

Ellen G. White Estate

MANUSCRIPT RELEASES, VOL. 6 [NOS. 347-418]

ELLEN G. WHITE



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**Manuscript Releases**  
**Volume Six [Nos.**  
**347-418]**

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**Ellen G. White**

**1990**

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### **About the Author**

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

### **Further Links**

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## A Word of Explanation

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trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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

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

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

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

The Trustees of the

Ellen G. White Estate.

*Washington, D.C..*

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## MR No. 347—Manuscript Materials Requested by The 1973 Seminary Prophetic Guidance Class

### Perfection in Heaven

Even in heaven we are to continually improve. Then is it not essential that we cultivate our characters in this life? You must be prepared for a place in the family of God. When you are complete in Christ, you will not give yourself up to such entirely needless experiences as you have had.—[Letter 100, 1895](#), p. 4. (To Elder S. N. Haskell, circa October 10, 1895.)

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in the life.—[Manuscript 28, 1899, 6](#). (“Think Not That I Have Come to Destroy the Law,” typed March 19, 1899.)

Christ bore the sins of the whole world. He endured our punishment,—the wrath of God against transgression. His trial involved the fierce temptation of thinking that he was forsaken by God. His soul was tortured by the pressure of a horror of great darkness lest he should swerve from his uprightness during the terrible ordeal. He could not have been tempted in all points like as man is tempted had there been no possibility of his failing. He was a free agent, placed on probation, as was Adam and as is man.

Unless there is a possibility of yielding, temptation is no temptation. Temptation comes and is resisted when man is powerfully influenced to do a wrong action, and knowing that he can do it, resists by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed. In his closing hours, while hanging upon the cross, he experienced to the fullest extent what man must experience striving against sin. He realized how bad man may become by yielding to sin. He realized the terrible consequence of the transgression of God’s law; for the iniquity of the whole world was upon him.... [2]

By giving his only begotten Son to die on the cross, God has shown us the estimate he places on the human soul. All that the world admires, all it calls precious, sinks into insignificance when placed in the balance with one soul; for a matchless ransom has been paid for that soul. All heaven has been given in one gift.—[Manuscript 29, 1899, 4, 5](#). (“Sacrificed for Us,” typed March 17, 1899.)

As becomes the beings to whom God has given the faculties of reason and of action, we should use our powers in accordance with the divine purpose. God desires to be honored and glorified in the work of His hands. Every human being will have to give an account to God for the way in which he has used his entrusted talents. We are under obligation to use our powers aright that we may be qualified for eternal life in the kingdom of God. God demands perfection from every human being. We are to be perfect in this life of humanity even as God is perfect in His divine character.

[3] God made every provision in man’s behalf, creating him only a little lower than the angels. Adam disobeyed, and entailed sin upon his posterity; but God gave His Son for the redemption of the race. Christ took on him the nature of man, and passed over the ground where Adam fell, to be tested and tried as all human beings are tested and tried. Satan came to him as an angel of light, to induce him if possible to commit sin, and thus place the human race entirely under the dominion of evil. But Christ was victorious. Christ was victorious, and man was placed on vantage ground with God.

When the Father gave His Son to live and die for man, he placed all the treasure of heaven at our disposal. There is no excuse for sin. God has given us all the advantages he could possibly give, that we may have strength to withstand the temptations of the enemy. Had man, when tested and tried, followed the example of Christ, he would have given his children and his children’s children an example of steadfast purity and righteousness, and the race would not have deteriorated, but improved.

God is the owner of man. He required the human family to perfect faultless characters, and leave the results to future generations. Many in this our day act as though this were a matter of small importance; but had the human family, even after the fall of Adam, worked according to the example of Christ, every father and mother

would leave their children an example how to conduct themselves so as to fulfil their obligations to God. Then the world would have been as Eden. The earth, now a desert of sin, would have rejoiced and blossomed as the rose.—[Letter 143, 1900](#), pp. 5, 6. (To N. McClure, typed November 5, 1900.)

Heaven, I long for heaven; Christ is the center of attraction. Our future state is a continuation of our work in coming to God in probationary time. Heaven is the ceaseless approaching to God through Jesus Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. The eternal weight of glory is not taken in all at once, but it pours its tide, wave after wave, of glory into the mind and heart. When Christ said, Come unto me, he means us to walk with him in this life, and be filled with love, satisfied with his presence in this world. All that human nature can bear, we may receive here. But what is this compared with the hereafter. “Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”—[Manuscript 14, 1895, 1, 2](#). (Untitled, August 10, 1895.)

[4]

### **Perfection of Christ vs. Perfection of Man**

The Lord Jesus took upon him the form of sinful man, clothing his divinity with humanity. But he was holy, even as God is holy. If he had not been without spot or stain of sin, he could not have been the Saviour of mankind. He was a Sin-bearer, needing no atonement. One with God in purity and holiness of character, he could make a propitiation for the sins of the whole world....

When the human agent feels his need of the Sun of Righteousness, when he comes to Jesus saying, Lord, I am sinful, unworthy, hopeless; save me, or I perish, he is accepted in the beloved, and his heart is warmed by the rays of divine love. In this sincere coming to Christ he opens the door to Him who has long been saying, “Behold,

[5]

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.” He is accepted by faith, and he knows what it means to sit together in heavenly places in Christ Jesus.—[Manuscript 164, 1898, 1, 4](#). (“Be Ye Therefore Perfect,” typed December 14, 1898.)

