given for us. He died for us, and was raised for us, that we might come forth from the tomb to a glorious companionship with heavenly angels, to meet our loved ones and to recognize their faces; for the Christ likeness does not destroy their image, but transforms it into His glorious image. Every saint connected in family relationship here will know each other there.—[Letter 79, 1898](#).

[324] **Fasting, and the Spiritual Life**—The spirit of true fasting and prayer is the spirit which yields mind, heart, and will to God.—[Manuscript 28, 1900](#).

Feet, Cold, May Cause Illness—We need to remember that cold feet are frequently the cause of illness. God will not work a miracle to preserve the health of those who neglect the simplest laws of life. The failure to take what some regard as useless precautions has often brought disease resulting in death.—[Manuscript 95, 1901](#).

Fire, Sacred, Represents God—The experience of Nadab and Abihu should be a lesson to all who bear any responsibilities in the service of God. An example of unrighteousness greatly dishonors God, and He will not tolerate it. The tenth chapter of Leviticus records the sin of Aaron's sons and their punishment. The sacred fire which God commanded should be used in the service of the sanctuary, represented God. This fire never went out day or night, and this was to be used in all their service. But "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified."—[Manuscript 109, 1899](#).

[325] **Fog, Lesson From**—We came to Russel Harbor, Australia, a

small place, but quite interesting in appearance; mountains were all around this place except where it was on the water side. This seemed to be the stopping place for most of the passengers. In approaching Russel there were islands of rocks and on the sides of the rocks were trees and vegetation growing very high up; and as we thought we were going straight into harbor the anchor was cast, for a fog had settled down upon us. The Captain said, "We are caught in a fog, and I will not run any risks, for the peril may involve the boat and passengers." And we honored his judgment.

For about one hour the fog did not lift and the sun did not penetrate it. Then the musicians who were to leave the boat at this place entertained the impatient passengers with music, well selected and well rendered. It did not jar upon the senses as the previous evening, but was soft and really grateful to the senses because it was musical. Between eight and nine o'clock the fog lifted. The sun had penetrated through it, and it was wonderful how rapidly the most of the fog was swept away, leaving the harbor clear and perfectly safe to be entered by boat.

I called to mind how many times this very symbol had been realized in our Christian experience. We dared not venture in a mist and perplexity, and were obliged to stand still and see the salvation of God. The words from the living oracles teach us when tried and tempted and surrounded with difficulties, the safe course for us to pursue is to patiently wait, to be of good courage, and commit the keeping of soul and body to God.—[Letter 6b, 1893](#).

Fog, Homemade—The heart must be faithfully sentineled, else pride and rebellion will bear rule within. Evils without will awaken evils within, and the soul will wander in its own homemade fog, all the time charging upon some one else the result of its own unchristian course of action.—[Manuscript 11, 1899](#).

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Food, God's Bountiful Provision—Husband your strength, but do not let the impression go forth that Elder -----'s strength is kept up by any special food or drink. Make God your strength. Seek Him, and trust wholly in His power to work in your behalf.—[Letter 64, 1911](#).

Food, Benefits of, Not Determined by Quantity—The quantity of food eaten does not determine the benefit received. Many, even among Seventh-day Adventists, eat too freely. Their health

would be much better if they ate less. When too much food is eaten, the stomach is overburdened, and is unable to perform its proper functions. The result is that the digestive organs are disordered. If those who have brought themselves to this condition would eat proper food, and only about half as much as they have been in the habit of eating, their digestive organs would recover.—[Letter 82, 1903](#).

God a Person, Not a Perfume—Through Jesus Christ, God—not a perfume, not something intangible, but a personal God—created man, and endowed him with intelligence and power. It is God that thundereth in the heavens. His voice reacheth to the ends of the earth. He holdeth the winds in His hands. He sendeth lightnings with rain. He looketh on the earth and it trembleth; He toucheth the hills, and they smoke. He melteth the mountains like wax at His presence. He maketh the outgoings of the morning and the evening to rejoice. He maketh His sun to rise on the evil and on the good.

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The Lord is a living, personal God. A living, personal Saviour came to our world to make of none effect the specious twistings and serpentine turnings of Satan. He came to carry out His plans written before Him in a book. Men who had large religious knowledge, but no depth of piety or experimental knowledge of God in obeying the Scriptures, were speculating about God. Christ revealed to men the moral and religious constitution.—[Manuscript 117, 1898](#).

God, a Person, Not the Things of Nature—The whole of the natural world bears testimony to the works of the living God. Nature is our lesson book, given to us by God, the Creator of all things. These things of nature are not to be called God. They are the expression of God's character, but they are not God. By the things of His creation, we may understand God, and His love, His power, and His glory; but there is a great danger of men worshiping nature as God. The artistic skill of human beings produces very fine samples of beautiful workmanship, revealing things which delight the eye, and these things give us something of the idea of the designer; but the thing made is not the man. It is not the work that is to be exalted, but the man who designed the things so much prized. So it is with nature. The Lord's power is constantly revealed as a miracle-working power, that the human family may see an infinity above and beyond the things made, that they may know that He [who] formed

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such a being as man, has also created all the beauties of the natural
world.—[Manuscript 117, 1898.](#)

God, Above All Science—God, the living, personal God, the Author and Ruler of nature, is above all science. He is acquainted with science that is inexplicable to the greatest minds in our world. In His sight the nations before Him are as a drop in the bucket. He taketh up the isles as a very little thing. Lebanon is not sufficient to burn, or the beasts thereof for a burnt offering. [328]

How few have any knowledge of God! How few understand the greatness and majesty of our God! Human language cannot define Him. His ways are past finding out.—[Letter 21, 1904.](#)

God Governor and Supreme Ruler of All Earthly Kingdoms—There is wickedness that is being made strong through making void the law of Jehovah. Many have regarded the divine precepts as a dead letter; they have not accepted God’s law as the rule of their life in all business transactions. And in their disregard of this law, they give expression to a disregard for the authority of the Governor of the universe of heaven.

All the earthly kingdoms are now under God’s supervision. He who made the heavens and the earth is Supreme Ruler. In the whole territory of the world which He has created, there is not a kingdom that is independent of God. And when men and women in an earthly kingdom or community understand the laws made to govern the subjects of the Ruler of the universe, but still refuse obedience, they bring themselves under condemnation of the law that God, our Supreme Ruler, has established from the foundation of the world.—[Manuscript 35, 1906.](#)

God to Cleanse the World—God sees that the world is in need of cleansing. In the very near future, this cleansing will come. It will at first be done in a limited degree, and then with greater and still greater power, till men will see that God means to bring them to repentance.—[Letter 21, 1904.](#) [329]

Health, Closely Related to Conscience and Religion—Love for God is essential for life and health.... In order to have perfect health, our hearts must be filled with love, and hope, and joy.—[Manuscript 24, 1900.](#)

Heart, Beats Independent of Human Will—You have been bought with a price, by the death of the only begotten Son of God.

Your heart beats on. On that pulsation depends your life. Its beating is independent of your will. You eat and sleep in careless indifference. But God's guardian care over you is unceasing. He controls the ebb and flow of the vital current. Where is your gratitude that should rise from human lips for His preserving care?—[Letter 32, 1907](#).

[330] **Heart Failure, May Be Caused by Intemperance in Eating and Drinking**—Lately I have read in the daily paper of the death of many men in important positions in this country, men forty, fifty, sixty, and seventy years of age. Their death is almost always attributed to failure of the heart, but in reality it was caused by intemperance in eating and drinking. Doubtless many of these men were smokers and liquor-drinkers, and by the use of tobacco and liquor had poisoned the system. Had their habits of eating, drinking, and sleeping been regular, and in accordance with the principles of strict temperance, they might have lived for many years longer.—[Letter 30, 1903](#).

Heavens and Earth, Reveal a Love Beyond Computation—Christ came to this world to reveal the Father's love for fallen man. In the heavens above and in the earth beneath, in everything that is beautiful and lovely, in the lofty trees, the opening bud, the blossoming flower, we see an expression of the love of God. There is no measurement by which the love of God can be computed.—[Manuscript 31, 1911](#).

Home Missionary Work, the Very Best—You can do the very best home missionary work by taking care of God's temple, not defiling it by gross indulgence of human passions, not imperiling it by neglect, by undue wear and overwork. Do not presume to overtax this wonderful machinery, lest some part give way, and bring your work to a standstill.—[Letter 116, 1898](#).

Hypnotism, Not to Tamper With—Adam listened to the specious sophistry of Satan, and received it as truth. He had originally the wonderful gift of a sinless nature. But he listened to the falsehoods of the one who fell from his first estate. Satan exercised his hypnotism upon him, and Adam, listening to him, sinned, and thus opened the door through which the enemy could ever gain access to human beings. Adam and Eve lost the spiritual life that would have been theirs by continual endowment.—[Letter 83, 1905](#).

~~—Impression, Wrong, Influence of—I found Dr. B’s wife in ---~~ [331]
--- in the same condition that Dr. A.’s sister is in. They said she was unable to eat anything but meat and that her blood was turning to water. But the light given me was, her impression that she must live on meat, was not correct. I was instructed that she was placing herself mentally in a position in which she should not be. If she would discard the use of meat for one year, the unfavorable position in which she now is would be changed, and there would be an opportunity for healthy action to take place in her system. She could, if she overcame her meat eating, be in a much better condition and live to glorify God.—[Letter 231, 1905](#).

Insanity, Sin Species of—All sin is selfishness. Satan’s first sin was selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation which led Adam to sin, was the false statement of Satan that it was possible for him to attain to something more than he already enjoyed—possible for him to be as God Himself. Thus seeds of selfishness were sown in the human heart.—[Letter 165, 1901](#).

Source of Intellectual Power, Students to Draw From—Often erroneous opinions are transcribed on the mind, and these lead to an unwise course of action. Students should have time to talk with God, time to live in hourly, conscious communion with the principles of truth and righteousness and mercy. At this time straightforward investigation of the heart is essential. The student must place himself where he can draw from the Source of spiritual and intellectual [332] power. He must require that every cause which asks his sympathy and cooperation has the approval of the reason which God has given him, and the conscience which the Holy Spirit is controlling. He is not to perform an action that does not harmonize with the deep, holy principles which minister light to his soul and vigor to his will. Only thus can he do God the highest service.—[Letter 39a, 1898](#).

Juvenile Delinquency and Diet—If the consciences can be aroused to see the errors in the preparation of the food, and their influence upon the moral tendencies of our nature, there would be in every family decided reforms.—[Manuscript 1, 1875](#).

Knowledge, Spurious, the Product of Satan—There is a spurious knowledge, the knowledge of evil and sin, which has been brought into the world by the cunning of Satan. The pursuit of this

knowledge is prompted by unsanctified desires, unholy aims. Its lessons are dearly bought, but many will not be convinced that they are better left unlearned.

The sons and daughters of Adam are fully as inquisitive and presumptuous as was Eve. They venture, contrary to the will of God, to gain knowledge which results, as did Eve's, in the loss of Eden. Satan found only one tree by which he could endanger the safety of Adam and Eve. There was no danger to them in approaching any but the tree of knowledge. He planned to attract the holy pair to that tree, and thus lead them to do the very thing which God had forbidden.

[333] When will men learn that which has been so fully demonstrated in the history of the past? The workings of Satan show that he can be neither idle nor harmless. Yet how pleasing men and women still find Satan's allurements. Today his arguments are the same that he presented to Eve. He still uses flattery, he still creates envy and distrust, and excites the desire for self-exaltation.—[Manuscript 51, 1900](#).

Life, No, Without Light—Did God speak but one word, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by His infinite power to keep you alive. It is He who supplies the air which keeps life in the body. Should God neglect man as man neglects God, what would become of the race? Without fresh air to breathe, the lungs, the avenues of life, would be clogged. The food would be a minister of evil, and death would result.—[Manuscript 50, 1901](#).

ife, Hidden by God in Rough Bulb—The parables, by means of which He loved to teach lessons of truth, show how open His spirit was to the influences of nature, and how He delighted to gather spiritual teaching from the surroundings of daily life.

The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep—with these Christ illustrated immortal truth. He drew illustrations from the facts of life, facts of experience familiar to the hearers—the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and on the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere

[334] round of toil, bereft of higher thoughts, was brightened and uplifted

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by constant reminders of the spiritual and the unseen.—[Letter 223,](#)
[1905.](#)

Life, Wear and Friction of—Life as it now appears is not what God designed it should be, and this is why there is so much that is perplexing; for there is much wear and friction.—[Letter 120, 1900.](#)

Liquor, Poisons Tissues—Those who indulge in the use of tobacco or intoxicating liquor fill the tissues of the body with poison and weaken the nerve power. They allow Satan to rob them of the ability to distinguish between right and wrong. Through a course of their own pursuing, their reason passes under the enemy’s control.—[Letter 166, 1903.](#)

Malaria, Spiritual, World Charged With—The atmosphere of the world is charged with spiritual malaria. All who accept of Jesus Christ as their personal Saviour must count themselves dead to all things in their life conduct that Christ would not approve.—[Manuscript 56, 1900.](#)

Man Highest Work of God—Of all the works of God, man stands highest, because he is to represent God. Men and women are the members of Christ’s body, and they are to receive from one another respect and love and kindness, because they have been bought with a price, even the blood of the Son of God.—[Letter 185, 1902.](#)

Man, Crowning Work of Creation—Man is the crowning work of all that God has made. The proper study of every learner is man. Science, true and unadulterated, in all its achievements, is to be laid at the feet of the God of science. Man is a being to be prized.—[Manuscript 48, 1898.](#)

Man a Free Moral Agent—We are to praise God, for we are fearfully and wonderfully made.... The powers of man were brought into activity by God, and can be kept in health and soundness by being intelligently and proportionately worked. More people die from idleness than from overwork.

The agency of God can be discerned by all who are enlightened by the word of God. Man is not furnished with machinery, set in motion like the machinery of a clock, and then left to himself to take care of these wonderful organs. No, the agency of God is constantly at work to preserve His wonderful workmanship. Satan is busily at work inventing schemes to make man, through his disregard and

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violation of the physical laws which God has established, become disordered.

Through tempting him to eat of the fruit of the tree of knowledge, the enemy would lead man to obtain a knowledge which instead of enabling him to cooperate with God to preserve every one of the organs, will have a tendency to weaken and depress the human machinery, that it may not be perfect to act its part as God designs it shall do. But God designs that the organs shall be healthy and ready for use, ever at the command of the human agent, to move in their respective lines of exercise under an intelligent knowledge, and in the power derived from God.

[336] The system is made up of different parts fitted to work harmoniously, and so arranged and proportioned as to make one complete whole. It is the misuse and violation of nature's law that keeps some parts of the human machinery in action, while others are left to become weak through disuse. God designs that the whole being shall be proportionately worked, that every part of the wonderful machinery may act in harmony with the other.... We are not to act in accordance with perverted ideas and customs, but in the intelligence which God has given. We are to preserve simplicity, to maintain the natural form and motions of the body, and not educate the mind and body to meet the customs and fashions of this degenerate age.—
[Manuscript 117, 1898](#)

Man and Nature, Physicians Make Much of Powers Inherent in—I remember well the reproof given to Drs. Sprague and Fairfield, [physicians early connected with the sanitarium at Battle Creek, Michigan.] that they had made the mistake so common with physicians, that science was everything. Satan was weaving his net about their feet, and very much was made of the powers inherent in man and nature, and this matter became so subtle in its influence, as they viewed it, that the power and glory of God were not exalted. They were wandering in the mazes of skepticism. The ordinances of grace, which would have kept alive the spark of faith, were not deemed of vital importance: they had no oil in their vessels with their lamps. They saw no necessity for the instrumentalities God employs through which the lamps were to be kept burning. Even the
[337] mediatorial work of Christ, through which is to be derived whatever

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tends to illuminate the understanding and warm the heart, was not
felt by them to be a necessity.—[Letter 18, 1892.](#)

Mania, Moral and Mental—There is a moral as well as a mental mania; when this is the case, humanity seems to be displaced, to drop out of the being. Another power takes possession and control.—[Manuscript 29, 1897.](#)

Matter, Created When World Was Made—It is not depth of reasoning that is to be productive of the most good; the world by human wisdom knew not God, but holy men spake as they were moved by the Holy Spirit. No amount of reasoning or explanation can tell the whys and wherefores of the creation of the world. It is to be understood by faith in the great creative power. By faith we must believe in the mighty working creative power of God through Jesus Christ. “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” (are not present to the eye). This is a matter that can be stated, but mere reasoning will never convince one of the truth of the statement.—[Letter 56, 1903.](#)

Mental Depression, Effects on Health—Sadness deadens the circulation in the blood vessels and nerves, and also retards the action of the liver. It hinders the process of digestion and of nutrition, and has a tendency to dry up the marrow of the whole system.... Mental depression causes dyspepsia, and this aggravates the mental disorder.—[Letter 1, 1883.](#)

Mesmeric Influence Exerted by Minister—Your course is causing great perplexity among those best acquainted with you. You seem to have a power which many would think it a sin to term anything but the power of God; but your influence does not tend to strengthen, stablish, settle, them as to the operations of the Spirit of God....