The work of consecration must go forward and upward, elevating the mind, elevating the speech. Thus we become more and more heavenly minded, better prepared for translation. “Be ye therefore perfect, even as your Father which is in heaven is perfect. Man is to be perfect in his sphere, as God is perfect in his sphere. How can we attain so lofty a standard? The required perfection is based on the perfection of Christ. In Him is our righteousness. He spoke these words, and he was by birth a human being, though allied to divinity. Every provision has been made that man should be a partaker of the divine nature. God never issues a command without furnishing the grace essential to carry it out. He says, “Without me ye can do nothing.”—[Manuscript 157, 1898, 1, 2](#). (“Be Ye Therefore Perfect,” typed December 5, 1898.)

[6] But I would inquire if our dear friends here seek to respond to the light that God is letting shine upon them? It is not the amount of light that comes to us individually that will save us, but it is the use that we make of this light that is given us from heaven. Light has been flashed upon our pathway, and we want to know how much better it makes us. Has it discovered to us our imperfections of character? and has it perfected us so that we cease to sin?—[Manuscript 19a, 1886, p. 4](#). (“Lessons from the Life of Abraham,” March 27, 1886.)

### Origin of Sin

Man cannot change one attribute of his diseased character. Man aspired to be as God, and from that fatal moment the originator of evil began to alienate him from God. Satan is an author of all envy, all jealousy, all deception, and all strife. He erected the traitor’s ensign of revolt upon this earth. He manifested his apostasy by his insane effort to create an empire governed by himself. He is the author of every sin which has cursed the earth.—[Letter 20, 1901, p. 8](#). (To Dr. J. H. Kellogg, January 28, 1901.)



~~This morning my heart is full of gratitude to my Saviour for His healing power. Yesterday I suffered all day with heartache as I thought of how Satan is working to gain entrance to every mind that is open to his devisings. He will use his artifice as he used it among the heavenly angels, presenting his scientific problems to deceive, sowing seed that would bear the fruit of rebellion, and yet working with such apparent innocence that when the seed that he himself had sown had taken root, he drew from the angels expressions of disaffection, and then reported the result of his own seed-sowing as sentiments held by certain of the angels. This work could not be dealt with until the results of his artful suggestions had fully developed.—~~[Manuscript 13, 1906](#). p. 1. (“Israel’s Apostasy at Sinai,” December 11, 1905.)

[7]

### **Cooperation Between Man and God in Salvation**

Just prior to the coming of the Son of man, there is and has been for years a determination on the part of the enemy to cast his hellish shadow right between man and his Saviour, and why? So that he shall not distinguish that it is a whole Saviour, a complete sacrifice that has been made for him. Then he tells them that they are not to keep the law, for in keeping that law man would be united with the divine power, and Satan would be defeated. But in keeping that law man would be united with the divine power. Notwithstanding man was encompassed with the infirmities of humanity he might become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Now here is the redemption....

“Then,” says one, “you cannot be accepted unless you repent.” Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, “Cleanse me. Fit me for heaven,” but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. “And I, if I be lifted up from the earth, will draw all men unto me.” ([John 12:32](#).)

Here we look at the cross of Calvary. What has made us look at it? Christ is drawing us. Angels of God are in this world, at work

[8] upon human minds, and the man is drawn to the One who uplifts him, and the One who uplifts him draws him to repentance. It is no work of his own; there is nothing that he can do that is of any value at all except to believe.

As he sees Christ hanging upon the cross of Calvary he sees that He loves sinners, those who were at enmity with God. He begins to marvel, and is abased. What is the reason for this? Why, he sees that there is a transgressed law, and that man cannot keep it, but he sees Christ, and with hope and faith he grasps the arm of infinite power and repents at every step. Of what? That he has violated every principle of the law of Jehovah.

Paul says he taught from house to house repentance toward God and faith toward our Lord Jesus Christ. What did Christ come to our world for?—To attract the mind and bring it to repentance. Here we have the love of the Father in giving His Son to die for fallen man, that he might keep the law of Jehovah.

Now Jesus stands in our world, His divinity clothed with humanity, and man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God.

Oh, I am glad I have a Saviour! We must have the Holy Spirit to combine with man's human effort. We can do nothing without Christ. "Without Me, ye can do nothing." "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](#).) I am so glad that we can be partakers of the divine nature, and that through Jesus Christ we can be conquerors. This is the victory,—even your faith, feelings and good works?—Is that it? No; "This is the victory..., even [your] faith." ([1 John 5:4](#).)

[9] What is faith? It "is the substance of things hoped for, the evidence of things not seen." Then what? "Faith, if it hath not works, is dead, being alone." ([James 2:17](#).) Therefore we lay hold upon the merits of the blood of a crucified and risen Saviour. Our lives are hid with Christ in God. There we have the whole of it. We can do nothing of ourselves, but the fire of God's love is burning on the altar of our hearts. We are not following cunningly devised fable, no indeed; but we have been revealing Christ our righteousness. If you boast in your own good works, you cannot boast in Christ....

—God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. Let us ask Isaiah who is to be our strength. Well, he answers, and it comes echoing down along the lines to our time: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.” (Isaiah 9:6.) Is not that enough for us? Cannot we cover ourselves all over with it? Do we need any of our own self esteem? No, we cannot have that. We must hide in Christ, and we can hide in the mighty strength of Israel’s God. Thus we work to meet the powers of darkness. We fight not against flesh and blood, but against principalities and power, and spiritual wickedness in high places. And it is only in Christ that we can meet them....

We want you to go forward. Advance from light to clearer light. Here are the mines of truth. Work them; dig for the truth as for hid treasures. As you go to the Scriptures and ask God to help you, He will illuminate your minds, and the Holy Spirit will bring all things to your remembrance and the light of heaven will shine upon you.—Manuscript 5, 1889, 5, 6-10. (“Christ and the Law,” June 19, 1889.)