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The Lord has shown me that you employ human and mesmeric influence to move upon minds. In your labors it is often the case that that which is attributed to divine power is from a human source; you yourself have at times been amazed that your brethren and sisters should regard you as moved by the power of God. You are deceiving, and being deceived.... You serve yourself, and attract the people to yourself. Your brethren and sisters are certainly deceived in you.—[Letter 8, 1889.](#)

Mind, Tranquilized by Quiet Work—It is not for me to lay out for you a definite line of work. But you should work, if possible, in some place where your mind will be kept in even balance, where you can be peaceful and quiet, where you will not be consulted on many questions. It is not best for you to have supervision over many things. Your mind should not be overtaxed. This would be a great injury to you. When too many perplexities are placed upon you, the blood rushes to your head, and you give way to an intensity of feeling that endangers your health....

[339] If you should take upon you perplexities in which large interests are involved, the confusion that would come as the result of planning for the management of many things would not be for your own good, or for the best interests of the cause of God. Those who would place upon you a variety of duties requiring the most careful management, are making a mistake. Your mind needs to be tranquilized. You are to do a work that will not produce friction in your mind. You are to keep your conscience in the fear of God, according to the Bible standard, and you are to make steady improvement, that you may not be in any way unfitted for the work God has given you to do.—[Letter 92, 1903](#).

Mind Cure, the Only True—The whole science of salvation is contained in accepting Christ as a personal, sin-pardoning Saviour. He died for sinful, erring human beings. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.... For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

“As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” This is the only true mind-cure, the only thing that can save the perishing soul. Human beings, with all their defects, all their wilful stubbornness, may come to Christ in humility, contrition, and sincere repentance, and receive pardon. Christ will take away their sins, and impute to them His righteousness. The

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Holy Spirit takes the things of Christ and presents them to the earnest
suppliant, and the salvation of the soul is ensured.—[Letter 148, 1901.](#)

Miracles, Satan Employs Earth, Air, Water to Perform—Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him.... [340]

Behold Satan’s miracle-working power. Every object in the earth, in the air, and in the water has been employed to confirm his claim. Those who yield to these claims are alive with intense activity, one influencing and stimulating another by confirming the greatness and glory of their kingdom. See the activity, the restless surging of the mass in their determination to take and occupy the place of the throne of God. What eagerness, what rage they exhibit in their religious enthusiasm. Mark the defiant rebellion written in their countenances. Their warfare is against their Creator and Redeemer. How vast is the procession they form. How mighty they think themselves to be in their countless numbers.

But they do not see all things. The cloud of judicial wrath hangs over them, containing the elements that destroyed Sodom. John saw this multitude.—[Manuscript 139, 1898.](#)

Christ the True Missing Link Between God and Humanity—In the name of Jesus Christ of Nazareth we would ask you to pray that in every church in America, and in this far-off country Australia, we may find the missing link between God and humanity. This link is Christ Jesus. We have no time for dissension, no time for selfishly seeking to be first. God is our Father. His law represents His character. Man is to sense his responsibility in behalf of perishing souls. Then there will be deep, earnest efforts made to uplift the fallen.—[Letter 61, 1898.](#) [341]

Muscles, Must Be Exercised to Preserve Vitality—My brother, will you not co-operate with the great Healer? It is necessary that you exercise your muscles as well as your nerves. While you are here at Loma Linda, or wherever you may be, do not neglect physical exercise. The hands, the feet, all the muscular organs were created for action. And if you do not exercise these organs and your brain power proportionately, you will lose that vitality which you should preserve.

The Lord has instructed me to tell you that you are to use the members of the body as well as the brain. Find something that you can do about the place, and make it a special charge to use the limbs and also the organs of speech. God gave these members for use, not to remain idle.—[Letter 160, 1907](#).

[342] **Narcotics, Introduction of, Into Foreign Lands by Christians, a Cause for Judgment**—The whole heathen world will rise up in judgment against those whom heaven has favored the most, but who have placed themselves on Satan’s side, and worked in his lines to bring their soul-destroying narcotics to foreign lands, to pollute and destroy the heathen nations with their defiling and health-destroying drugs. For the sake of a revenue, a professedly Christian nation have forced their traffic upon the heathen nations at the point of the sword, and thus compelled them to accept their merchandise, which would in using degrade the people below the level of the brute creation.—[Manuscript 49, 1897](#).

Natural Law, Forces of Nature Under Control of—John beheld four angels standing on the corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. These symbols are illustrative of the troubles that will come upon the earth, but that the angels of God have been mercifully holding back until the servants of God should be sealed in their foreheads.

Winds and earthquakes and tempests are not capricious outbreaks of unregulated mechanical forces. All nature is in the fullest sense under the control of physical law. It is the expression of a higher will. “He holdest the winds in His fists;” “He gathereth the waters in the hollow of His hands;” “He maketh the clouds His chariots;” “The Lord sitteth upon the flood; yea, the Lord sitteth king forever.” Let not human wisdom dethrone and defy the great Sovereign of the universe. “He that made the world, and all things that are therein,” He is the sustainer. All nature is but the working out of the laws which He has made, a manifestation of His sovereign will.—[Manuscript 10, 1906](#).

Natural Law, Cause and Effect in—It is a wonderful and grand fact that in the laws of God in nature, effect follows cause with unerring certainty. The seed sown will produce a harvest of its kind. So it is in human nature. He that sows to the flesh shall of the

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flesh reap corruption. He who sows to the spirit shall of the spirit
reap life everlasting. If human beings would consider that they are
making their own harvest, they would be careful what seed they
sow.—[Manuscript 104, 1898.](#)

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**Natural World, Like Fountain that Deepens and Broadens
Beneath the Gaze**—All the lessons of the natural world reveal the
providence of God. He who has this lesson book opened before
him, and becomes a student thereof, will find himself looking into a
fountain that deepens and broadens beneath his gaze. From the Old
Testament, he can store up the most precious instruction, the gospel
being the key.—[Manuscript 30, 1898.](#)

Nature, True Philosophy of—In His wonderful sermon on the
Mount, Christ used the lilies of the field in their natural loveliness
to illustrate a great truth. His language is adapted to the opening
intellect of childlife. The great Teacher brought His hearers in
contact with nature, that they might listen to the voice which speaks
in all created things; and as their hearts became tender and their
minds receptive, He helped them to interpret the spiritual teachings
of the scenes upon which their eyes rested. The parables, by means
of which He loved to teach lessons of truth, show how open His
spirit was to the influences of nature, and how He delighted to gather
spiritual teaching from the surroundings of daily life....

The Lord Jesus would have the true philosophy of nature's great
lesson book opened before the mind. Parents, take time to teach
your children to distinguish between the genuine and the artificial.
Christ points us to the lily of the field, telling us to learn from it a
lesson of simplicity and trust in God.—[Letter 223, 1905.](#)

Nature, An Index to Illustrate the Divine Greatness—Christ
converted all nature into an index to illustrate His greatness, His
goodness, His love. Water, air, light, life—these Christ used to
illustrate His work and His character.—[Letter 232, 1903.](#)

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Nature, Retaliates Against Abuse—Under the supposed wis-
dom of men, nature is placed where she becomes a destructive
agency. The good things which were given to man only to bless him
are converted into a curse. By the use of wine and liquor men be-
come slaves to appetite. God does not interpose and work a miracle
to convert evil into good; for He has laid all nature under His eternal
laws. Let there be no peace to the wicked, He says. Let everything

be at war with him. And nature responds, "There shall be none." If man takes himself in his own hands, to do with himself as he pleases, if he works against God and nature, his indulgences will become to him the instruments of death.

Under the hand of God, nature ministers against the transgressors of God's laws. She holds her destructive elements in her bosom till the time when they shall break forth to destroy man and purify the earth. When Pharaoh defied God through Moses and Aaron saying, "Who is the Lord that I should obey His voice...? I know not the Lord, neither will I let Israel go," nature expressed her sympathy with her injured Maker, and cooperated with God to avenge the insult to Jehovah. All Egypt was laid desolate because of the stubborn resistance of Pharaoh.—[Letter 209, 1899](#).

[345] **Nature, Will Not Forgive Injuries Done to Her Machinery**—Nature will not be imposed upon. She will not forgive the injuries done to the wonderful, delicate machinery. The pale, weak student is a continual reproach to health reform. Far better would it be for students to go outdoors and work in the soil.

Exercise is good. God designs that all parts of the human machinery shall be worked. There should be regular hours for working, regular hours for eating, without studying the exact cost of every article of food and providing the cheapest kind. Procure those articles of food that are the best for making steam to run the living machinery. There is no extravagance in providing those articles of food that the system can best take in and digest, and send to every part of the living organization that all may be nourished.—[Letter 116, 1898](#).

Nature and Christ, Mirror of Divinity—"I am the true vine," Christ declared. He used the figure of the vine that as we look upon it, we may call to remembrance His precious lessons. Rightly interpreted, nature is the mirror of divinity.

Christ pointed to the vine and its branches, I give you this lesson that you may understand My relationship to you and your relationship to Me. There was not the least excuse for His hearers to misunderstand His words. The figure He used was as a mirror held up before them, that they might understand His connection with them.

~~This lesson will be repeated to the ends of the earth.~~ All who receive Christ by faith become one with Him. The branches are not tied to the vine by any mechanical process or artificial fastening. They are united to the vine and have become part of it. They are nourished by the roots of the vine. So those who receive Christ by faith become one with Him in principle and action. They are united to Him, and the life they live is the life of the Son of God. They derive their life from Him who is life.—[Manuscript 78, 1898](#).

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Nature, Lessons From, Contrast of Nature and Man in Obedience to God—These words [from] [Zechariah 7:11-14](#), quoted in preceding paragraph are very impressive. The Lord calls upon dew and rain and the varied agencies of nature, and they obey His call, to be used either in blessings or in judgments. They are under His control. Inanimate nature is represented as being shocked at man’s disregard for God’s word. God calls for famine and plague and pestilence, for calamities by sea and by land to punish the inhabitants of the earth for their iniquity. The things of nature spring in response to the word of God to do His bidding either in wasting and destruction or in mercies and blessings.

How striking is the contrast between the things of nature, the material agencies, and the tardy inattention and slothful disobedience of men, those for whom Christ has died. Saith the Lord, Ye have let My house lie waste, and I will send on all that is yours a wasting drought. This reaches not only the fruit of the ground, but the living creatures. The cattle must suffer because of the sins of men.

All the fruits of the land, the vineyards, the corn, the gardens, God sent to the remnant people according to all that he had commanded Zechariah to speak.—[Manuscript 116, 1897](#).

Nature, Lessons From, Spiritual Reality—Christ seeks to reach the understanding through the actual occurrences and events that take place in this world.... Human life in all its bearings is similar to nature. By natural things Christ illustrated the things of the kingdom of God.—[Manuscript 45, 1898](#).

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Nature, Lessons From, to Teach Faith in God’s Providence—The seventh year after they [Israel] settled in Canaan was to be a Sabbath year. All agricultural business was to stop. There was to be no planting or sowing. For one year the people were to depend wholly on the Lord, having faith in His arrangements as the house-

holder. The land needed a rest in order to renew the forces necessary for growth. That which grew of itself was the common property of the poor and the stranger, the cattle and the herds. Thus the land was to receive rest, and the poor and the cattle a feast.

This was to show that nature was not God, that God controlled nature. God designed that from nature His church should constantly learn important lessons. They were to cherish a vivid sense that God was the manager, the householder. They were to know the reality of His presence and His providential care over all the earth. They were to realize that all nature was under His supervision, all the productions of the ground under His ministration. This was to give them faith in His providence. He could withhold His blessings or bestow them.—[Manuscript 121, 1899](#).

[348] **Nature Not God, but Testifies of God**—Nature is not God nor ever was God. God is in nature; the voice of nature testifies of God; but nature is not God. It but bears a testimony of God's power, as His created works. There is a personal God, the Father; there is a personal Christ, the Son....

Nature declares the glory of God. The psalmist says: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

Some may suppose that these grand things in the natural world are God. But they are not God. They but show forth His glory. The ancient philosophers prided themselves upon their superior knowledge. But let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; who changed the truth of God into a lie, and worshipped the creature more than the Creator, who is blessed forevermore."

Will we consider this? In its human wisdom, the world knows not God. Its wise men gather an imperfect knowledge of God in His created works, and then in their foolishness exalt nature and the laws of nature above nature's God. Nature is an open book which reveals God. All who are attracted to nature may behold in it the God that created nature. But those who have not a knowledge of God in their

acceptance of the revelation God has made of Himself in Christ, will obtain only an imperfect knowledge of God in nature. This knowledge, so far from giving elevated conceptions of God, so far from elevating the mind, the soul, the heart, and bringing the whole being into conformity to the will of God, will make men idolaters. Professing to be wise men, they become fools. Those who think they can obtain a knowledge of God aside from the Representative whom the word declares is “the express image of His person,” will need to become fools in their own estimation before they can be wise. Christ came as a personal Saviour. It is impossible to gain a perfect knowledge of God from nature, for nature itself is imperfect. A curse and blight is upon it. Yet the things of nature, marred as they are by the blight of sin, inculcate truths regarding the skillful Master Artist. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state much that is beautiful remains. Nature’s voice speaks, saying that there is a God back of nature, but it does not in its imperfections represent God. Nature cannot reveal the nature and character of God in His moral perfection.—[Manuscript 86, 1898.](#)

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Nature and the Bible, Nature an Expositor of the Bible—

Nature is an expositor of the word of the Living God.—[Manuscript 98, 1902.](#)

Omnipotence, God Exerts, Over Himself—The longsuffering of God is remarkable, for it indicates that He is putting constraint upon His own attributes. It is His omnipotence exerted over Himself. Why has the Lord borne with the continual increase of defiance against His laws, given to govern the human agencies He has created? He has borne long with their perversity, and at the same time He has been giving continual light to those who remain obedient. He sees that life is becoming intolerable because of cruelty. This is because men have changed His laws.—[Manuscript 59, 1906.](#)

Omniscience of God —Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of His providence, they would see that not for a moment has any transaction of any human being been unknown to the Lord.—[Manuscript 90, 1894.](#)

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Onion, Great Virtue in Well-cooked—There is great virtue in well-cooked onions. Ask -----, he can tell you of the good that onions will do.—[Letter 348, 1908](#).

Organism, Human, a Wonderful Machine—The human organism is a wonderful piece of machinery, but it can be abused. The stomach can be, and often is, overtaxed, and compelled to serve its tyrannical master like a slave. The transformation of food into good blood is a wonderful process, and all human beings should be intelligent upon this subject. In order that the digestive fluids may be called into action, and the saliva become mixed with the food, the teeth must do their work carefully and thoroughly. Each organ of the body gathers its nutrition to keep its different parts in action. The brain must be supplied with its share, the bone with its portion. The great Master Builder is at work every moment, supplying every muscle and tissue, from the brain to the ends of the fingers and toes, with life and strength.

[351] Day by day the human structure performs its work under the great Master Architect, who superintends every function of the body, seeking to make it into a glorious temple for Himself.... When God works so wondrously, man, the human agent, should become intelligent in regard to the machinery of his body, that this temple of God shall not be misused.—[Letter 17, 1895](#).

Pantheism, a Fearful Misrepresentation—To take the works of God, and represent them to be God, is a fearful misrepresentation. This misrepresentation of God I was called upon to oppose at the beginning of my work, when the Lord sent me forth to proclaim the message that He should give me to speak.

My labors on this line began when I was seventeen years old, and since then I have been over the ground again and again. Case after case has been presented to me, and the power of God has rested on me as I have stood before large assemblies, and called out the name of those who were entertaining false views, telling them where such views would lead them if they did not change.

I have seen the results of these fanciful views of God, in apostasy, spiritualism, free-loveism. The free-love tendencies of these teachings were so concealed that it was difficult to present them in their real character. Until the Lord presented it to me, I knew

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not what to call it, but I was instructed to call it unholy spiritual
love.—[Letter 230, 1903.](#)

Piano Tuning, May Affect Nervous System—My brother, you are a sick man. You need different employment. You are engaged in a business that is exceedingly trying to the nervous system. If you could take up some work less trying, if you could get a piece of ground and for a year work out-of-doors, away from all the perplexities of business, it might save your brain and your soul. It is not wise, merely because you can make money readily, to continue in the work of tuning pianos, if this affects your nervous system. [352]

In many cases I have advised out-of-door work for piano tuners, telling them that unless they changed their business, they would have to deal with insanity. We are made up of nerves and senses, as well as conscience and affections. All parts of the living machinery are to be wisely cared for and considerately treated. The Lord has respect for the body as well as the soul.—[Letter 104, 1901.](#)

Pictures, God Makes Best, Upon Mind—God can make pictures upon the mind’s eye more beautiful and correct than can be made by the greatest artist who has ever presented to the world a representation of heavenly things.—[Letter 137, 1899.](#)

Pictures, God Taking, of His people—Remember that this world is God’s daguerreotype office. The pictures of all who live here, old or young, are being made in the books of heaven. What shall the likeness be?—[Letter 78, 1901.](#)

Plants and Trees, Fruit-bearing, God’s Miracle in—There is the closest connection between God and nature. God works a miracle upon every plant and upon every tree that beareth fruit, and the Lord under the express necessity of the case, can work an instantaneous miracle and prepare food. Nature without God is dead. The continual life of men, of trees bearing fruit, of vegetables, and of every living substance in nature is dependent upon the active, living, working agency of God. God has a continual relation to this world and to all His people. We have evidence that when men acknowledge their allegiance to God and do their best, by the touch of His hand and the word of His power, the Lord Jesus can multiply a very meager supply of food, making it sufficient for all.—[Letter 37, 1895.](#) [353]

Rain, None Before the Flood—After seven days it began to rain. Up to this time there had been no rain, there had a mist arisen

to water the earth but as the rain began to fall slowly at first, then more came, they began to inquire, What shall this come to? And at last the heavens were opened and the rain poured down in torrents.—[Manuscript 32, 1886.](#)

Reason, Lost, Result of Hell-Fire Teaching and Satanic Possession—Reasoning we must have. It is one of the great masterly talents entrusted to the human agent, and is a great advantage at every step we advance from earth to heaven. The faculty of reasoning, trained and cultivated as a precious, entrusted gift, will be taken to heaven with all its improvements and sanctified abilities, to be perfected more and more in the heavenly school above.

Paul reasoned out of the Scriptures. Jesus reasoned with His hearers out of the Scriptures.—[Letter 56, 1903.](#)

[354] **Sanitation Among the Israelites**—The Lord gave certain directions to the children of Israel. They were to gather at the base of Mount Sinai to hear the voice of God speaking the Ten Commandments. But first they were to wash their clothes. Again He commanded that no uncleanness should be tolerated in the encampment, lest the Lord should pass by and see their uncleanness, and because of this refuse to go up with their armies to battle.

Some people ask God to preserve their families from all sickness and disease, while uncleanness and untidiness are seen in the home, with the very things that create disease. Can God glorify His name by working a miracle to prevent the plague coming nigh the dwelling of those who do not care to act their part to prevent malaria and fevers? The Lord does not work in this way. The human agent must act his part intelligently, keeping his body and his clothing clean and every room in the house in order. Then the Lord can approach his dwelling. I will be honored, saith the Lord, by them that approach unto Me.—[Letter 106, 1898.](#)

Sanitation: In Health Institutions and in Homes—Above all other places, a health institution should have a perfect sewerage system, and its air and water should be absolutely free from impurity....

We have had very clear instruction regarding the danger of polluted atmosphere to life and health; and we hope never to be guilty of the least carelessness in this respect. No pains or money should be spared to secure perfect sewer arrangements in connection with our schools and sanitariums. Message after message in regard to this

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matter has been given to those bearing responsibilities in our institutions. I have been plainly instructed that carelessness or neglect in regard to sanitary conditions, in the home or in public buildings, means a withdrawal of the blessing of God.—[Letter 155, 1904.](#)

Satan, Imparts Scientific Knowledge—In the synagogue of Satan, he brings under his scepter, and into his councils, those agents whom he can use to promote his worship. It is not a strange matter to find a species of refinement, and a manifestation of intellectual greatness in the lives and characters of those who are inspired by fallen angels. Satan can impart scientific knowledge, and give men chapters upon philosophy. He is conversant with history and versed in worldly wisdom.—[Manuscript 92, 1894.](#) [355]

Satan, Employs Scientific Scheming—We have seen the great power of God. The Lord has wrought in behalf of His people. But Satan is not dead or palsied, and he prepares minds by degrees to become imbued with his spirit, and to work after the same manner as he works against those who bear responsibilities in the work of God for these last days. In the future Satan’s last exploits will be carried out with more power than ever before. He has learned much, and he is full of scientific scheming to make of no effect the work that is under the supervision of the One who came to the Isle of Patmos to educate John, and to give him instruction to be given to the churches.—[Letter 311, 1905.](#)

Science, God’s Own Created, Word of God in Harmony With—Through Jesus Christ, God—not a perfume, not something intangible, but a personal God—created man, and endowed him with intelligence and power....

The Lord is a living, personal God. A living, personal Saviour came to our world to make of none effect the specious twistings and serpentine turnings of Satan. He came to carry out His plans written before Him in a book. Men who had large religious knowledge, but no depth of piety or experimental knowledge of God in obeying the Scriptures, were speculating about God. Christ revealed to men the moral and religious constitution. [356]

The uneducated heathen learns his lessons through nature, and through his own necessities; and, dissatisfied with darkness, he is reaching out for light, searching for God in the first great cause. There are recorded in Genesis various ways in which God speaks

to the heathen. But the contrast between the revelation of God in Genesis and the ideas of the heathen, is striking. Pagan philosophers, many of them, had a knowledge of God which was pure, but degeneracy, the worship of created things, began to obscure this knowledge. The handiwork of God in the natural world, the sun, the moon, the stars, were worshiped.

Men today declare that Christ's teachings of God cannot be substantiated by the things of the natural world, that nature is not in harmony with the Old and New Testament Scriptures. This supposed lack of harmony between nature and science does not exist. The word of the God of heaven is not in harmony with human science, but it is in perfect accord with His own created science.—[Manuscript 117, 1898.](#)

[357] **Scientific Mystery, Do Not Study Subjects of**—The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart; for these men in their research often arrive at erroneous conclusions, and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed with the garb of an angel of light, presents for the study of the human mind subjects that seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, we are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth.—[Manuscript 23, 1908.](#)

Scientific Research, Dangers in—There are constant temptations for physicians to exalt science above the God who is the ruler of the universe. There is danger that the physicians will little by little leave the simplicity of Bible faith in the power of God. This has been presented to me for many years as an active agency to becloud the minds of those who are studying to become physicians, and many have fallen over this stone of stumbling, and many more will stumble, because they are not humble men as the Bible declares they must be. There has been presented to me in a very decided manner the danger to which our youth are exposed in associating with the educators in a medical institution and listening to their arguments. If the youth do not feel their daily dependence upon God, they will be deceived to their own ruin.

—Here, my brother, Dr. J. H. Kellogg has been and will be your danger, in your scientific researches; unless you are daily increasing in the knowledge and love of the truth, growing up into Christ, your living head, you are in positive danger. I have not at present anything to say to you or Elder ----- in regard to the author of the book published. I have not strength to give to these questions, but I know that the Lord has been pleased to show me, in clear lines, your danger in the past and at the present time. Be careful how you favor these things that limit the power of God. The time is right upon us when the whole earth will be lightened with His glory. That light is beginning to shine already, and your special study should be to keep pace with the opening providence of God. For it is a terrible thing to be spiritually blind. It is fatal for man to feel safe to walk in sparks of his own kindling. Sophistry will weave for you a very fine web; I fear that it will ensnare you.—[Letter 18, 1892.](#)

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Scientists, Cannot Explain God’s Ways—The men most learned in science can not interpret or explain the ways and works of God. Those only who have been entirely divested of self and selfishness and have been made partakers of the divine nature, can understand, by the aid of their spiritual faculties, the ways and workings of God. To those who know Him not His ways are past finding out.—[Manuscript 76, 1903.](#)

Sense, Common, Philosophy of, More Value Than Ancient Languages—The philosophy of common sense is of far more consequence to the youth than the study of Greek and Latin. The brain is used too much like the abused stomach. It receives a great amount of food which it cannot take care of, and the result is that Satan comes in, with his temptations and sows the seeds and causes ideas of infidelity, which the students have received from their study books in school education, to become a matter of great interest. A bewitching power holds the intellect, and works it until it becomes a fruitful field of tares, a curse in the place of a blessing.—[Manuscript 11, 1898.](#)

Seven, God’s Symbol of Completeness—The Christ of Patmos had in His right hand seven stars. This assures us that no church faithful to their trust need fear of coming to naught; for not a star that has the protection of Omnipotence can be plucked from the hand of Christ. If a star separates itself from God, and falls from its setting,

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another will take its place. There will never be less than seven, this number being God's symbol of completeness.—[Manuscript 1a, 1890](#).

Skill in Common Arts, God's Gift—Skill in the common arts is a gift from God. He provides both the gift, and the wisdom to use the gift aright. When He desired a work done on the tabernacle, He said, "See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."—[Letter 60, 1907](#).

Sleep, Loss of, Results of—Cut down your work to that which you understand best. You have carried so many responsibilities that you are nearly bankrupt in mental and physical strength. Do not try to rush things as you have been doing. You cannot afford to sacrifice your needed rest and sleep in order to drive forward your work. You are wearing out altogether too fast. With overtaxed nerves, aching head, and sleepless nights, you have been losing ground physically, mentally and spiritually.—[Manuscript 124, 1902](#).

[360] Sodom and Gomorrah, Vines of, in the Garden of the Lord?— Shall the vines of Sodom and Gomorrah be permitted to grow in the garden of the Lord? Will the terrible judgments of God be visited upon those who know the truth, because they have not formed characters after the divine example? Will God be obliged to say of His people today, as He said of Israel, "I had planted thee a noble vine, wholly a right seed: How then art thou turned into the degenerate plant of a strange vine?" Let us subdue self. Let us overcome every evil trait of character. Then the grapes of the Lord will once more grow on the once-flourishing vine, which will no longer bear the grapes of Sodom and the clusters of Gomorrah.—[Letter 141, 1902](#).

Soul, Subject to Laws as Are Natural Things—We are subject to certain laws, even as the plants are subject to law. Every tree will bear its appointed fruit. Disobedience to the laws that govern our being result in sickness and suffering and death.

The soul is also subject to laws, and a disregard of these laws, by the wresting and misinterpretation of scripture, will result in the sickness and death of the soul. Those following in a path of error

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lose from the heart the genuine peace of Christ, and become like the
troubled sea, casting up mire and dirt.—[Letter 87, 1905](#).

Speech and Conversation, Science of, Taught in Bible—Our education in regard to the science of conversation will be in every way improved if we make the word of God our study. This branch of education has been woefully neglected. Many receive diplomas from colleges who have not earned them by gaining an all-round education. Teachers and pupils are apt to skip the important matter of the education of speech. For want of training in this line students lose much. They go from school to be deficient all through their life experience....

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Let all who have placed themselves on the side of Christ, the greatest Teacher the world ever knew, learn from Him the art of conversation. In this science, practice makes perfect.—[Manuscript 74, 1897](#).

Spiritualistic Spell, Man Under a—Satan is making every effort to bring in spiritualistic sophistries, to throw his deceptions over minds. Now is the time for every follower of Christ to be clothed with the whole armor of God, and to fight manfully against the encroachments of the power of darkness. Let not our soldiers be found asleep at their post. The world is to be warned. If ever there was a time when a strong spiritual influence should be exerted in our camp meetings, it is now.

There are strong men, precious in the sight of God, who are under a spell. They do not realize that they are represented by the foolish virgins. Scientific spiritualistic philosophy has taken the minds of some from the message to be proclaimed at this time. There are those who live merely to criticize. They have been associating with those who have learned from the great deceiver. Their hearts bear the sting of the serpent, and they are prepared to enter upon a campaign of unbelief.

Those who have fallen asleep at their post are now to awake and trim their lamps. They are not to entertain one vestige of doubt as to the truth for this time. The hypnotism of Satan must be shown in its true bearing. We are not to turn our steps toward Egypt, but toward Canaan, the land of promise.—[Manuscript 80, 1905](#).

Star, God Reached Magi Through a—You will see that in every place God works after the manner that He can best reach the

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people. When He came to reveal Christ to the Magi, He did not come to them as He did to the shepherds on the plains of Bethlehem. The wise men were reading the works of God in the heavens. “The heavens declare the glory of God,” and God comes to them to educate them in the very manner that He could best reach them. He has a star, a wonderful star, to appear to them. Angels of God hover in the heavens in the shape of a star, and they see the star; and as they begin to understand that something strange is taking place, they begin to move, and the star moves before them.—[Manuscript 1, 1890](#).

Suicides, Some Causes of—The world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction, and shall not escape. Many continue in the careless gratification of self, until they become so disgusted with life that they kill themselves. Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter. Satan is working with all his art and enchantments to keep men marching blindly onward, until the Lord arises out of His place to punish the inhabitants of earth for their iniquities, when the earth shall disclose her blood, and no more cover her slain. The whole world appears to be in the march to death.—[Manuscript 139, 1903](#).

[363] **Teeth, Must Do thorough Work**—The transformation of food into good blood is a wonderful process, and all human beings should be intelligent upon this subject. In order that the digestive fluids may be called into action, and the saliva become mixed with the food, the teeth must do their work carefully and thoroughly.—[Letter 17, 1895](#).

Tendencies, Inherited, Perpetuated—That which in God’s dealing with us may seem to be hardship, is really mercy at every step, arousing the higher nature, and causing an abhorrence of sin and injustice, and leading us to guard against selfish practices, against artifice and injustice, against every defective trait of character. If men would practice the attributes of God, they would not have the painful consciousness of transmitting wrong tendencies and traits of character to their children, to be reproduced in their children, thus communicating the evils that might have been repressed.—[Letter 65, 1895](#).

Thinkers, Deep, Needed—Many obtain a surface knowledge of truth or Bible doctrine, and then stop, thinking they know it all.

~~But do they know it all?—No; no: God's word is, Go forward.~~
Because young men measure themselves among themselves, and reach a standard which others have reached, they are satisfied to stop learning. But the voice of God bids them go forward. Fifty times as much might be accomplished in self-education than now is if the minds of men and women were awake to their own possibilities and privileges. Education of self means more than the colleges can give you. Men of true education are scarce. Men of talent are numerous, but they do not improve their opportunities, and their talents do not increase. When men and women hunger after knowledge for the purpose of blessing their fellow men, God will bless them. He will prepare the new bottles for the new wine. There will be an expansion, a development of the higher faculties, so that men will become deep thinkers. If the men who have talents would not settle down satisfied that they have sufficient for the great work; if they would dig deeper, there would not be such a dearth of laborers. We should have more spiritual teaching and the hidden treasure would by diligent effort be brought to the surface.—[Manuscript 104, 1898.](#)

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Thinking, Action and Reaction in—The Lord made the brain, that the mind may be able to think to a purpose. There is action and reaction in thinking. God designs that man shall use the brain with a vital earnestness. The whole human machinery is to be under the control of the One who made man. Mind, heart, soul, strength, are required in the service of God.—[Letter 100, 1898.](#)

Vital Energy, Sacrificed to Lust—Iniquitous practices prevail and weigh down the spiritual health. The passions are stimulated to excessive activity. The married life is so profaned that thousands upon thousands sacrifice their vital forces upon the altar of lust. The whole being is degraded until it is impossible for truth to be received into the soul temple—[Manuscript 10a, 1898.](#)

Voice Culture, the Teaching of—Education includes the important work of voice culture. The students are to be taught to give their reading and recitations such expression as will make them interesting to the hearers. They are to be taught how to use the abdominal muscles in speaking, and this study will prove to be a remedy for many voice and chest difficulties, and the means of prolonging life.—[Manuscript 83, 1908.](#)

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Voice, Hearing God's, or the Echo of His—The voice of God is heard, but we may be so far away from Him that we can only hear the echo. There are words of instruction coming from God day by day, and in an hour that we know not He may give words to His chosen messengers for us which we lose for want of discernment and appreciation. Then we go stumbling along in the uncertainty of night, and know not at what we stumble. There is a brightening glory for us as we advance, but which we shall never see unless we do advance. We may catch a few sparks, but that is all. The brightness of the heavenly glory we do not see. Therefore we cannot talk of it, or pray about it.—[Letter 147, 1897](#).