[10]

Every soul of man may be saved if they believe in Christ as their personal Saviour. All will not be saved. Not because He does not want them to be saved, for He is drawing every soul whatever may be their position, whatever may be their education, their nationality, or their training, He is drawing every soul to Himself. Why? Because in Him is life and light and truth, and all of these are essential to us for our happiness daily in this present life, and all these things are going to help us bear the burdens and trials and perplexities of life with greater ease, and Christ says in his invitation, “Come unto me all ye that are weary and heavy laden and I will give you rest” ....

John pointed the people to the Lamb of God who taketh away the sins of the world. He said, “Behold the Lamb of God, which taketh away the sins of the world.” There is a great deal in that “taketh away.” The question is shall we keep on sinning as though it were an impossibility for us to overcome? How are we to overcome? As Christ overcame, and that is the only way. He prayed to His heavenly

Father. We can do the same.... When tempted to speak wrong and do wrong, resist Satan and say, I will not surrender my will to your control, I will cooperate with divine power and through grace be conqueror.—[Manuscript 83, 1891, 2-4](#). (“Importance of Exercising Faith,” Sermon, July 22, 1891.)

- [11] The Lord has done great things for you in California, particularly in Oakland. But there is much more that He would be well pleased to do for you if you will make your works correspond with your faith. God never honors unbelief with rich blessings. Review what God has done, and then know that it is only the beginning of what He is willing to do. We must place a higher value than we do upon the Scriptures, for therein is the revealed will of God to man. It is not enough to merely assent to the truthfulness of God’s Word, but we must search the Scriptures to know what they contain. Do we receive the Bible as the “Oracle of God?” It is really a divine communication as though its words came to us in an audible voice. Oh, we do not know its value, its preciousness, because we do not obey its instructions....

“A new heart will I give you and a new spirit will I put within you.” I believe with all my heart that the Spirit of God is being withdrawn from the world; and those who have had great light and opportunities and have not improved them, will be the first to be left. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God....

- [12] Christ is the ladder which Jacob saw whose base rested on the earth and whose topmost round reached the highest heavens. This shows the appointed method of salvation. We are to climb round after round of this ladder. If any one of us (shall finally be) saved, it will be by clinging to Jesus as to the rounds of a ladder. Christ is made unto the believer wisdom and righteousness, sanctification and redemption....

~~—There will be some terrible falls by those who think they stand~~  
firm because they have the truth; but they have it not as it is in Jesus. A moment's carelessness may plunge a soul into irretrievable ruin. One sin leads to the second, and the second prepares the way for a third and so on. We must as faithful messengers of God, plead with Him constantly to be kept by His power. If we swerve a single inch from duty we are in danger of following on in a course of sin that ends in perdition. There is hope for every one of us, but only in one way by fastening ourselves to Christ, and exerting every energy to attain to the perfection of His character. This goody goody religion that makes light of sin and that is forever dwelling upon the love of God to the sinner, encourages the sinner to believe that God will save him while he continues in sin and he knows it to be sin. This is the way that many are doing who profess to believe present truth. The truth is kept apart from their life, and that is the reason it has no more power to convict and convert the soul. There must be a straining of every nerve and spirit and muscle to leave the world, its customs, its practices, and its fashions....

Will those who claim to be children of the Most High elevate the standard, not for a day, not simply while assembled in your meeting, but as long as time shall last? Will they not be on the Lord's side and serve him with full purpose of heart? ... If you put away sin and exercise living faith, the riches of heaven's blessing will be yours.—[Letter 53, 1887](#), pp. 1, 2, 6, 9, 10, 12. (To "Dear Brethren and Sisters Who Shall Attend the April Meeting at Oakland, California," undated.)

[13]

A work of self-renunciation is essential, and unreserved casting of yourself, all broken on Christ Jesus. Then He will gather you in His everlasting arms. Open the door of the heart, and bring into your soul all the heavenly agencies and attributes that will make you a workman that needeth not to be ashamed....

The Lord would have His sons and daughters reach the highest efficiency in His service; in order to do this, they must maintain the most clear and practical views with regard to the agencies connected in the Lord's economy with the working out of their salvation, else they will often dwell in darkness and doubt, and in their warfare beat the air; for they seem to have lost sight of the Saviour. The Power is

of God, not of us; out of weakness we may become strong.—[Letter 47, 1892](#), pp. 5, 6. (To Brother Morrison, December 22, 1892.)

It is not enough to say, “I am a child of God”; but it’s our works that will bear witness if we are children of God. Every one who is a child of God will do the will of God. Profession is of no value unless it is followed by true practical godliness. Our Saviour has a right to the service of every one of us.—[Manuscript 17, 1887, 1](#). (“Godliness,” Sermon, June 11, 1887.)

[14] The Lord has in His heavenly counsels set forth methods and agencies whereby His grace shall be at work through various influences for the saving of the soul of the sinner; but all these facilities will be ineffectual and powerless without the sinner’s consent to be drawn, and he cooperates with the Divine agencies....

The Spirit of God does not propose to do our part either in the willing or the doing. This is the work of the human agent in cooperation with the Divine agencies. As soon as we incline our will to harmonize with God’s will, the peace of Christ stands to cooperate with the human agent. But it [the Holy Spirit] will not be the substitute to do our work independent of our resolving and decidedly acting; therefore it is not the abundance of light, and evidence piled upon evidence that will convert the soul. It is only the human agent accepting the light, rousing the energies of the will fully to that which he knows is righteousness and truth, and thus cooperating with the heavenly ministrations appointed of God in the saving of the soul....