Waists, Tight Bands Around—Some women think it necessary to girdle and lace their waist as though it were not made small enough. That is why we see the difficulty of such short breathing.... Do not for Christ's sake crowd your heart; it is the machine of the whole body. It is the habitation God has given us. David said, "I am fearfully and wonderfully made." Do parents consider that they are laying the foundation for an early death? I am sorry to see those broad shoulders and small waists. It is wrong not to let the human machinery do its work.—[Manuscript 9, 1893](#).

[366] **Water, Hot, Treatments, Indicated Much More Often Than Ice**—The light which has been given me in reference to several critical cases has been represented to me as a sick child I had in charge, and in every case the directions given were, Do not apply ice to the head, but cool water; but apply hot fomentations to the bowels, stomach, and liver. This will quell the fever much sooner even than cold. The reaction after the cold applications raises the fever, in the place of killing it. This direction has been given me again and again. In some cases, the ice applications may be warrantable, but in most cases they are not advisable. If the invalid has any vitality, the system will send the blood to where the cold is, and very often the system has no power for this taxation. Some cases may endure this kind of treatment, but I greatly fear for Brother -----, if it is continued. Use hot water. In nine cases out of ten it will do a more successful work than the cold ice would do.—[Letter 112a, 1897](#).

Weight Lifting, and Lung Expansion—I was instructed that there is great danger of overdoing the lift cure, the massage, and the testing to see who can excel in expanding their lungs to the

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utmost capacity. ~~Great caution is needed in this expanding of the~~
lungs, for often injury is done which is never known, but the result
is all the same. They lose vital power, and weaken the lungs beyond
remedy. Other causes are assigned for the feebleness of the vital
organs, but in this testing of the lungs there has come to be a strife
for supremacy, as a physician guards his point.

Then there is the lift cure. This, many suppose, is doing a great
deal of good. It may be if this is not overdone. But the result has
been presented to me. The muscles of some never recover. A strain
that is unnatural is brought to bear upon the sinews, muscles, and
nerves, which the machinery was not made to endure. [367]

There is to be no violent or unnatural strain put upon the human
machinery; for all the works are very delicate. And as the Lord
has not placed before any the process of straining the lungs, would
not physicians do well to use caution in dealing with these organs?
There is such a thing as injuring the vital organs, when the human
agent does not understand how or when. It will not be for the credit
of your students to run any risks. Periods of rest should be given to
every student. They should have a change from continual study to
hard physical work. Physical exercise, combined with a student life,
is good.—[Letter 102, 1898](#).

Will, How Lost—It is possible for man, by yielding to Satan
in the associations of the world, to lose his power to exercise his
will in resisting temptation. The wiles of the enemy are constantly
pressing in upon mind and soul to bind man a captive to the force of
habit.—[Letter 77, 1899](#).

Word of God, Physical Effects of Study—The study of the
Word is greatly neglected. If the Word is studied with humility of
mind, the Holy Spirit will make its application. "The entrance of
Thy words giveth light," says the psalmist. "It giveth understanding
unto the simple." It sends forth to all who study its divine principles
precious beams of light. It is better than any drugs, and will give
physical soundness.—[Manuscript 53, 1898](#).

Worry Kills—It is not work that kills; it is worry. The only way
to avoid worry is to take every trouble to Christ. Let us not look on
the dark side. Let us cultivate cheerfulness of spirit. I have much to
make me sad at heart, but I try not to speak discouragingly, because [368]

someone who hears my words may be sad at heart, and I must not do anything to increase their sadness.—[Letter 208, 1903](#).

Zeal, Results of Too Much—There are some people who are too energetic. They have so much zeal that their physical strength is overtaxed. It is a mistake to overdo and wear out the strength by constant labor without taking periods of rest. If the whole machinery is used too constantly and the necessity of resting periods and of varied exercise are overlooked, evil results will follow. The human machinery is created with all its varied nerves, muscles, and sinews to be kept in healthy action. If they are unused, they will become weak, and feel the neglect. If overtaxed, they will wear out prematurely.—[Letter 231, 1905](#).

Released September 20, 1967.

MR No. 202—Counsel To The Wife of an Unbelieving Husband

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We receive many letters soliciting advice. One mother says her husband is an unbeliever. She has children but they are taught by the father to disrespect the mother. She is deeply burdened for her children. She does not know what course she can pursue. She then expresses her anxiety to do something in the cause of God, and inquires whether I think she had a duty to leave her family if she is convinced she can do no good to them.

I would answer, my sister, I cannot see how you could be clear before the Lord and leave your husband and your children. I cannot think you would feel that you could do this yourself. The trials you may have may be of a very trying character. You may be often pained to the heart because disrespect is shown you; but I am sure that it must be your duty to care for your own children. This is your field where you have your appointed work. It may be rocky and discouraging soil to work, but you have a Companion in all your efforts to do your duty unflinchingly, conscientiously, notwithstanding all the discouraging circumstances. Jesus is your helper. Jesus came into our world to save lost and perishing souls and you are to consider that in this work you are a laborer together with God.

Do not shirk your responsibilities. Be a daily home missionary. Not only teach your children from their babyhood, but train them. Keep a steady, firm hold upon your children. You must not only tell them what to do but to the very best of your ability make their surroundings favorable and sow your precious seed in the love and spirit of Jesus. Because Satan uses the father of your children to counteract your work, do not be discouraged; do not give up the conflict. Do as you wish them to do. Treat your husband with kindness at all times and on all occasions, and bind your children to your heart with the cords of love. This is your work; this is the

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burden you have to bear. Talk not your home trials to anyone but Jesus; pour them into His ear.

Jesus “came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” ([John 1:11-13](#)).

Grace is not inherited. A very bad father may have a godly son; a Christian father a profligate son. Let mothers take up the burdens made doubly heavy for them by the course of the head of the household. This makes your work plain, to let your light shine in the household where Satan is at work to secure your children to himself. Shall he have them? Let the missionary spirit rise to the emergency and say, No, no; my children, although they have a godless father, are the purchase of the blood of Christ. I am their mother. I will seek the Lord in faith, in humility, that He will not only save my children but their father, to repentance. Talk not and plead not for the sympathy of your husband and your children, but simply live the life of Christ. In words, in spirit, in character, in meekness, in patience and forbearance, in cheerfulness, be a signpost pointing out the way, the path that leads heavenward.

[371] Be a witness for Christ. Exemplify the strength of the Christian’s hope, which is cast into that within the veil. Reveal that the anchor holds you under all circumstances. Let your home be made pleasant and cheerful. Jesus—you must rely on Jesus every moment. Draw your strength from Jesus. He will give you that which you ask in sincerity. If you seek Him with your whole heart He will be found of you.

God does not call mothers away from home missionary work which will leave their children under the control of influences that are demoralizing and ruinous to the soul. Are not her children in need of missionary labor? Are not her children worth earnest and prayerful effort? Shall she neglect home missionary work for a larger field? Let her try her skill in her own home—take up her appointed, God-given work. If she has utterly failed, it is because she has not had faith or may not have presented the truth and lived the truth as it is in Jesus. Let her, after years of apparent failure, try again other methods, seeking counsel of God. Present His promises on your

knees before Him. “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” ([James 1:5](#)).

Have you felt your lot was hard, and complained and murmured? Then as you received no help in this line, beg in another course of action. Speak kindly, be cheerful. Because you have Jesus as your helper, break forth in songs of praise. When tempted, when reviled, revile not again; and labor with your children while there is one out of Christ. Sow the seed, the living seed, deep into the soil of the heart. Let your words be wisely chosen. Consider yourself as God’s appointed missionary, to be the light of your home.

Again I say, It is not like the works of God to call the mother away from her husband and from her children to engage in what she considers higher work. Take right hold of the duties lying directly in your path. [372]

I am pained when I receive letters from mothers who have children inquiring, Shall I leave my children to do missionary work? In the fear and love of God, I say, become a home missionary. Educate yourself in Bible ways and means that you may be a successful worker in your own home, for you see they need to be saved, for they are sinners. Do not forsake your post of duty because of the unpleasantness of it. There are many living martyrs today who suffer in silence, who trust in God when they are abused with the tongue and who are tantalized, who are hurt and wounded by coarse, harsh denunciations, whose lot seems to be to live and to suffer, receiving comfort only from Jesus, who is the source of their strength. Such souls are missionaries. They are Christ’s noble ones, and their names are written in the Lamb’s book of life.

Remember, Jesus knows it all—every sorrow, every grief—He will not leave you to sink, for His arms are beneath you. You may be an enlightenment to a whole neighborhood if you are indeed patient, kind, forbearing. In this, my sister, consider your questions answered.—[Manuscript 9, 1868, 1-4](#). (Counsel to wife of an unbelieving husband, circa 1868.)

Released August 1, 1967.

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MR No. 203—Material for Spirit of Prophecy Emphasis Week in SDA Schools

General Topic—“Ellen G. White and the Worldwide Work”

Day One—The proposed journey across the plains and the voyage upon the broad waters to the old country was, to me, a matter of dread, but it was the will of the General Conference for me to visit Europe.”—[Manuscript 16, 1885, 3](#). (Diary, July 7-12, 1885.)

Day Two—There could not be found standing room for all who would come in. A crowd filled the aisle and around the door. They listened with the deepest interest. The hall was so densely packed one woman fainted.... Accommodations for places of meetings are not healthy or safe.—[Manuscript 26, 1885, 7](#). (First Visit to Sweden, diary October 15 to 30, 1885.)

Day Three—In the afternoon, there was a social testimony meeting.... Nearly all present took part....

May 23, 1886—After dinner we rode about ten miles out to visit an old convent nearly two hundred years old. On the way the clouds began to gather, the lightning to flash, and the thunders to roll, and soon came a violent shower of hailstones, some as large as hickory nuts. The cattle, cows, and horses were running wildly about as if distracted.

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We drew up our cover to the carriage, put on our wraps, and were comfortable, but the horse was drawing the heavy carriage up the rising ground and he made haste slowly. Brother Oscar Roth was driving. He called to men at a farmhouse, who threw open the doors of their barn, and we drove in, horse and carriage. We were thankful for a refuge.

A man and his sister lived in the house joined to this barn—for universally the barn is one-half of the house. The smallest half is the dwelling part for the family. These two, brother and sister, are strong Catholics and they are devoted to the Catholic religion, but they treated us with the greatest courtesy. They wanted to make us a

dish of coffee or tea, or serve us with cake and wine, but all this was declined. They urged us to come into the family rooms, but I could sit in the carriage and look out through the large open doors and see the showers of hail and I did not wish to go into the house where I would be deprived of this sight.... We gathered up handfuls of the hail and ate them.

The master of the house unharnessed our horse and put him in the stall and fed him with grain. He was well acquainted with Oscar Roth.... We look upon this as being an interesting little bit of experience....

After the rain ceased we pursued our journey. We were free from dust and everything in nature looked refreshed and smiling. We were upon a high elevation and the scenery in forests of dark green pine, intermingled with the bright and living green of the maple and ash upon the mountainsides, made a picture in nature that the penciling of artistic skill cannot possibly approach.—[Manuscript 64, 1886, 5](#). 6. (“Labors is Switzerland,” No. 5, diary April 30 to May 23, 1886.)

I spoke in the national chapel. The national minister opened the meeting with prayer and singing. I spoke for nearly two hours with much freedom while the people listened with the greatest attention. There was not one who was asleep or uneasy.—[Manuscript 29, 1887, 3](#). (“Labors in Switzerland,” No. 8, diary, January 1 to May 15, 1887.)

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Day Four—Little did I think that I should ever be a pioneer missionary in the foreign land.... But when the call came to go to Europe, I responded. Afterwards, when we were recommended to go to Australia, I went, notwithstanding I was over sixty years old. Ten years I worked in that field before returning to America. I shall be seventy-five years old the twenty-sixth of November [1902]; and yet the missionary spirit is within me, and I feel ... as if I could go to the ends of the earth, if only I could bring souls to a knowledge of the truth for this time.

When we went to Australia, we found a little band of workers there, doing what they could; but they greatly needed help. We united with them in the work that they had begun, and during our stay in that country, about fifteen churches were raised up, and fifteen meetinghouses built; a school was established; and medical

missionary work was begun, small institutions being opened in several places....

We helped establish a school from the foundation, going into the eucalyptus woods and camping while the trees were being felled, the grounds cleared, and the school buildings erected.—[Manuscript 126, 1902, 12, 13](#). (Missionary sermon, Fresno, California, Campground, October 11, 1902.)

[376] When I left Australia, I really thought that I might be back in two years.... Should the Lord release me from my work in America, I know of no place where I would rather be than in Cooranbong.... I know of no place on earth so dear to me as Avondale, where we fought so many battles and gained so many victories.—[Letter 113, 1902](#), pp. 7, 8, 11. (To G. A. Irwin, June 15, 1902.)

In a delicate, hesitating way they said, I suppose you would not have strength to speak to us this evening? I said, If you desire it I will speak to you, for the boat does not go from the harbor till two o'clock, A.M....

We met a good congregation at the Seventh-day Adventist church at this place. I spoke to them upon the love of Jesus.... Fathers and mothers brought their children, and introduced them to me, and I spoke with each one, even the least little one among them. Then we took the street car and went on our way to the vessel.... The brethren said as we left them, “Do give us more labor as soon as possible.... Do send us a preacher”....

The Lord knows that we did not come across the great ocean to see the country, or for our amusement. Jesus will give me strength for all that He requires of me to do.—[Letter 32a, 1891](#), pp. 7-9. (To Mr. and Mrs. J. E. White, December 7, 1891.)

I do not understand why I am lying here unable to labor for the Lord; but God understands, and that is enough for me.—[Manuscript 31, 1892, 1](#). (Diary fragment, April 1892.)

The Lord is good, and He draws near to me as I lift up my heart in prayer to Him....

[377] I have a longing desire to get well, that I may proclaim the truth in this country.... I try not to be anxious or to feel restless or dissatisfied.—[Manuscript 32, 1892, 2](#). (Diary, May 9-22, 1892.)

My right hand is not sick. From the elbow of my right arm I can use my arm and hand.... I have a framework that is adjusted to my

position of body, so that I can use my pen. I am able to have my rocking chair drawn from the bedroom to the parlor. My brethren come to me and ... present to me special things to decide for them in church matters. They can all kneel but me.—[Manuscript 30, 1892, 1, 2](#). (Diary fragment, March 1, 1892.)

I try to do my best, and the Lord helps me.... It appears as a reality to me that His presence is with me and He blesses my words when I utter them.... Truth has never been more clearly impressed upon my mind than during this sickness and I praise the Lord that I have voice to express the words He gives me.—[Manuscript 29, 1892, 1, 2](#). (Diary, February 13-29, 1892. Preston, Melbourne, Victoria.)

I am able to kneel down now.... For more than one year I was unable to bend the knees to kneel down but I am gaining all the time in health, for which I praise the Lord, who is so good to me.—[Manuscript 84, 1893, 2](#). (Diary, August 15-23, 1893, “Labors at Hastings and Napier, New Zealand”.)

Today we took our lunch and drove into the hills. Everything was clothed with living green, and was very beautiful to look upon.... At noon we ate our lunch under a large, spreading tree and then turned homeward.—[Manuscript 37, 1892, 7](#). (Diary, October 1-30, 1892, Adelaide, South Australia.)

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And I spoke for about half an hour. A number of unbelievers were present, and seemed much interested.—[Manuscript 38, 1892, 3](#). (Diary, November 3-30, 1892.)

We have seen meetinghouses go up, and in each of them I have an investment of from \$30 to over \$100....

The candidates were immersed in a river running through a beautiful green paddock of undulating ground, dotted with clusters of trees. About 200 people came out to witness the baptism, and besides these, there were fully one hundred on the opposite bank of the river. An organ was placed under a cluster of trees near the river, and the singing was excellent.... Seven precious souls were buried with our Lord in baptism.... Last week I received a letter asking me to go again to Maitland. There are eight more to be baptized.—[Letter 15, 1900](#), pp. 2-4. (To Brother George Lay, February 1, 1900.)