[15] Always the Lord gives the human agent his work. Here is the Divine and the human cooperation. There is the man working in obedience with Divine light given. If Saul had said, “Lord, I am not at all inclined to follow your specified directions to work out my own salvation,” then should the Lord have let ten times the light shine upon Saul, it would have been useless. It is man’s work to cooperate with the Divine. And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve, and decision of the human to incline the will and way to God’s will and God’s way, relying upon the gracious influences which accompanied him all his life long. The man must do the work of inclining,—“For it is God which worketh in you (us) both to will and to do.” And the character will determine the nature of the resolve and the action. The doing



~~was not in accordance with the feeling or the inclination, but the~~  
known will of our Father which is in heaven. Follow and obey the leadings of the Holy Spirit.

Obey not the voice of the deceiver which is in harmony with the unsanctified will, but obey the impulse that God has given. The work of the heavenly intelligences, in all their operations, is constantly working to induce the human agent to will and to do. Everything is at stake. Will the human agent cooperate with the Divine? “To will and to do.” If man places his will on God’s side, fully surrendering self to God’s will, the high and holy endeavor of the human agent tears down the obstruction he himself has erected; the rubbish is cleared away from the door of the heart, the defiance and barricading of the soul is broken down. The door of the heart is opened, and Jesus enters to abide as a welcome guest.—[Manuscript 9, 1889, 1-3](#). (“Behold the Lamb,” undated.)

God has come near to bless and revive his children, and empower them to do a special work if they will allow the Holy Spirit to work them, but some have refused the Spirit’s power....

The voice of God, plainly heard by Moses, has been given to his people from age to age....

The word of God is to be the guide book, the counsellor, the teacher in the highest class of education. The Bible teaches the whole will of God concerning the plan of salvation, and if men are ignorant, it is because they do not choose to be wise. God says of the supposed great men of our world, They must become fools in order to be wise. The sentiments of infidel authors are not needed to perfect an education. In the past our schools have mingled with that essential for education, the writing of men who advance error, the sophistries of men who trample under foot God’s memorial. The Book that reveals the plan of salvation has been made secondary. But how is the honest inquirer after truth to find the way to heaven. Only by the Word of God, from which, even in his ignorance, he will learn the truth and be saved from destructive errors.—[Manuscript 12b, 1896](#), pp. 4, 5, 15. (“Higher Education,” March 17, 1896.)

[16]

Willing and doing are bound together. The salvation of the soul requires the blending of human and divine strength. God does not propose to do the work that man can do to meet the standard of righteousness. Man has a part to act. Humanity must unite and

cooperate with divinity. Grace and sufficiency have been abundantly provided for every soul. But in order to receive this, man must unite with his divine Helper. Unless of his own accord man consents to renounce his sinful practices, Christ cannot take away his sin. Man must heartily cooperate with God, willingly obeying his laws, showing that he appreciates the great gift of grace. Feeling his dependence upon God, having faith in Christ as his personal Saviour, expecting efficiency and success only as he shall keep the Lord ever before him,—it is thus that man complies with the injunction, “Work out your own salvation with fear and trembling.”

[17] But human effort is not sufficient. Human effort avails nothing without divine power. Of himself man has not strength to wrestle with the powers of darkness. Therefore Christ clothed his divinity with humanity, and came to this earth that he might cooperate with man. To those who will receive him and trust in his power to save, he imparts the virtue of his righteousness. He gives them power to become the sons of God. “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, ... full of grace and truth... And of his fulness have all we received, and grace for grace.”

The human agent must remember that he has in himself no merits to present to God. Christ is the fountain of life, the only security for man’s salvation, the one great source of immortality. He is the author and finisher of our faith. The great, grand work of perfecting character cannot be accomplished without the help that heaven is always ready to supply.

He who desires to grow in physical, mental, and moral power must feel every moment his dependence upon the One who provides efficiency for growth. In the work of perfecting the strength and activity of the faculties of mind and body, man must constantly receive power from on high. The Lord is watching with earnest interest to see how man will conduct himself in the life which has been given him. Be not careless and indifferent in regard to the grand union work to be done by man and God. On your part you are to believe, receive the grace of God, and honor Christ in your life. On his part, he dwells in your heart, supplying you with divine

[18]



strength, working in you to will and to do of his good pleasure....

Without human effort divine effort is in vain. God will work with power when in trustful dependence upon him parents will awake to the sacred responsibility which rests upon them, and seek to train their children aright.

He will cooperate with those parents who carefully and prayerfully educate their children, working out their own and their children's salvation. He will work in them, to will and to do of his own good pleasure.—[Manuscript 49, 1901, 1-3, 9](#). (“Work Out Your Own Salvation,” typed June 26, 1901.)

I cannot neglect the great salvation that has been brought to me at such an infinite cost to my heavenly Father, “who so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” I will not dishonor My Redeemer to lightly esteem His sufferings, His trials, His condescension, His sacrifice, His death, because He so loves us, He would himself become our sin-bearer. Oh, what love, what inexpressible love! He became a man of sorrows, acquainted with grief. He died on the cross a transgressor that man might be justified through his merits. “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”—[Manuscript 73, 1893, 3](#). (“Parables,” undated.)

[[Mark 2:17](#) quoted:] Then you are not to wait, but come now, and believe that He will receive you. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” You cannot enjoy His blessing without any action on your part. Salvation is a gift offered to you free; on no other condition can you obtain it, only as a free gift. But cooperation on your part is essential for your salvation....

The arms of Jesus are open to receive you; will you not come to Him? Jesus presents to you the gift of eternal life; will you receive it? Faith and works go together, and each is dead if alone. Not that works will save you; they are the fruit of faith, and living faith will reveal itself in action. The hand of Christ is stretched forth to receive you; will you put your hand in that of the dear Saviour and say, Lead me; I will follow Thee, my Saviour? You must not be neglectful of the conditions of salvation, which are faith and obedience. There must be a cooperation of the human with the

divine. Without holiness no man shall see the Lord; but Jesus is ready to receive you now; and if you will only believe that He is your Saviour, that He died to redeem you, He will be found of you as the most precious friend.—[Letter 9a, 1891](#), pp. 3, 6. (To Sister D. S. Gilbert, June 3, 1891.)

### **The Responsibility of Laymen to the Mission of the Church**

I wish there were men and women who could appreciate the situation, and would decide to move to these countries, Australia and New Zealand. Helpers are needed who have some means, who can engage in some employment and sustain themselves and not draw upon the Conference for their support. With genuine faith in the message of truth, such workers could settle in our cities as missionaries, letting their light shine forth to others.

[20] It is not ordained ministers upon whom we must depend for this work, but laymen who love and fear God, and who feel the burden for the salvation of souls. They can be agents and co-workers with divine providence in seeking to save the lost. We want those who have sanctified energy, moral and intellectual. Let these put to use the talents they have, and by exercise they will grow. It can not be otherwise if they abide in Christ. In His companionship they will be constantly growing in wisdom. Christ says, “Without me ye can do nothing.” With Christ by your side, as your Teacher and Leader you can do all things....

We must have institutes for educating the members of the churches. Let the believers assemble as did the disciples in the upper chamber where prayer was wont to be made. The churches must have more decided help....

Every believer is under bonds to God to be spiritually minded, keeping himself in the channel of light, that he may let his light shine to the world. When all those who are engaged in the sacred work of the ministry shall grow in grace and in the knowledge of our Lord and Saviour, they will hate sin and all selfishness. A moral renovation is constantly going on; as they continue looking to Jesus, they become conformed to his image, and are found complete in him, not having their own righteousness, but the righteousness that is in Christ Jesus our Lord....

~~—But we are not simply to be waiting; we are to be vigilantly~~  
working with reference to this solemn event. The living church  
of God will be waiting, watching and working. None is to stand  
in a neutral position. All are to represent Christ in active, earnest  
efforts to save perishing souls. Will the church fold her hands now?  
Shall we sleep as is represented in the parable of the foolish virgins?  
Every precaution is to be taken now; for haphazard work will result  
in spiritual declension, and that day overtake us as a thief. The mind  
needs to be strengthened, to look deep, and discern the reasons for  
our faith. The soul-temple is to be purified by the truth; for only the  
pure in heart will be able to stand against the wiles of Satan....

[21]

The best way to deal with error is to present the truth, and leave  
wild ideas to die out for want of notice. Contrasted with truth the  
weakness of error is made apparent to every intelligent mind.—  
[Letter 19b, 1892](#), pp. 4, 9, 11, 12, 14-16. (To Elder O. A. Olsen,  
June 19, 1892.)

The Lord employs human agents to be co-workers with him in  
the salvation of sinners. All heaven is actively engaged in furnishing  
facilities by which to extend the knowledge of the truth to all peo-  
ples, nations, and tongues. If those who profess to have been truly  
converted do not let their light shine forth to others, they are neglect-  
ing the doing of the words of Christ. We need not tax ourselves with  
rehearsing how much has been given to the cause of God, but rather  
let us consider how much has been kept back from his treasury to  
be devoted to the indulgence of self in pleasure seeking and self  
gratification....

Those who ought to be laborers in the vineyard, will not under-  
take the work in faith and hope. The stay-at-home, professed Chris-  
tians are misrepresenting Jesus Christ. They refuse to be partakers  
with him of his trials, of his humiliation, and of his burden-bearing.  
They do not wear his yoke. If they would engage all their powers for  
God, they would not work alone. But many feel no genuine burden  
for souls. Step by step they might work their way until by study and  
prayer they might become skillful in the Scriptures, and be able to  
lay hold with intense earnestness of the God of all grace, beseeching  
him for His Holy Spirit to mold and fashion them and make them  
wise to win souls to Christ....

[22]

A large number will not go without the camp, bearing the reproach, as did Jesus their Master, and yet by their attitude, by their inconsistent conduct, they actually weaken the efforts of those who are bearing the heavy burdens. They know nothing of what it means to be meek and lowly of heart. They know nothing of what it means to be self-denying, of what it means to be a partaker with those who go forth to labor in the cause of God.—[Letter 31, 1894](#), pp. 7-9. (To Walter Harper, September 23, 1894.)

### Foot Washing

Dear Sister, I have much that I might write you, but have so much to write to different individuals. But I will give you a sketch of the vision I had at our last conference. At our last conference I was shown in vision the backwardness of some in our meetings. Some held back because they had nothing new to say and must repeat the same story. I saw that pride was at the bottom of this. That God and angels witnessed the testimonies that were borne and God was well pleased and glorified by the testimonies of all His humble children. I saw that God and His angels admired simplicity and humility.... Washing feet and the Lord's supper should be more frequently practiced among us. Jesus set us the example and told us to do as He had done to us.—[Letter 9, 1853](#), pp. 1, 2. (To Sister Kellogg, December 5, 1853.) [Written before the quarterly plan was adopted.]

The apostles, used as His representatives, would make a decided impression upon all minds. Being humble men would not diminish their influence, but increase it. The minds of their hearers would be carried from the men to the Majesty of heaven, who, though unseen, was still working. The teaching of the apostles, the special doctrines taught, their words of trust, would assure all that it was not by their own power that they did their works, but that they were continuing the same line carried forward by the Lord Jesus when He was with them. Humbling themselves, the apostles would declare that the man the Jews had crucified was the Prince of life, the Son of the living God, and that in His name, they did the works He had done.—[Manuscript 41, 1896, 6, 7](#). (“Words of Comfort,” undated.)