The two Scobie girls went forward without flinching. The mother, when she saw so many of her acquaintances present, trembled a little, but when the howling of the mob commenced, she

became as firm as a rock. She lifted up her head boldly, glad to identify herself with the commandment-keeping people of God....

[379] The evening following this demonstration, a large number came out to the meeting in the tent. Six months ago there was not a Sabbathkeeper in Maitland. Now we have hope that a large church will be raised up.—[Letter 32, 1900](#), pp. 4, 5. (To “Dear Children, Edson and Emma White,” typed February 27, 1900.)

To separate from it seems like tearing me to pieces.... We spared no effort to win souls to the truth.... Constantly the word of the Lord came to me, “Go forward. Annex new territory. Raise up companies of believers; build houses of worship.... Talk the truth earnestly.” For nine years we have been doing this work.—[Manuscript 96, 1900, 1, 7, 8](#). (Diary, August 29 through September 1900, returning from Australia to America.)

In my last vision I was shown that ... missionary labor must be extended. I was shown also that a paper would be published on the Pacific Coast, and that not far in the future a publishing house must be established there. This will be a strength to the work. The bright rays which God has given us will go forth from it to all parts of our world.... The beginning will be small, but the work will advance and extend.... Our message is to go forth in power to all parts of the world—to Oregon, England, Australia, to the Islands of the sea, to all nations, tongues, and peoples. Many countries are waiting for the advanced light the Lord has for them, and your faith must grow.... Go forward and upward; God will work in accordance with your faith and devotedness to the advancement of His cause.—[Manuscript 1, 1874, 16, 17](#). (“Work in the Cities,” April 1, 1874.)

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Material Requested for a Seminary Paper

Infidels are at work to devise means of spreading their poison; the papists are plotting daily the suppression of the word of God,—the best means of enslaving the souls of men, and deepening the darkness that already exists. At such a time above all others, God’s servants should present a decided front to the enemies of truth.—[Manuscript 6, 1892, 2](#). (To Workers in Australia, January 5, 1892.)

Released August 7, 1967.

MR No. 204—Regarding Dr. D. H. Kress; Counsel [381]
Regarding Marriage

I am deeply pained to learn that Brother Kress is ill. We have not yet heard the particulars. I have some things I wish to send you, if I can get them off in this mail. Several cases have been presented to me, which I shall speak of in time; meanwhile, do not put yourself through as you have done and do not go to extremes in regard to the health reform....

When you see that you are becoming weak physically, it is essential for you to make changes, and at once. Put into your diet something you have left out. It is your duty to do this. 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. Do not for a moment suppose that it will not be right to do this....

The prayer of faith shall save the sick, and I beseech you to call for the Elders of the church without delay. May the Lord help you, is my most sincere prayer. We appreciate your experience as a physician, and yet I say that milk and eggs should be included in your diet. These things cannot at present be dispensed with, and the doctrine of dispensing with them should not be taught....

Brother and Sister Kress, I have all confidence in you, and I greatly desire that you may have physical health, in order that you may have perfect soundness spiritually. It is 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.

You love to obey the commandments of God... God calls for whole-souled, upright, high-principled men. These are men needed in our institutions. Those who are satisfied with half-and-half service can well be spared. [382]

I arose very early this morning and wrote the foregoing before breakfast. I have more written on the subject which the next mail

may bring to you.—[Letter 37, 1901](#), pp. 8, 10, 11. (To Dr. and Mrs. D. H. Kress, May 29, 1901.)

Important Factors in Choosing a Life Companion

(To appear in *Selected Messages, Book Two*)

Do not unite yourself in marriage with a girl who will have cause to regret the step forever after....

Oh 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.—[Letter 4, 1901](#), pp. 3, 4, 5. (To Grant Roysten, January 8, 1901.)

Released August, 1967.

**MR No. 205—E. G. White Diary and Letter
Material**

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Kopparberg, Sweden, October 22, 1885—It is a beautiful day. Clear and cold. We learned we could not leave this place until twelve o'clock p.m. Thursday. We called for breakfast. The custom in Sweden in houses and good-sized hotels is to keep a table whereon is placed bread, butter, cold meat, canned fish, and several other articles of food. It is the custom for all who are entertained to go to this table and help themselves, always cutting the bread and butter first at this large table. There are several smaller tables. If you call for food and specify the articles you want they are brought to you, and when anything on the large table is desired the guests arise, walk to the table and help themselves, and take it to the small table, but at the large general table you remain standing to cut bread and butter. It looked so odd to see men, one after another, come in, go to the long table, eat their bread and butter—walking about talking and eating—then sit at the small tables for a special dish; but eat and walk and talk from the long table until the dish they called for is brought in, and they take it to the small table and eat it, but always first eat the “butter goose”—which is bread and butter—at the large table. There is no stinginess manifested. There is a most liberal supply placed before you and you can eat plentifully of any and every dish for 40 cents each.

From this place I wrote six pages and sent a letter of this written matter yesterday and today to Brother E. P. Daniels at Healdsburg, California. Wrote three pages concerning our travels. I had some conversation with Elder Matteson in regard to whether children of unbelieving parents would be saved. I related that a sister had with great anxiety asked me this question, stating that some had told her that the little children of unbelieving parents would not be saved. This we should consider as one of the questions we are not at liberty to express a position or an opinion upon, for the simple reason that God has not told us definitely about this matter in His Word. If

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He thought it was essential for us to know He would have told us plainly.

The things He has revealed are for us and for our children. There are things we do not now understand....

Grythytted, Sweden, October 23, 1885—We reached this place about four o'clock. At the depot we met Brother Hedin and wife, who led the way to their house. We were welcomed heartily by these dear friends. We regretted we could not speak to them in their own tongue. We were accommodated with two good rooms, well warmed, and good beds. The sky is cloudless. Stars and moon are shining in the heavens. I was unable to sleep for some hours after retiring.

In the morning a fire is kindled in the stove, which is built in the house of manufactured material. The surface looks like porcelain, white as milk and highly polished. These reach to the top of the room and a fire is made in them as in a fireplace. The draft at the top is opened. The doors are opened and we have a bright, cheerful fire which throws out its heat into the room. When the wood is burned down to a coal, then the draft is closed, the doors are closed, and this whole structure becomes warm and remains warm all through the day. At seven o'clock we were brought a cup of hot water and milk and bread.

[385] At eight o'clock we were called to breakfast. There was a round table with a cloth upon it and a flower pot in the center, and bread, a quarter of uncut cheese, hot milk, and fried cakes, which constituted our breakfast. There were no plates at first, two knives and two forks. We were invited to come to the table, all standing. A blessing was asked and then we stood around the table, took something in our hands, and walked about, talking and eating. Plates were then brought in and we put our food upon the plates and I was offered a chair. Some seated themselves on the lounge, others walked about, eating with the plate in their hands. All the while when we wished anything we would take it from any part of the table. This was a new style to us but we shall get used to it, I think. After the meal is finished the guests shake hands with the landlord and landlady, thanking them for the food.

We walked out through the town and had the opportunity of looking into the old State church. The first room we entered was

the priest's study. There was rather a priestly chair by a table, two small libraries of the priest's books, two windows. A more miserable, dismal place I would not want to be in. We then entered the auditorium. There was a circular altar with a cushioned seat for the communicants to kneel upon when taking the holy wafer and a place within the circle for the priest, for him to wait upon the people. Then in another corner of the house was an hourglass to measure the hours, and there were many steps which led up to the pulpit. It was very high. The seats were most uncomfortable—torturing to occupy. The backs had a piece of wood running the whole length of the seats, pressing you forward. The seats were very narrow, the backs high, and everything was cold and uncomfortable and seemed like a product of the Dark Ages. Everything looked as though it had been asleep for many hundreds of years—at least since Luther's day.

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As I looked at this building, very large and roomy, constructed with logs and shingled upon the outside with tile-like shingles, I thought of the worshipers. They had been standing in positions generations back without making any advance. Old arbitrary laws made long ago, the most cruel and heartless, they had not life or light enough to change. They were retaining barbaric practices in their laws, not discerning the unreasonableness of their proceedings in this enlightened age. God had said to His people, "Go forward"; but this old State Church said, "No, I will stand still; I will do as my fathers have done before me." If they had only lived up to the light and been as conscientious as their fathers were, then they would have been better men. But they did not even have the piety their fathers had, and they will not walk in the increased light which shines from God's word upon their pathway. They do not do as their fathers would have done had they been in their place.

The order of God in relation to His people is progress or continual advancement heavenward in the way of truth and righteousness. The necessary result of continuance in well-doing is increased knowledge and love of God till the warfare is over. But the worshipers in this church have the same spirit that the popes and priests had against those who embrace and walk in the light. The claims of the gospel are far in advance of their faith or obedience. They do not feel inclined to comply with the conditions on which hang the fulfillment of the promise. They jealously claim honor from men and the world,

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but they are unacquainted with the wisdom and power from above. They cannot reckon themselves dead unto sin or alive unto God.

This church cannot present the divine credentials that her doctrines and authority are of God. She does not say “The ... works that I do, bear witness of me” ([John 5:36](#)); and “If I do not the works of my Father, believe me not” ([John 10:37](#)). Taking the name of Lutheran, she refers back to Luther, his works, his testimony, and while she has not cherished his spirit as a Reformer she reckons herself as the only lawful inheritor of the blessings God has promised to His church, as did the Jews. But she has turned away from the holy commandment, refused to walk in the brighter path of truth that would have renewed her knowledge and true holiness and given her the victory over the world. She is sitting in darkness and her condemnation is great in proportion as the grace and truth proffered her were abundant and powerful....

Grythytted, Sweden, October 26, 1885—We rise this morning weak, but feeling better than yesterday. I have no appetite for food. Took a cup of milk and a couple of toasted crackers. We cannot leave this place before past three this afternoon. I feel deeply grateful that the Lord has sustained me in speaking to this dear people who have taken their position on the commandments of God. I feel so anxious for them that they may be overcomers and saved with the redeemed at last.

[388] We had an interview with a Swedish sister who can speak English. She spent two years in Chicago. She was keeping the Sabbath when she went there. The family she worked for was kind to her and permitted her to keep the Sabbath. She says she had a place when she first went to Chicago where there was but little work but the mistress for whom she worked scolded her for everything and she was sad all the time. Her mistress was not willing she should leave her but she felt so full of sorrow she could not stay. She found a place where the work was much harder but everything was pleasant. Her heart was light all the time, because she was not fretted at and scolded. This seems to be a woman of good judgment. She came back from America with the purpose of taking care of her father; but if the work had not been as hard she would have remained longer. The dresses to wash and the ruffles and white shirts to do up in warm

weather, with all the rest of the work for a family of seven, was hard for her.

We had an invitation to take dinner with a merchant's wife. He does not keep the Sabbath. She is fully with us in the faith. Her name is Ekman. They have a large, commodious house but built on the same plan as all houses are here, of logs. After the logs have settled they then board them up on the outside and have a very respectable-looking building. We were taken first into a room where we laid off our outer garments; then she gave me her arm and waiting upon me, taking me into a large dining hall which was very nicely and thoroughly furnished. Here I was seated on a sofa, and the next thing in order was the dinner.

A round table stood in the center of the room, with bread, butter, cheese, and cold sliced meat. We all stood around this table while Elder Matteson asked a blessing in Swedish. We then took bread and butter—if we eat the articles—and either stood and walked about and ate, or sat in chairs or sofas, of which there were several. Before these sofas and chairs were small tables covered with linen cloths. Next came the plates of plum soup and meat soup. The first soup [389] was made of prunes, raisins, apples, and I know not how many kinds [of fruit]. These [plates of soup] were placed on the small tables. After this dish was brought wild meat and fish prepared in a very nice manner. After this was the dessert, of cooked peeled pears with cream. Then all stand and ask a silent blessing; then each guest shakes hands with the host and hostess and thanks them for the dinner, and the ceremony is ended.

The lady of the house gave me her arm and conducted me into a room precisely like the one we first entered. Here we conversed through an interpreter. Elder Matteson read and explained the Scriptures. We had a season of prayer. Now a table is placed before us with hot water and cream and white biscuit and two kinds of cakes. The custom is to have tea or coffee, but they knew it was not our practice to take either tea or coffee. We only drank the hot drink out of their tiny China cups. We had no occasion to eat anything. We bade them farewell.

They took the horse and carriage and drove to where we had made our home, and the parting with these dear friends was more ceremonious than our arrival. Thus it is in Sweden.—[Manuscript](#)

26, 1885, 9, 10, 13-19. (Diary, October 15 to 30, 1885, first Visit to Sweden.)

Orebro, Sweden, June 25, 1886—It is a holiday. The citizens close their business and make the most of this season marking mid-summer. All is festivity. Sunday schools march by our residence with teachers at the head of different sections, and all seems to be animation and gladness.

[390] But there is a sadness with it all. Bottles of beer and stronger drinks are continually passing and we see well-dressed young men staggering in the streets, and men of gray hairs reeling the drunkard's reel. These things make my heart ache. I ask, "Can nothing be done in this beautiful city?" One of the most common commodities of merchandise in carts-large wagonloads—is kegs of beer and bottles full of their beer. What can be expected of a people who thus indulge perverted appetite and confuse the brain? If they could be educated to keep the mind clear and the nerves steady and to use their money to give bread to their families, and, those who are wealthy, to bless the poor, what a different state of things would exist!

I spoke at four in the afternoon to a house filled with interested hearers. The Lord gave me much freedom, and many wept. Here all my talks have to go through the lips of the interpreter and I see many weeping. I am encouraging every church to be educating and training workers that companies may be thoroughly organized. As the ablest men are set to work earnestly they will improve in capabilities. By using their present knowledge, they are becoming qualified to present the Bible truth in its true importance.—[Manuscript 65, 1886, 9, 10](#). (Diary June 15 to July 1, 1886, second Visit to Sweden.)

Stockholm, Sweden, Friday, June 24, 1887—Yesterday hired a carriage and rode two hours about the city. We saw considerable of Stockholm. There are three hundred thousand inhabitants. The buildings in this city are more after the American manner of building in our large cities.

[391] Meeting commenced in the tent at ten a.m. with about sixty attendance. Brethren Olsen and Matteson spoke yesterday forenoon. Brother Matteson spoke in the evening to a congregation of about three hundred. The best attention was given and all were much pleased with the result of the meeting. It is the first tent that has been pitched in Sweden. We pray that this may prove a success.

Everything is favorable now for a good attendance. Oh, that the seed of truth may be planted in the hearts of many who have never even heard that there is such a people as Seventh-day Adventists!

There is a morning meeting. About sixty were present. Brother Olsen preached in forenoon to well-filled tent. Brother Ings gave a Bible reading. He had a large attendance. At five o'clock I spoke to a tent crowded full. Every seat was occupied and a wall of people was about the tent. All were orderly and listened with apparent interest. Many found seats on the platform. Many were standing under the tent and around the tent. I had freedom in speaking to the people from [Titus 2:11-14](#). Elder Matteson interpreted for me. I think I have not seen as an average a more intelligent, noble-looking company than was before me, both men and women.

Brother Matteson spoke in the evening. This was a success. The people flock to the tent. It is to them a new and singular meeting-house. At this time there are large assemblies of ministers to attend conferences, both Baptist and Lutherans, and we hope the truth will be carried to other places.

This day is kept as a holiday in a similar manner that Americans celebrate the Fourth of July. It is always observed in Sweden in midsummer. Now the days are the longest—sun rises about three and sets at half past nine o'clock.

Stockholm, Sabbath, June 25, 1887—I went to the early morning meeting and spoke from [John 13:34, 35](#). We had a precious season. Many excellent testimonies were borne and all seemed to feel deeply. Many tears were shed, showing that hearts were softened. One brother lives quite a distance from here. He lives on the borders of Denmark. He has lived in America; received the truth in Indianapolis and has come back to Sweden to labor with his countrymen. He is a very plain, unlearned man. He has not buried his talent but used it to the very best of his ability, and he has worked in a silent way until he has been the means of bringing eighteen to the truth. He is sincere and humble and the Lord blesses him.

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Elder Olsen preached to a tent full in the forenoon. Elder Ings gave a Bible reading in the afternoon to a tent crowded to its uttermost capacity, and there was deep interest expressed in the subject.