—If we would work as Christ worked, we must have the mind of Christ. He cannot cooperate with those whose lives reveal variance, strife, and bitterness. Those who cherish these attributes are not susceptible to the influence of the Holy Spirit. The divine Comforter strives with them, but they close the door of their hearts to its gracious pleadings, desiring to be left alone in their foolish, selfish perversity. They find a satisfaction, a kind of rest without pardon, without wearing Christ's yoke and learning His meekness and lowliness. But let adversity come, and they find that they are leaning on a broken reed. These mistakes and delusions are to be corrected. A most solemn work, full of responsibility and accountability, is to be done. There is no peace, saith God, to the wicked. [24]

Difference and dissension will be seen among those who are not chosen by the Lord, but let it not spring up and bear fruit among those who profess to be representing Christ. There is no work more sacred for Christians than to maintain peace among themselves. Then they present to the world the unity that Christ prayed might exist, and bear witness that God sent Christ into the world to redeem the world.—[Manuscript 43, 1897, 5, 6](#). (“Ministry,” undated.)

It was at the last Passover that the disciples were to hold with their Lord that these words were spoken. Very soon Christ was to offer Himself as a sacrifice for the world. At this time, in the last hours that the disciples would have with their Master, Satan made a determined effort to arouse contention among them. Sorrow filled Christ's heart as He saw them yielding to the spirit of strife, and disputing as to who should be greatest. Had they been in a right frame of mind, they would have received great blessing. But they came to the supper with hearts filled with selfishness, and with tempers heated by contention.

Christ heard their whisperings, and saw their flushed faces. Without a word, he laid aside His outer garment, and girding Himself with a towel, as if He had been a servant, proceeded to wash the feet of His disciples. His action opened their eyes. They were too astonished and too ashamed to speak. Bitter shame and humiliation filled their hearts. They saw themselves in altogether a new light. As long as life lasted they would remember this experience.—[Manuscript 115, 1902, 1, 2](#). (“The Danger of Self-Sufficiency,” typed September 7, 1902.) [25]

## Parables of Jesus

Many who are highly esteemed among men but who are carried away by the love of self will find at last that they have built their house, not upon the Rock, but upon the sand.—[Manuscript 19, 1898, 7](#). (“The Unjust Steward,” undated.)

To know the glory of God in the face of Jesus Christ is everything to us individually. We must wear the yoke of Christ. Only in submission and consecration is rest found. God in Christ is full of mercy, love, goodness, and truth. His compassion cannot be measured. Look at the cross of Calvary. Behold God’s precious gift. We should set a high estimate upon the Gospel, building our hopes on the sure Rock, Christ Jesus. The time has come, and this will be seen more and more plainly, when a faithful standard bearer for God, who ministers in word and doctrine, is far more secure than those who possess gold and silver.—[Manuscript 87, 1898, 1](#). (“Go, Work Today in My Vineyard,” typed July 7, 1898.)

## Baptism

[26] By baptism you have taken upon you a solemn pledge. In the name and presence of the Father and the Son and the Holy Ghost, you have solemnly covenanted to be the Lord’s. “What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” I think that if we all understood the sacred ceremony, we should see much more in it than we now discern.

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” “If ye then be risen with



~~Christ, seek those things which are above, where Christ sitteth on the right hand of God.”~~

This Scripture is given for the instruction of every soul, who receives baptism.—[Letter 125, 1900](#), pp. 2, 3. (To Brother and Sister Iram James, August 24, 1900.)

As a Christian submits to the solemn rite of baptism, the three highest powers in the universe,—the Father, the Son, and the Holy Spirit,—place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God. He is buried in the likeness of Christ’s death, and is raised in the likeness of His resurrection. He went down into the grave, but He rose from the dead, proclaiming over the rent sepulcher, “I am the resurrection and the life.”—[Letter 53, 1904](#), p. 6. (To Brother Prescott, January 26, 1904.)

[27]

The rite of baptism is administered in the name of the Father, and of Son, and of the Holy Ghost. These three great powers of heaven pledge themselves to be the efficiency of all who submit to this ordinance, and who faithfully keep the vow they then make. “As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” It is here that the great danger comes in. A worldly spirit and worldly practices have taken the place that Christ should have in the life. “For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power... Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.... Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have

[28] a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts.”

God has opened the way for us to receive help from the source of all power. He has accepted his people in the beloved. Those who thus unite with the church by baptism are sealed as men and women who have been born again, of water and of the Spirit. They have entered upon a new life. They are to be partakers of the divine nature, having escaped the corruption which is in the world through lust. They are to keep themselves free from every dishonest practice. Their example is to be a continual witness to the power of heavenly grace. The spirit of truth is to control them.

We are to be consecrated channels, through which the heavenly life is to flow to others. The Holy Spirit is to animate and pervade the whole church, purifying and cementing hearts. Those who have been buried with Christ in baptism are to rise to newness of life, giving a living representation of the life of Christ. The commission has been given to us. Upon us is laid a sacred charge. Go then, Christ says to them. Make disciples of all nations, teaching them to observe all things whatsoever I have commanded, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. “And, lo,” he declares, “I am with you always, even unto the end of the world.” You are dedicated to the work of making known the gospel of salvation. Heaven’s perfection is to be your power. As God’s followers, by converted lives, make known the power of his grace. A clear distinction is drawn between “him that serveth God and him that serveth him not.”—[Manuscript 78, 1905, 3-5](#). (“A Message to Believers,” undated.)

[29] “Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.” We are ordained unto God to bear fruit. Was this not our experience when we were led down into the water and baptized in the name of the Father, and of the Son, and of the Holy Ghost? What did that mean?—It meant that the three great powers in heaven were pledged to keep us so long as we remain one with Christ, united to the vine.—[Manuscript 37, 1908, 6](#). (“Abiding in Christ,” Sermon, March 10, 1908.)

Christ Himself was baptized by John. When John would forbid him, saying, “I have need to be baptized of Thee, and comest Thou



to me?" Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."

Baptism is a most solemn ceremony. When men and women, truly converted, are baptized in the name of the Father, Son, and Holy Ghost, these three representatives of heavenly authority behold the scene, and accept the vows made by human agents to walk henceforth in newness of life. In taking the baptismal vows, you have united with the highest powers in the heavenly courts, to live a life patterned after the life of Christ. I praise the Lord with my whole soul that you have taken this step. [[Romans 6:3, 4](#), quoted.]

Christ will fulfil every promise that He has made in His word. Wonderful is His work in behalf of fallen man. For those who endeavor to follow in His footsteps, He molds the character after the divine similitude. What privileges and blessings are ours, as children of the heavenly King! In our Christian experience as children of God, we are to be workers together with Christ, our lives fashioned after His life. And if we bear His likeness, we shall represent Him before the world."—[Letter 174, 1909](#), pp. 1, 2. (To Sister Rumbough, December 21, 1909.)

[30]

### God's Power in Creation

In the visible creation, divine wisdom is manifested in an endless variety of processes. Uniformity is not the rule that is followed in the kingdom of nature.—[Letter 39, 1903](#), p. 2. (To John Wessels, February 28, 1903.)

God spoke, and his words created his works in the natural world. God's creation is but a reservoir of means made ready for him to employ instantly to do his pleasure. Nothing is useless, but the curse has caused tares to be sown by the enemy. Shall rational beings alone cause confusion in our world? Shall we not live to God? Shall we not honor him? Our God and Saviour is all-wise, all-sufficient. He came to our world that his perfection might be revealed in us.—[Letter 131, 1897](#), p. 3. (To Sister Wessels, June 24, 1897.)

How beautiful the earth was when it came from the Creator's hand. God presented before the universe a world in which even His all-seeing eye could find no spot or stain, no defect or crookedness.

[31] Each part of His creation occupied the place assigned to it, and answered the purpose for which it was created. Like the parts of some great machine, part fitted to part, and all was in perfect harmony. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint of corruption. God looked upon the work of His hands, wrought out by Christ, and pronounced it very good. He looked upon a perfect world, in which there was no trace of sin, no imperfection.—[Letter 29, 1903](#), p. 2. (To the Members of the Churches in Australia and New Zealand, January 25, 1903.)

### **The Assurance of Salvation**

Immense interests are here involved. We are made partakers of Christ's sacrifice here in this life, and then we are assured that we shall be partakers of all its benefits in the future immortal life, if we hold fast the beginning of our confidence steadfast unto the end.—[Letter 9a, 1891](#), pp. 1, 2. (To Sister D. S. Gilbert, June 3, 1891.)

When any soul approaches God as his Father, heaven becomes his home. He is a member of the royal family, a child of the heavenly King. He holds a life insurance policy endorsed by the Lord God who created him; and all who hold this life insurance policy are linked with the family of the redeemed by a tie which cannot be broken....

[32] Only through Christ is there hope for the soul's salvation. He will identify Himself with your present and eternal good, and there is no favor in all the world can compare with this. It raises man above all distinctions of wealth, above all title or any earthly dignity. Through faith in the righteousness of Christ, man holds the hand of angels. Receiving Christ he is elevated and ennobled. He has an abiding sense of all sufficiency, for the truth lives in his believing soul, walks the world as an heir of God, a joint heir with Christ to an immortal inheritance an eternal substance.—[Letter 34, 1901](#), pp. 1, 2. (To Mrs. Minchin, December 12, 1900.)

We must not base our salvation upon supposition; we must know of a surety that Christ is formed within, the hope of glory. We must

~~know for ourselves that the Spirit of God is abiding in our hearts,~~  
and that we can hold communion with God. Then if He should come to us quickly, if by any chance our life should suddenly be ended, we should be ready to meet our God.—[Manuscript 21, 1903, 1, 2](#). (“A Call to Repentance,” Talk at General Conference, April 5, 1903.)

The question will come up, How is it? Is it by conditions that we receive salvation?—Never by conditions that we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world, and inviting him, there is no condition there; he draws by the invitation of Christ, and it is not, Now you have got to respond in order to come to God. The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of....

Christ is drawing every one that is not past the boundary. He is drawing him to Him today, no matter how great that sinner is, He is drawing him. And if the sinner can get his arm fixed upon the cross of Calvary, then there is no conviction of sin. What is he there for?—Because the law has been transgressed, and he begins to see that he is a sinner; and Christ died because the law was transgressed. And then he begins to look to the righteousness of Christ as the only thing that can cleanse the sinner from his sins and from his transgressions.

[33]

Now, we want to have an intelligent knowledge of this thing. Then we want to take hold of the righteousness of Jesus Christ by living faith, and know that we have not any. We may work to the very best of our ability, and we cannot make a single virtue in ourselves; it is the righteousness of Christ alone that can do it. Then as we are clothed with the righteousness of Christ we have a power and a strength that is imparted unto us, and we will not want to sin; we cannot do it with the righteousness of Christ, with ourselves in a position where we shall have Christ working with us and by us. We may make mistakes; we may make errors; but we shall hate these sins—the sins that caused the suffering of the Son of God in our behalf because we were transgressors of the law of God.—

[Manuscript 9, 1890, 2, 3](#). (“Remarks of Mrs. White at the Bible School,” February 3, 1890.)

### **Concerning the Establishment of the SDA Church in Britain**

[34] Elder Andrews’ time should be devoted some to old England, and not confined to the French. I have had considerable light. The strength, ability and means are needed more at the present crisis in our own country than in any other place. The heart of the work must be kept strong and in a vigorous helpful action. Then all branches of the work will have vitality. There must not be too much branching out, which calls for means, until the great center of the work is free from financial embarrassment. Elder Andrews is in danger of concentrating his mind, his means, and energies, upon one branch of the work, and not being sufficiently awake to other important interests.—[Letter 1, 1879](#), p. 2. (To S. N. Haskell, January 27, 1879.)