At five o'clock I again spoke to about four hundred people. Men of the first class of society were present and honorable women not

a few. I spoke upon Christ's coming: [2 Peter 3:10-14](#). The best of order was preserved in the tent, which was crowded, and outside the tent, which was walled in with people. I had solemn feelings as I treated on this subject, and I never saw better interest manifested. Many were in tears. Oh, that the truth would find lodgement in the hearts of the hearers! The truth is certainly coming before a better class of people. If the attention can only be drawn to these great subjects many will see the consistency of our faith. It was necessary that I keep my voice up in even tones and preserve distinct utterances to reach the people. Quite a number understood English.

[393] We had up to this time had exceptional good weather. The people who returned to their homes had ample time to get within shelter when suddenly there was a gale—the rain fell, the wind blew the falling rain like sheets of water through the streets. There were many who had been on an excursion wet through, but the tent stood. We had fears that the gale was too much for it. Brother Johnson preached in the evening....

Stockholm, Sweden, Monday, June 28, 1887—I arose early and attended morning meeting. I spoke to about forty assembled and with much freedom. I remained after meeting to bid all farewell. Shook hands with them with the thought that we should never meet again until we meet around the throne of God. Our sisters manifested much Christian sympathy and love.

We had another little parting scene. All the colporteurs and workers assembled in the house of Brother Matteson and we had a formal parting meeting. Each one said a few words of their appreciation of the meeting. They had read the books of Sister White and wanted so much to see her, and as they had listened to her testimony they had accepted the message brought to them and had been greatly benefited and much blessed of the Lord. I responded in a short talk through Brother Matteson as my interpreter. We left Stockholm about six o'clock p.m. At the depot we had the third parting scene and the cars bore us away from Sweden. We were favored with the best of accommodations and slept quite well during the night.—[Manuscript 35, 1887, 1-5](#). (Diary, June 23 to 28, 1887. Third Visit to Sweden.)

[394] **Orebro, Sweden, June 24, 1886**—We left Basel June 15 and came to Hamburg in company with Sarah and Christine Dahl. W. C. W. preceded us. He started the morning of the fourteenth in

company with Elders Whitney and Conradi. These visited Leipsic on business, and were quite successful. We met W. C. on the evening of the sixteenth. We took the boat at Kiel at midnight. We were accommodated with a stateroom, and had an opportunity to sleep from two o'clock until five o'clock. After the boat arrived we had to go through the preliminaries of the customhouse. That over, we made our way to the waiting room, placed our numerous satchels and bundles together, and took some refreshments—hot milk and bread. We then took up our baggage and stepped into the cars.

Upon examination, one satchel was missing. W. C. W. rushed back to the boat and to the waiting room, but it was not found. We thought we would have to stop over for a train, which was bad for us as it would bring us into Orebro on the Sabbath. There we stood with our luggage piled on the platform, undecided what to do. It came happily into our mind that the satchel must have been taken by mistake, and was on the very train we intended to take. In a moment or two all our luggage was again placed into the car which was occupied by two gentlemen. One talked imperfect English, and we were glad that he could speak as well, as Christine had left us the night before for Norway. This gentleman helped us much in every way he could, as we were making every arrangement to secure the missing satchel.

After we had gone on our way, at the first station out, a gentleman was seen swinging the missing satchel from the car window. The cars tarried a few moments, and we met the gentleman and his party, who were Americans taking a trip through Europe. The gentleman said the daughter had discovered that the satchel was not theirs. They were as pleased to get rid of it as we were to receive it. He said he had such a stack of baggage that they did not discover the satchel at once.

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We arrived at Copenhagen at eleven o'clock, and hired a hack to take us directly to the boat, which was to leave in half an hour. So we made close connections. The boat landed us at Malmo. We had no trouble here to make ourselves understood, as there stands a man dressed in uniform with a broad silver-looking sash across his chest, passing under the right arm, which signifies his office. Here those of all languages may make themselves understood.

We took our lunch and then stepped on the cars and were favored with a compartment to ourselves. We had been riding two nights and nearly two days, and there was some sleeping done, although the seats were very hard. They were not spring seats, but cushion. They have no regular sleeping-cars attached to the trains as in America. We were told that we would have to change at midnight, but all of a sudden the door of our compartment was thrown open and a dignified official bristling with regimentals talked away in Swedish, which we could not understand but one word, and that was s-t-r-a-e-k-s, which meant "immediately." we were half asleep, but we grasped satchels, blankets, and bundles, and stood in sleepy surprise on the platform. Everything in a pile; but it did not turn out as bad as we expected. We were appointed to another compartment in another car on the same train, and made to understand that this would save us the disagreeable changing at midnight, so we found they had made a special arrangement in our favor.

[396] At two in the morning it was daylight. The sun arose at three. At four a.m. we were again aroused by "straeks, straeks." We learned that we must leave immediately. Again we grasped our scattered belongings, hurried from the car, and stood on the platform waiting further orders. We were shown into another compartment on the train. Here we rode one hour and then changed again, waiting one hour at the depot. Then stepped on board the train, and arrived at Orebro at ten minutes after seven.

We found no one waiting for us. One Swedish coachman seemed determined to take our satchels right out of our hands, but we held to them valiantly. Although he talked eloquently in Swedish, we knew not a word he said. We found a place to leave our baggage, and walked about one mile to the place where we had made it our home when we were here in the fall. We were pleased to meet our brethren Olsen and Oyen here, and they felt outgeneraled in their calculations. They thought we could not possibly come until noon. They had been at every train the day before expecting to meet us, and they said they gave the coachman special directions to bring us to the house, and this explained the earnest persistency of the man who wanted to take our satchels. We had been riding three nights and two days, and were very weary.

We found excellent accommodations. Three furnished rooms were prepared for us that had been occupied by girls attending school but who had gone home on vacation. We were very pleasantly situated with kitchen and two good rooms, to do our own cooking. We have a girl to do our housework under Sarah's directions and with her help.

I have now spoken six times. Sabbath we had a good meeting, and I had freedom in speaking. Sunday at six o'clock the hall which holds four hundred people was densely packed. I could scarcely [397] press my way through to get to the stand. It was thought that more than a hundred had to go away because they could not get in. I had much freedom in speaking. The crowd listened with the greatest attention, and I hope and pray that they will take heed to the word spoken. I have spoken four times in the morning meeting, and from the testimonies borne in the morning meetings which Brother Matteson has interpreted to us, they appreciate the words spoken as much as in America.

I spoke yesterday in the business meeting about thirty minutes. I tried to impress upon them the necessity of their broadening their ideas and enlarging their plans. There is very much that needs to be done in educating and in molding the work in these kingdoms.

This is quite an old place and the inhabitants are of the most intelligent class of people. The country around here is a good farming community, and this seems to be an enterprising place. There are twelve thousand inhabitants. They have here a rapidly running river from which are taken many fish. There are most beautiful parks, roads nicely laid out, and seats to accommodate all classes. It is the practice of W. C. W. and myself to walk in the parks about nine o'clock. The sun sets about half after nine, and at half past ten we can write by daylight. It is now midsummer. Yesterday there were seen standards beautifully decorated and all kinds of trees and branches of trees, flowers, and shrubs borne by our window in preparation for the morrow, which is a holiday. This midsummer day they observe day and night in the groves with entertainments and amusements and decorations, as the Fourth of July is celebrated in America. No business is done today.

Well, our meetings are going forward well. There are advance- [398] ments being made. I spoke to them yesterday in regard to there being

regular organized efforts to carry forward the work more thoroughly and taking advantage of all the ability possible to push it. There has been a great want of well-organized efforts. Elder Matteson has worked hard both in writing and speaking. He has a great deal to do in translating and to keep the papers going. He has not physical force to do all that is required. He is a feeble man, and as he is so weak in physical strength, he dreads to take the responsibility to introduce anything new and seek to bring the people up to it.

I set before them how we had done the work in America. And I could not see but that they would have to work in the same manner in these kingdoms as we had worked in America. The cry is constantly urged that this people must have a different kind of labor than in America, but I told them that human nature was the same, and the hearts would be reached with the same kind of labor put forth in much the same manner as we had worked in America.

I could not see but that systematic benevolence must be enjoined upon the people here as well as in America, even if their donations were small. The Lord would bless them in conscientiously doing what they could. God has revealed in His word His appointed way that His work should be carried forward. Those who have small talents must do according to their ability, but everyone must feel that they have a part to act to sustain the work. They must organize tract societies and act as though they expected the Lord to do something for them. The Israelites had to obey the command, "Go forward," when the Red Sea barred their way; and when they did advance, their feet were in the very waters when the Lord opened the path before them. We want to exercise much more faith than we have hitherto done.—[Letter 2, 1886](#), pp. 1-6. (To "Dear Children Edson and Emma White," June 24, 1886.)

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Orebro, Sweden, June 28, 1886—I will write you a little day by day as things transpire. We have received a letter from Edson. I was glad to hear from you. I sent you a letter from Basel about two or three weeks since and another from this place last Friday so I will not try to answer directly your last letter which was most gratefully received.

Our ten-days meeting is in the past and although everything was not done we would be pleased to have seen accomplished in future plans, a decided advancement has been made, and still we urge them,

“Go forward.” There have been young men preparing to go out as colporteurs, canvassers, and to engage in the ministry, and the Lord has blessed in the meetings.

I spoke last—yesterday—at six p.m. to a hall full to overflowing. I spoke from [Revelation 20:11-15](#). We had a very solemn meeting and there seemed to be much feeling—some weeping. It was my last discourse. I have now done what I could and the Lord will do that which I cannot possibly do—water the seed that has been sown. But speaking through a translator loses—taxes me—but when you read the reports they come to you about as they are spoken. Good is done and many testimonies are borne stating the impressions that have been made so that I know my labor has not been in vain in the Lord.

I have spoken now eleven times, given five discourses since June 18.—[Letter 100, 1886](#), p. 1. (To “Dear Children,” June 28, 1886.)

Released February 1968.

MR No. 206—Miscellaneous Materials

The father, Brother Pocock, is a coachmaker by trade, and he is also a carpenter, but unfortunately he was thrown out of work, and observing the Sabbath has kept him out of work. In appearance he is a refined gentleman, but for several years has been living with his family in a house on the side of a mountain two miles from the nearest neighbor. He had to carry the material of which his house is built up the mountain on his back. The land is covered with rocks, so that it cannot be cultivated.

We knew that Brother Pocock was out of work, and we sent for him to come and paint on the school building. He came a week ago last Sunday, but when we learned from Brother and Sister Starr the situation of his family, their deep poverty and their lack for nourishing food, we advised him to return and bring his family to Cooranbong.

Brother Pocock has been the means of bringing three families into the truth. Brother Starr was sent to baptize these people, and by this means we learned of Brother Pocock's necessity. We borrowed money, and loaned it to him to enable him to bring his family up, and told him to let his shanty go. Come he must. He arrived yesterday. We had secured for them a house of two small rooms from Mr. Hughes, who said that he would charge them no rent. They are now situated where they will be comfortable. We will not see them want. All were glad to get here.... We shall now do our best to get them a little home on the school ground, and will help them by giving him work. He has two good trades at his command, and will be able to amply support his family. Their experience has indeed been trying, but they have never murmured, never complained. If they had told us anything of their situation, we should have urged them leaving that place three years ago.—[Letter 63, 1899](#), pp. 1, 2. (To Brother and Sister John Wessels, April 4, 1899.)

Sabbath day November 8, 1851, the brethren lectured. James talked twice from the word, Brother Holt once. It was a very inter-

esting time. Truth never looked so plain and clear. One hundred were present. It was a precious time, praise the Lord.

Sunday November 9 Brother Holt lectured in the forenoon and James in the afternoon. In the morning meeting before Brother Holt commenced to lecture, Sister E. P. Butler, who came to the meeting and was obliged to keep her bed nearly all the while, confessed in the meeting that she had been wrong. Then Brother Butler talked very well; there was a confession made all around with weeping.

Then I got up and told my vision about Brother Baker and Hart and others. I never had it in a more clear manner. I told Brother Baker, his going to the churches to proclaim the third angel's message was all wrong, that he had to tame down that message or he could not have got into the churches, and that he had been taking the children's bread and giving it to dogs. I told him just how his case was shown to me, and also told them all that the messengers of God should be perfectly united in their views of Bible truth and should consult with each other, and should not advance any new view until they first went to the messengers and examine those views with the Bible, and if they were correct let all the messengers spread them, and if they were error lay them to one side. Then the gospel seed would be sown in union and raised in strength; and all the messengers East and West, North and South, would be telling the same story. [402]

After I got through talking it was time for the lecture to commence so none made any remarks. In the afternoon after James talked, Brother Baker arose; none knew what he was about to say. He told them that every word of the vision related in the forenoon concerning him was truth—just exactly as it was. (I saw in vision that Brother Baker had not had any bitter feelings towards us like some others.) He referred to this in particular, he knew it to be just so. "Well now," says he, "you will say, 'What is Brother Baker going to do with the visions?'" I will tell you. It is high time for me to decide there is no halfway work about this business; the visions are all of God or there is none of them of God. 'Well,' say you, 'What is Brother Baker going to do?' Believe the visions. I see that they are inseparably connected with the third angel's message and if I give up the visions I must give up the third angel's message; and if I give up the third angel's message I give up that we have had, the

first and second; and if I give up that we have had, the first, second, and third angel's messages, I give up the word of God, my Christian experience, and am an infidel at once."

[403] I never witnessed such a melting, weeping time before. Brother Butler had taken his stand the day before and told the brethren and sisters in public where to find him, on the side of the visions. "I believe them to be of God, am a full believer in the visions, so you may know where to find me." Others expressed their belief, and hearty confessions were made by Brother Hart and others. Never did I witness such a powerful time.... We parted with the brethren and sisters while sweet love and union prevailed among all.—[Letter 8, 1851](#), pp. 4, 5. (To Brother and Sister Howland, November 12, 1851.)

If Satan can work to turn the whole current of the waters of life into the most polluted channels, it is the very work he would rejoice to see the whole Seventh-day Adventist people engaged in. He desires us to use up in this way all the available means, so that there is nothing left to sustain foreign missions. But God wants His work to go in the very way He has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world....

Seek to save Dr. Kellogg from himself. He is not heeding the counsel he should heed. He is not satisfied because the Lord has signified that the missionary work does not consist alone in the slum work in Chicago. That work, thought to be the great and important thing to be done, is a very defective and expensive work. It has absorbed the means, and has deprived our poverty-stricken foreign mission fields of the help God designed them to have. The use of means in what is called the medical missionary work needs most thorough investigation. Means have been consumed and will continue to be consumed in a work which is not the greatest or most important to be done in our world. God calls upon His church that knows the truth to arise and shine; for their light has come, and the glory of the Lord has risen upon them.

[404] The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity....

Donations large and abundant have come into the hands of Dr. Kellogg. These should not have been swallowed up in doing that which the world would do largely, but the world will not do the work which God has committed to His people. He requires us to be wide awake in preparing the way for Christ's second coming. This work is included in the commission Christ gave to His disciples. He bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."—[Letter 3, 1900](#), pp. 2-5. (To Elder and Mrs. G. A. Irwin, January 1, 1900.)

Materials Relating to Insurance

I wish you would see that the house at Healdsburg is insured. Talk with Lucinda about it. I feel anxious in regard to it.—[Letter 17, 1880](#), p. 1. (To Willie and Mary—Mr. and Mrs. W. C. White, March 29, 1880)

I have much matter written that I wish to put in book form. I sometimes fear that a fire will come, and I shall lose much of the precious matter that I desire to print.—[Letter 70, 1903](#), p. 5. (To Addie and May Walling, April 27, 1903)

Released February 5, 1968.

[405] **MR No. 207—Manuscript Materials Requested for
Use in Books and Articles**

My much respected brother in the Lord, I am afflicted as I learn of your affliction.... You have the pledged word of Jehovah, “Lo, I am with you always, even unto the end of the world”.... I have evidence the very best, that God loves you. He will not thrust you from Him in your weakness, for He loves you. Do not worry yourself out of the arms of Jesus, but just repose in restful quietude in His love.... In the weak state of your body, the enemy may try to make his voice heard that the Lord does not love you.... The cloud may appear dark to you at times in itself, but when filled with the bright light of Jesus, it is turned to the brightness of gold, for the glory of God is upon it.—[Letter 31, 1890](#), pp. 1-2. (To Brother Samuel Fulton, April 23, 1890.)

I feel it would not be wise to put a wet blanket over her cheerful, happy disposition. Religion, Bible religion, never makes a person painfully solemn.—[Letter 145, 1895](#), p. 4. (To W. C. White, March 15, 1895.)

The stewardess told her, “If I could, I would be a Christian, but I cannot. It would be an impossibility to serve God on such a vessel as this. You do not know, you cannot have any idea of the wickedness of these sailors.... I hope sometime to have some place opened for me where I can support my family, and then I shall give attention to serious things”....

[406] The ship’s mate said, “I have been impressed that this boat will go down with all hands on board ere long. I have felt so strongly exercised that I shall not, if I can possibly disconnect from it, continue to remain on the boat”.... When I see as I do on this boat such disregard for God and for anything serious, I ask myself, What can be done? ... My heart aches....

The mate was one that was saved. The stewardess nurse was advertised as among the list of the lost.—[Manuscript 88, 1893, 11](#),

12. (Diary, November 20 to December 19, 1893. New Zealand Camp Meeting and return to Australia.)

Here can be a crop of alfalfa, there can be strawberries, here can be sweet corn and common corn, and this ground will raise good potatoes, while that will raise good fruit of all kinds. So in imagination I have all the different places in a flourishing condition.—[Letter 14, 1894](#), p. 2 (To Sister Marian Davis, August 27, 1894.)

The orchard is the main thing now.—[Letter 147, 1895](#), p. 1. (To “Dear Willie” [W. C. White], August 2, 1895.)

We will do our best, and if we make some mistakes we will do better next time.—[Letter 149, 1895](#), p. 2. (To “Dear Willie” [W.C. White], August 6, 1895.)

I drive my own two-horse team, visit the lumber mills and order lumber the workmen require, and go out in search of cows. I have purchased two good cows.... Almost everywhere in the colonies they have a strange custom of confining the cows at milking time.

They put her head in a fixture called a bail, then tie up one of her legs to a stake. It is a barbarous practice. I told those of whom I bought my cows that I should do no such thing, but leave the creature free and teach them to stand still. The owner looked at me in astonishment. “You cannot do this, Mrs. White,” he said, “They will not stand. No one thinks of doing any other way.” “Well,” I answered, “I shall give you an example of what can be done.” I have not had a rope on a cow’s leg, or her head in a bail.... We have treated our cows gently and they are perfectly docile.—[Letter 42, 1895](#), pp. 1, 2. (To Dr. J. H. Kellogg, August 28, 1905.)

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I do not propose to tell all the annoyances and perplexities that are constantly coming in....

If we can have wire such as is put in screen doors, we can use a goods box, which will hold more than even a safe.... The wire can let in the air and the food can be kept from the opossums.... More is to be done to keep the cooking room safe from prowling animals.... I see so much absence of tact and ingenuity.—[Letter 152, 1895](#), pp. 1, 3, 4. (To “Dear Daughter May” [Mrs. W. C. White], August 26, 1895.)

I cannot endure the closing up so tightly. I must have a chance to breathe and not be exposed to the animals around.—[Letter 153, 1895](#), p. 1. (To “Willie” [W. C. White], August 26, 1895.)

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February 10. I arose at half past four a.m. At five I was at work spading up ground and preparing to set out my flowers. I worked one hour alone, then Edith Ward and Ella May White united with me, and we planted our flowers. Then we set out twenty-eight tomato plants, when the bell rang for morning prayers and breakfast.... After breakfast I read manuscript.... Grounds are prepared for vegetables to be put in—potatoes, beans, peas, and other things....

Tuesday morning I rose at half past three o'clock and again wrote a little in my diary. Worked some in the orchard, tying up the trees. A tuft of grass is put between the stake and the tree so that the tree shall not be marred. At five, Willie and I walked down to our garden, which is some distance from the house, and planted peas. We worked until seven a.m. and were prepared for our morning family prayer and for breakfast. I felt too weary to do more out of doors. We planned about many things that must be done to our ground.—[Manuscript 62, 1896, 1, 2](#). (Diary, February 9 to 27, 1896, Sunnyside, Cooranbong.)

We decided to go with the train as far as we could go and in the name of the Lord do our part to get to the meeting, for we believed we were in the way of our duty.—[Letter 54, 1889](#), p. 2. (To Brother M. J. Church, June 6, 1889.)

This would not agree with my work at all....

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Elder Corliss said, “Brother Lawrence, when Sister White makes up her mind to do a thing, she will accomplish it.... A neighbor said he would take us down. We then said we would go, and the luggage was placed in the two-wheeled trap, and the main luggage, Sister Rousseau, Sister Maude Camp, and May Lacey, piled in amid the baggage—three trunks, baskets, a telescope trunk, satchels and bundles. Brother Lawrence was seated on a trunk, and the women on the trunks behind, all wrapped up in shawls and blankets, and with three umbrellas. It was quite a picture.

I had an easy carriage, but the toggling of it was after the backwoods style—ropes for lines, wire for traces, and all things in the same order. But the carriage was easy. We made the journey to the depot.... I had just got under the shelter of the depot piazza when the rain came down much heavier. I then tried to take off my rigging, which was a gentleman's rubber coat held together by the buttonholes with strings. In this way I was protected. I had on no

hat, but a little shawl over my head. The hat was in safety with Sister Rousseau and Maude, in a tin hat box. I scarcely knew myself, I was so togged up, but I felt grateful to my heavenly Father that we had progressed thus far toward home. We were soon on the cars and came on to Granville safely. We felt that we were under the protecting care of our heavenly Father. We saw swollen streams, the rivers rising nearly to the bridges and the carriage roads, but we were all safe and comfortable....

We have canned no less than three hundred quarts, and no less than one hundred quarts more will be canned. If I continue to keep open, a free hotel, I must make provision for the same.—[Letter 118, 1895](#), pp. 1, 2, 3. (To “Dear Children,” January 23, 1895.)

Emily has canned fifty-six quarts of apricots today, and we have twelve cases yet to can.—[Letter 124, 1894](#), p. 1. (To “Dear Children,” December 20, 1894.)

We had company of an important character all through our moving process, which we were glad to entertain. We had fourteen and fifteen seated at our table. These to cook for and to entertain made the moving problem much more difficult.—[Letter 133, 1894](#), p. 1. (To Edson and Emma White, July 9, 1894.)

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-----is a rough, course man to handle cattle. I would much rather have a more tender, sweeter-tempered man look after my living creatures.—[Letter 157, 1895](#), p. 1. (To “Willie” [W. C. White], October 4, 1895.)

I will save in clothing. I will not expend one shilling unnecessarily.—[Letter 137, 1895](#), p. 1. (To “Dear Son Willie” [W. C. White], January 20, 1895.)

Yesterday was the hardest day I have had for some time, getting off the American mail. I felt so tired, but am thankful it is over.... After this Elder Daniells took the team and we all went up to the waterfall. The scenery is very grand. I, of course, sat in my carriage while the three went up the steep ascent to see the second waterfall.—[Letter 81, 1892](#), p. 1. (To “Dear Sister Marian Davis,” October 28, 1892.)

Yesterday we rode up into the mountains and took dinner under a tree. The scenery was grand. I enjoyed it much.—[Letter 77, 1892](#), p. 1. (To “Dear Son Willie,” [W. C. White], October 21, 1892.)

We went out to the beach, Emily, May and I. Of course I was not

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able to get about, but sat in the phaeton under the bridge or wharf that leads quite a distance to the water. We took dinner there. It was pleasant.—[Letter 86, 1892](#), p. 1. (To “Dear Willie,” [W. C. White,] November 18, 1892.)

We rode out by the riverside and had a little picnic. We had a very pleasant time, gathered a lot of dock greens and returned.—[Letter 140, 1893](#), p. 1. (To “Dear Son Willie,” [W. C. White], October 16, 1893.)

I want to do exactly as the Master would have me to do.—[Letter 136, 1894](#), p. 1. (To “Dear Son Willie,” [W. C. White], January 8, 1894.)

I want to know the will of God and do it.... I want all that I have and am to be used in the cause of God and to glorify His name.—[Letter 140, 1894](#), pp. 1, 2. (To “Dear Son Willie,” [W. C. White], February 15, 1894.)

Monday, yesterday, was a pleasant day. Byron and Sarah and I went to Sydney. Said Christ, “Ye have the poor always with you,” and it is thus in our experience. We purchased rice and peas, and this store was laid in to supply the destitute poor. We visited Sister ----- and carried her a little of all we had and twelve yards of flannelette, and have now a supply of clothing for several families who are in suffering need.... We did our trading and returned home a short time after dark, and the ride did me good.—[Letter 139, 1895](#), p. 1. (To “Dear Son Willie,” [W. C. White], February 5, 1895.)

[412] I have sent provisions for Brother -----’s family. He cannot get work, only a job now and then. They are destitute of food and clothing. He keeps up good courage in the Lord, but there are many families destitute and it hurts my soul.—[Letter 147, 1894](#), p. 1. (To “Dear Son Willie,” [W. C. White], circa June, 1894.)

I want not to hoard anything, and God helping me those who have embraced the truth and love God and keep His commandments shall not go hungry for food or for clothing if I know it.—[Letter 135, 1894](#), p. 2. (To “Dear Son Willie,” [W. C. White], August 6, 1894.)

Sands, Virginia, Thursday, November 6, 1890. We went into a building and for one dollar each we were furnished a guide, and I was astonished at what my eyes beheld. To give a description of this scene is simply impossible. It was wonderful, too wonderful to describe. We spent one hour and a half, with electric lights and

lanterns or a tin with candles, three in each tin. We rode back, taking our dinner as we rode back to our stopping place at Sands. The road was quite rough but we enjoyed the ride very much. The day was mild, the sun shone in clearness, and the scenery was good. I was glad for this privilege to ride. It did us all good.—[Manuscript 45, 1890](#). (Diary, November 4-11, 1890.)

My husband, Elder Joseph Bates, Father Pierce, Elder Edson, a man who was keen, noble, and true, and many others whose names I can not now recall, were among those who, after the passing of the time in 1844, searched for truth. At our important meetings, these men would meet together and search for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly; for we felt that we must learn God's truth. Often we remained together until late at night, and sometimes through the entire night, praying for light, and studying the Word. As we fasted and prayed, great power came upon us. But I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying. Then the Spirit of God would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to the position we were to take regarding truth and duty. A line of truth extending from that time to the time when we shall enter the city of God, was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. They knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given me. The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony. [413]

The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.

For two or three years my mind continued to be locked to the Scriptures. In 1846 I was married to Elder James White. It was some time after my second son was born that we were in great perplexity regarding certain points of doctrine. I was asking the Lord to unlock my mind that I might understand His Word. Suddenly I seemed to [414]

be enshrouded in clear, beautiful light, and ever since, the Scriptures have been an open book to me.

I was at that time [early December 1850] in Paris, Maine. Old Father Andrews was very sick. For some time he had been a great sufferer from inflammatory rheumatism. He could not move without intense pain. We prayed for him. I laid my hands on his head and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up and walked about the room, praising God, and saying, "I never saw it on this wise. Angels of God are in this room." The glory of God was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this, I have been enabled to understand the Word of God.—[Manuscript 135, 1903, 1-3](#). ("Establishing the Foundation of Our Faith." Typed November 4, 1903.)

If all those that handle the word of God ministering to the people will cleanse their hearts from all iniquity and all defilement, and shall come to God with clean purpose of heart, as little children, they shall see of the salvation of God. Jesus will walk in our midst. We have now the invitations of mercy to become vessels unto honor, and then we need not worry about the latter rain; all we have to do is to keep the vessel clean and right side up and prepared for the reception of the heavenly rain, and keep praying, "Let the latter rain come into my vessel. Let the light of the glorious angel which unites with the third angel shine upon me; give me a part in the work; let me sound the proclamation; let me be a co-laborer with Jesus Christ."

[415] Thus seeking God, let me tell you, He is fitting you up all the time, giving you His grace. You need not be worried. You need not be thinking that there is a special time coming when you are to be crucified; the time to be crucified is just now. Every day, every hour, self is to die; self is to be crucified; and then, when the time comes that the test shall come to God's people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you. All your self-crucifixion will not do any good then. It must be done before the destiny of souls is decided. It is now that self is to be crucified—when there is work to do; when there is some use to be made of every entrusted capability. It is now that we are to empty and thoroughly cleanse the vessel of its impurity. It is now that we are to be made holy unto God. This is our

work, this very moment. You are not to wait for any special period for a wonderful work to be done; it is today. I give myself to God today.—[Manuscript 35, 1891, 16, 17](#). (From a Sabbath sermon given at the California camp meeting, September 26, 1891, at Healdsburg, Cal.)

January 27, 1890. Receiving the Messages of God’s Spirit—I bore my testimony in the ministers’ meeting, and the Lord gave me a large measure of His Spirit. I entreated my brethren standing in positions of responsibility not to grieve the Spirit of God away from their hearts by their unwillingness to receive the testimonies that God has sent them in reproof and warning. I saw that they were dishonoring God by much talking. Their hearts were not free from prejudice. I said to them, Do not receive the word of any man, but go to the Scriptures for yourselves. Do not turn away from the messages that God sends, as you did at Minneapolis. Prayerfully consider every point, with hearts open to conviction. Receive every ray of light sent you. That which has been set before you deserves candid consideration. Truths that have been buried under a mass of rubbish are to be revived, and reset in their original setting.

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January 28. A Faithful Witness—I attended ministers’ meeting, and read important matter, which I had read at Minneapolis. I have borne my testimony faithfully, and can say as did Moses in his farewell address, “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.”

Eternal life is the free gift of God to all who will patiently, humbly receive it as such, and keep His law.

Much belief is talked. A spirit of prejudice that will not seek for a clear understanding, but works under cover, is cherished. Men will not investigate fairly. They do not wish to know what is truth. They think that because certain ideas have long been held as truth, they are truth.

January 29. Willful Misunderstanding—I went again to ministers’ meeting, and read an important article, making some remarks. The lessons of Christ were often misunderstood, not because He did not make them plain, but because the minds of the Jews, like the mind of many who claim to believe in this day, were filled with prejudice. Because Christ did not take sides with the scribes and

Pharisees, they hated Him, opposed Him, sought to counteract His efforts, and to make His words of no effect.

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

January 30. The Danger of Resisting Light—My mind is troubled continually. I have great sorrow of heart. I know that Satan is seeking for the mastery over men. I would gladly leave the field of battle, but I will stand at my post as long as the Lord requires me to. I will not flee because of the pressure brought against me. I have been placed here, and my work is to present in clear lines the instruction given me....

February 3. Our Need—I spoke in the ministers' meeting. The Lord gave me strength to bear my message with power and clearness. We need so much a deeper piety. We need to receive the holy oil from the two olive branches, "which through the two golden pipes empty the golden oil out of themselves." We need to understand the work that is going forward in heaven. In this the great antitypical day of atonement, we need to be in perfect harmony with the work being carried forward in heaven. We need to repent and confess our sins. "Confess your faults one to another, and pray one for another, that ye may be healed."

[418] It is too late for us to stand on our dignity. There are those who, while they think that it is perfectly proper for others to confess their mistakes, think that their position makes it impossible for them to confess their mistakes. My brethren, if you expect your sins to be blotted out by the blood of Christ, you must confess them. If your brethren have a knowledge of your errors, if your position has given wideness to your influence, it is all the more necessary that you make a full confession. "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. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is

faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Let our sins go beforehand to judgment, that they may be blotted out when the times of refreshing shall come from the presence of the Lord.—[Manuscript 22, 1890, 4, 5, 6, 8, 9](#). (Diary, January 10—March 1, 1890.)

Battle Creek, Tuesday, January 13, 1891—E. J. Waggoner came in late last evening and we had a talk in regard to the ministers’ meetings now being held. He rejoiced that there was an entirely different atmosphere pervading the meetings than was in the ministerial institute last year. Thank the Lord for this testimony. Oh, my constant prayer to God is that there may be a deep, earnest work in reformation, that the matter of correct principle may be seen and sacredly acknowledged and preserved. Here, I have been instructed, is where the danger signal must be lifted, else the Lord will not cooperate with His people.

There must be humbling of spirit; the heart must be changed. Why, with their Bibles to read, do they not understand the “It is written”? The directions so plainly given in Deuteronomy are sacred truth. They are to be acted out in principle in all our religious service toward God and toward one another. It is always safe to be Christian gentlemen, to love as brethren, to do no injustice, and always to show liberality, tenderness, compassion, and true courtesy.—[Manuscript 40, 1891, 12, 13](#). (Diary, January 1-31, 1891.)

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Sunday, Elder Smith came to me, and we had a lengthy talk; I was encouraged to see that he did not brace against me, and I withheld nothing from him as to how I regarded his position and how hard he had made my work. He felt deeply over this. Tuesday he called on me again and asked me to attend a meeting which should be composed of a select few. This meeting was held on Wednesday. Brother Smith read the matter I had written to him, and he made a straightforward confession to Professor Bell who was present, of the manner in which he had treated him. Then he commenced with Minneapolis, and made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy. Brother Rupert then confessed quite fully, and this was a very solemn meeting indeed. I knew the Lord was in our midst. As we separated, Brother Smith took my hand and said, “Sister White, will you forgive me for all the trouble and distress that I have caused

you? I assure you this is the last time if the Lord will pardon me. I will not repeat the history of the past three years.” Bless the Lord, O my soul! Bless His holy name! My return from Washington, D. C., to Battle Creek was indeed the Lord’s doing, and as soon as I reached home, the affliction left my heart and has not returned since.—[Manuscript 3, 1891, 2, 3](#). (Biographical, January 9, 1891.)

[420] There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone....

Christ has given me words to speak: “Ye must be born again, else you will never enter the kingdom of heaven.” Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter—the simplicity of true godliness—distinctly before the people in every discourse. This will come home to the heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ.

[421] Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.—[Manuscript 36, 1890, 2, 3](#). (“Danger of False Ideas on Justification by Faith,” undated.)

Yesterday E. J. Waggoner gave a most powerful discourse. I have heard from many who were present, and their testimony was

unanimous that God spoke through him. Elder Smith was present, and they said listened attentively.

In the afternoon we met in the office chapel. There was a large number present. Elders Olsen and Waggoner led the meeting. The Lord gave me a spirit of prayer. The blessing of God came upon me, and all knew that the Spirit and power of God were upon me, and many were greatly blessed. I spoke with earnestness and decision and many bore testimony and some confessions were made; but the break was not complete, and we did not have that complete victory I desired.

This morning we met in the east room of the Tabernacle. A number of spirited prayers were offered, and many excellent testimonies were borne. Then I spoke again. I was full, and poured out my testimony of warnings, reproof, and encouragement. There is a breaking away. We have meetings now that hold from half past seven until nine o'clock a.m. for prayer and social meeting. Brother Olsen's testimonies are sharpening up. We believe we shall see the salvation of God. Brother and Sister Prescott were present this morning. I have no brakes to put on now. I stand in perfect freedom, calling light, light, and darkness, darkness. I told them yesterday that the position of the covenants I believed as presented in my volume 1 [*Patriarchs and Prophets*]. If that was Dr. Waggoner's position then he had the truth. We hope in God.—[Letter 82, 1890](#), p. 1. (To Willie and Mary White, March 9, 1890.)

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This has been the hardest, long and persistent resistance I have ever had. There is now a settled purpose with me to write my experience in full as soon as I can get the time to do so, that these events shall be recorded as they have occurred. Thank God the victory has come.

Elder Butler and Elder Smith are men who, had they been where God would have had them, would have stood by my side to help me in place of hindering me in the work which the Lord has given me to do. Those who have not had the experience and the light that these men have had are only accountable for the light which God has given them.—[Letter 60, 1890](#), p. 1. (To Brother Colcord, March 10, 1890.)

I spoke of the meetings here in Battle Creek since the conference—that my testimony had been made of none effect.

Waggoner spoke well. I know that a favorable impression was left upon minds, and there was no rising up, no spirit of opposition. I inquired, "How could you, Brother Smith, treat me as you did? How could you stand directly in the way of the work of God?"

[423] It was finally simmered down to this—that a letter had come from California to Brother Butler, telling them that plans were all made to drive the law in Galatians. Then this was met and explained, that there were no plans laid. You can see how these explanations must have looked to those present. I told Brother Smith he ought to be the last one to hedge up my way, and by his own attitude give strength to doubts and unbelief in the testimonies. He had abundance of evidence that my testimonies had not changed in character, in influence, since he had become acquainted with me. He knew more about them and the place they should fill in the work than any other man living. He had been connected with my husband and myself from his youth and therefore he was more responsible than any other one.—[Letter 83, 1890](#), p. 2. (To "Dear Children, Willie and Mary," March 13, 1890.)

Instruction in the Intelligent Preparation of Food—The people are to be taught how to prepare wholesome food. They are to be educated by showing the need of discarding tea, coffee, and flesh meat....

The work of teaching people how to prepare food that is at once wholesome and appetizing, is of the utmost importance. Greater interest should be shown in the education of workers for this line of work, which is far behind because those who ought to be foremost in advocating the need for instruction in the intelligent preparation of wholesome food, are standing back, unwilling to see the reform extend.

I am instructed to say to health-reform educators, "Go forward." The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who believe the truth stand true to their colors. "I beseech you ... by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will

of God.”—[Letter 49, 1902](#), pp. 12, 17-18. (To Brother and Sister Haskell, February 5, 1902.)

All who study the word are represented as eating the word, feeding on Christ.... Even as the bodily necessities must be supplied daily, so the word of God must be daily studied—eaten and digested and practiced. This sustains the nourishment, to keep the soul in health.—[Letter 4, 1902](#), p. 3. (To Dear Granddaughters, Ella and Mabel White,” January 1, 1902.)

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If the law could have been abolished, Christ need not have died, but He came, the only begotten Son, to die and suffer for the human family. Now He says, “He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father” ([John 14:12](#)).—[Manuscript 12, 1894, 5](#). (No title, February 18, 1894.)

It is impossible for man to change the institution of the Sabbath. When God laid the foundations of the earth he laid the foundations of the Sabbath. He rested on the Sabbath, and sanctified it, and pronounced it holy. They were to keep it for a sign to a thousand generations, and by that time we shall be in the city of God. This is worth your thinking about. We cannot be sanctified through error. We have an open Bible. Where is your foundation for Sunday?—[Manuscript 17, 1893, 6, 7](#). (“The Law and the Love of God,” March 26, 1893.)

All who keep the Sabbath in truth bear the mark of loyalty to God. They are representatives of His kingdom. Their light is to shine forth to others in good works. We are not merely to observe the Sabbath as a legal matter, we are to be intelligent in regard to its spiritual bearing upon all the transactions of life. God says, “Verily, my sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” [Exodus 31:13](#). This is sanctification through the truth.

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When we are thus sanctified, we shall not have a spurious faith, a spurious doctrine, a spurious experience. We need genuine faith, and practical righteousness. Self is to be abased, Christ is to be exalted. Have we faith in the Sabbath? How do we show it? Are we seeking with all our hearts for that grace which will make our words and deeds a savor of life unto others? Faith without works

is dead, being alone. Have we surrendered the soul to Jesus Christ, and accepted Him as our personal Saviour?

The true sign is placed upon every one who accepts the Sabbath, to keep it holy unto the Lord. The claims of the Sabbath if obeyed, will sanctify us, soul, body and spirit. In coming out from the world and being separated, in accepting the Sabbath of creation which God has sanctified and blessed, we give evidence of genuine conversion. We wear God's sign. We are stamped with the mark of His government.—[Manuscript 68, 1899, 5, 6](#). (Diary, April 14-24, 1899.)

[426] The Father and the Son rested after Their work of Creation. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made.... And God blessed the seventh day, and sanctified it: because that in it He had rested.” [Genesis 2:1-3](#). The death of Christ was designed to be at the very time in which it took place. It was in God's plan that the work which Christ had engaged to do should be completed on a Friday, and that on the Sabbath He should rest in the tomb, even as the Father and Son had rested after completing Their creative work. The hour of Christ's apparent defeat was the hour of His victory. The great plan, devised before the foundations of the earth were laid, was successfully carried out.—[Manuscript 25, 1898, 3, 4](#). (“The Man of Sorrows,” typed, February 24, 1898.)

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MR No. 208—Christ Is Our Example

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We are forming characters for heaven. No character can be complete without trial and suffering. We must be tested, we must be tried. Christ bore the test of character in our behalf that we might bear this test in our own behalf through the divine strength He has brought to us. Christ is our example in patience, in forbearance, in meekness and lowliness of mind. He was at variance and at war with the whole ungodly world, yet He did not give way to passion and violence manifested in words and actions, although receiving shameful abuse in return for good works. He was afflicted, He was rejected and despitefully treated, yet He retaliated not. He possessed self-control, dignity, and majesty. He suffered with calmness and for abuse gave only compassion, pity, and love.

Imitate your Redeemer in these things. Do not get excited when things go wrong. Do not let self arise, and lose your self-control because you fancy things are not as they should be. Because others are wrong is no excuse for you to do wrong. Two wrongs will not make one right. You have victories to gain in order to overcome as Christ overcame.

Christ never murmured, never uttered discontent, displeasure, or resentment. He was never disheartened, discouraged, ruffled, or fretted. He was patient, calm, and self-possessed under the most exciting and trying circumstances. All His works were performed with a quiet dignity and ease, whatever commotion was around Him. Applause did not elate Him. He feared not the threats of His enemies. He moved amid the world of excitement, of violence and crime, as the sun moves above the clouds. Human passions and commotions and trials were beneath Him. He sailed like the sun above them all. Yet He was not indifferent to the woes of men. His heart was ever touched with the sufferings and necessities of His brethren, as though He Himself was the one afflicted. He had a calm inward joy, a peace which was serene. His will was ever swallowed up in the

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will of His Father. Not My will but Thine be done, was heard from His pale and quivering lips.

We long and pray that the grace of God may come into your hearts. We want you to make an entire surrender to God.... May God help you all to walk humbly and carefully is our prayer.—[Letter 51a, 1874](#), pp. 2, 3, 4. (To “Dear Children, Edson and Emma White,” September 11, 1874.)

You believe in health reform, but you are in danger of placing before those under your care a poverty-stricken diet. The young appreciate good food, and we should not set before them tasteless dishes. It is not wise to prepare food in such large quantities that it must be left over to appear again and again on the table. It is wisdom to cook only a limited portion, for in warm weather food soon becomes sour, and in this condition it is unfit to enter the human stomach.

[429] Your husband needs a liberal diet, and one that is wholesome and nourishing. Do not allow health reform to become health deform. If you will come up on a higher level, you can be a light to shine amid the darkness that is about you. I write you these things because you are in danger of making mistakes, and I desire that you shall work wisely for the health of the members of your family. No member of your family has spoken of this matter to me, but scenes have been presented to me in which I have been shown that the food you place upon your table is not always palatable.—[Letter 184, 1908](#), pp. 1, 2. (To Mr. and Mrs. Hurlbutt, June 2, 1908.)

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Be careful how you interpret Scripture. Read it with a heart opened to the entrance of God's word, and it will express heaven's light, giving understanding unto the simple. This does not mean the weak-minded but those who do not stretch themselves beyond their measure and ability in trying to be original and independent in reaching after knowledge above that which constitutes true knowledge.

All who handle the word of God are engaged in a most solemn and sacred work; for in their research they are to receive light and a correct knowledge, that they may give to those who are ignorant. Education is the inculcation of ideas which are light and truth. Everyone who diligently and patiently searches the Scriptures that he may educate others, entering upon the work correctly and with an honest heart, laying his preconceived ideas, whatever they may have been, and his hereditary prejudices at the door of investigation, will gain true knowledge. But it is very easy to put a false interpretation on Scripture, placing stress on passages, and assigning to them a meaning, which, at the first investigation, may appear true, but which on further search, will be seen to be false. If the seeker after truth will compare scripture with scripture, he will find the key that unlocks the treasure house and gives him a true understanding of the word of God. Then he will see that his first impressions would not bear investigation, and that continuing to believe them would be mixing falsehood with truth."—[Manuscript 4, 1896, 1, 2](#). (Untitled, February 4, 1896.)

Unaccustomed to accept God's Word exactly as it reads, or to allow it to be its own interpreter, they [the priests and instructors of the people] read it in the light of their maxims and traditions. So long had they neglected to study and contemplate the Bible, that its pages were to them a mystery. They turned with aversion from the truth of God to the traditions of men....

Many were sitting in the shadow of death, waiting for the Sun of Righteousness to break forth upon them. And when Christ came as a human being, a flood of light was shed upon the world. Many would have received Him gladly, choosing to walk in the light, if the priests and the rulers had only been true to God, and had guided the people aright by giving to them a true interpretation of the truths of the Word. But so long had the leaders misapplied the Scriptures, that the people were misled by falsehoods. It seemed as if a misapplication of the teachings of God's Word was the special work of those who should have stood as faithful sentinels of truth.—[Manuscript 24, 1891, 21, 22](#). (Diary, January 1-30, 1891.)

Lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you search the Scriptures to vindicate your own ideas. Leave these at the door, and with a contrite heart go in to hear what God has to say to you. As the humble seeker for truth sits at Christ's feet and learns of Him, the Word gives him understanding. To those who are too wise in their own conceit to study the Word, Christ says, You must become meek and lowly in heart if you desire to become wise unto salvation.

[432] Do not carry your creed to the Bible and read the Word in the light of your former opinions. Do not try to make everything agree with your creed. Search the Word carefully and prayerfully with a mind free from prejudice. If as you read conviction comes, and you see that your most cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Make your opinions fit the Word. Do not allow what you have believed or practiced in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the law. Find out what is written, and then plant your feet on the eternal Rock.

Our salvation depends upon our knowledge of God's will as it is contained in His Word. Never cease asking and searching for truth. You need to know what is truth. You need to know your duty. You need to know what you shall do in order to be saved. And it is God's will that you should know what He has said to you. But you must exercise faith. As you search God's Word, you must believe that He is, and that He is a rewarder of those that diligently seek Him.

Search, search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you. Christ says to you, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "If ye shall ask any thing in My name, I will do it."

The Lord has given to the school in Cooranbong the labors of Brother and Sister Haskell. They have been teaching His Word, and thus great light has been received. But in this work others must cooperate with them. The Lord does not design that one man's mind and one man's ideas and one man's presentation of the Word shall always control, even if the talents of others are not so valuable in the understanding of the Scriptures. He would have different minds mingle with the students. Men of a different mold should be given an opportunity to teach the Word in the school, to give to the students the impressions the Lord has given them. There is need of a union of different minds in the school, that the students may receive the strength of the varied talents.... [433]

The Lord has a work for Brother Haskell to do in our large meetings. He is not to take the whole burden, but is to stand in his lot and place in connection with his ministering brethren. In the Lord's work there is a diversity of gifts. All minds are not of the same mold, neither do they present the same truths in the same way. One man's method is not to be regarded as the method which all men shall follow. Different minds compose the body of believers. All God's workers have not been given the same talents.—[Manuscript 12, 1901, 8-10](#). ("The Living Water," typed February 7, 1901.)

There are but very few who are readers and searchers of the Scriptures, who compare the prophecies of the Old Testament with the statements of the New, and by searching find the key that unlocks the treasure house of heaven.—[Manuscript 67, 1898, 3](#). ("Search the Scriptures," typed June 9, 1898.)

Through their perceptive powers men must take hold of the Word, and appropriate the same to their spiritual necessities, eating of the bread of life, and drinking of the waters of salvation. Then they will grow spiritually. In its development, the truth will give evidence of [434]

constant expansion and new developments.—[Manuscript 8, 1898, 3.](#) (“The Necessity of Studying the Word,” undated.)

Man, originally created in God’s image, lost the divine likeness by committing sin, which is the transgression of the law.

Great boasts are made in regard to the powers of physical science. It is claimed that through science the very elements can be captivated and made to obey and serve man. Men employ the powerful energies of nature, and attempt to do wondrous things.

By those who make the Scriptures their constant study, true natural science is far better understood than it is by many so-called learned men. Science, as revealed in Holy Writ, flashes light upon many hidden things in God’s Word. The science of the Bible is pure, undefiled religion; it is the science of true godliness. And obedience to God, in all schemes of human benevolence—practical activity—is the science of salvation. The gospel is “the power of God unto salvation to every one that believeth.”—[Manuscript 24, 1891, 19.](#) (Diary, January 1-30, 1891.)

[435] I will write some things which on several occasions the Lord has made known to me. Several years ago a decided reformation was called for in Healdsburg among those who claimed to be Christians. Reproofs from the Lord were given and confessions were made; but there was not a decided reform. Because former customs and practices were not forsaken, they were a constant temptation. The work done was not thorough. Souls were not cleansed from all spiritual defilement. Many failed to keep the vows they had made.—[Letter 22, 1901](#), p. 1. (To “My Brethren and Sisters in California,” February 3, 1901.)

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