I think that 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 slow the work has gone in [New] England and how little done in Mass., and Maine and many other places where they have all circumstances in their favor we need not be discouraged in regard to Old England. With the same amount of labor expended on Old England in a wise manner it 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....

Now, my Brother, be of good heart and notwithstanding the work may move slow, nevertheless it moves. Thank God for that, but however we may view the work, in no case put in print one single word as though there had not much been done. Do not intimate that it

would be better if nothing had been done, and you could commence new. I do not thus regard it....

The work is not to be belittled, neither is it to be depreciated [35] but every step that it has arisen is to be appreciated and still carried forward.... Talk faith, talk courage and do not block the way that we cannot make appeals to the people....

Do not make the remark to any one that it would be better if nothing had been done in England because this would not be just to the missionaries sent there, neither to our God. There has been a good work done in England and you should not make any such remarks when you did not make the commencement, [and] therefore cannot see the advance work that has been done. Give all the credit possible to that which has been done and then be prepared to reach out and make the most of what has been done....

Brother John's ideas of open air meetings have made his labors almost a failure during his stay in England. Now if all the workers had counseled together and esteemed one another and moved in perfect [unity], in faith and in courage, relying less upon what they could and more upon that which God could do for them, had they thought well of one another and respected one another, God would have heard their cries, He would have revealed His power and the work would be farther advanced than it is.... If there have been mistakes made, if there has been want of judgment and now the errors are seen, let us consider whether the very same mistakes might not have been made in the commencement by any of us had we acted a part in the work.—[Letter 50, 1887](#), pp. 1, 2, 6-9. (To Elder S. N. Haskell, September 1, 1887.)

This country [England] has been presented to me several times [36] as a field that required men who will not fail nor be discouraged, men who will cooperate with the heavenly intelligences....

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...

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....

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.—[Letter 31, 1892](#), pp. 1-3, 5, 6. (To Brother Waggoner, May, 1892.)

### **Health and Spirituality**

[37] One reason that there is not more sincere piety and religious fervor, is because the mind is occupied with unimportant things and there is no time to meditate, search the Scriptures, or pray. 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 reform. Intemperance in desire resulted to our first parents in the loss of Eden. We generally find, even among Seventh-day Adventists, that inclination, habit, delicate, unhealthful preparations in cooking and unhealthful habits of dress are weakening physical, mental, and moral efficiency, and making it impossible to overcome temptation.—[Manuscript 1, 1875, 2, 3](#). (“Educational, Health and Temperance Work,” undated.)

The condition of the health has its influence upon the spiritual life, and may be discerned by the words, the tone of voice, and by the pleasant and unpleasant atmosphere that surrounds each soul. The Christian should carefully guard himself against spiritual and physical disease. It is our duty to cooperate with the Life-giver in caring for our bodies.—[Manuscript 63, 1903, 1](#). (Diary, December 1, 1902.)

### **Ministers and Health Reform**

Ministers of the gospel are engaged in a most solemn work. They should be encouraged to deny themselves on the point of appetite, refusing to eat anything that will work an injury to their physical and mental powers. It is their privilege to have physical strength, which they may use to the honor of God in carrying forward His work. The fact that a man preaches the gospel does not give him



license to indulge in selfish practices that will imperil his health. The ministers should set an example of temperance before the church members. They should keep their physical and mental powers in the very best condition, that they may do the greatest amount of good.—[Manuscript 101, 1903, 2](#). (Diary, typed September 1, 1903.)

I believe if our ministering brethren would only read the testimonies that the Lord has graciously given them, that they would reveal a different spirit. God will hold them accountable for neglect and disregard of the light which he has given them.... You have had too many burdens upon you, but I tell you in love that the Lord has not been pleased with the spirit of warfare you have had on health reform. Had you been a health reformer in deed and truth, you would have had much better health and escaped many perils. God has given light upon this subject, but you have worked away from the light, and your influence has been opposed to the work that the Lord would do for this people upon this point. You have stood directly in the way of the work of God in health reform. You have suffered sickness because your habits in eating and in labor have not been according to the light which God has given to His people. I am sorry that I have to write in reference to these things as I do. Had you appreciated and heeded the light which the Lord has given us, you would not now be confused in judgment, and so enfeebled in nerve and brain power. You attribute your sickness to erroneous causes.... Your health is shattered, but do not allow your mind to take a wrong bias; for when you once get set in the wrong direction it will be difficult for you to change. You have been doing this, little by little, for years.... I want to be in harmony with God and in harmony with you. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart.... Jesus loves you and will work for you and gather you in His strong arms.—[Letter 18, 1888](#), pp. 3, 4, 6. (To Brother and Sister Butler, December 11, 1888.)

[38]

Those ministers who feel at liberty to indulge appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given us on this subject.—[Manuscript 48, 1904, 7](#). (“Lessons from the First and Second Chapters of Colossians,” Talk, May 20, 1904.)

[39]

### **God's Attitude Toward Sin**

Sin Never before had there been a being upon the earth who hated sin with so perfect a hatred as did Christ. He had seen its deceiving, infatuating power upon the holy angels, causing them to revolt, and all his powers were enlisted against Satan. In the purity and holiness of his life, Christ flashed the light of truth amid the moral darkness with which Satan had enshrouded the world. Christ exposed his falsehoods, and deceiving character, and spoiled corrupting influence.—[Manuscript 143, 1897, 4](#). (“Christ’s Commission to Earth,” undated.)

God created man for His glory. He will not, cannot endure the presence of sin in His dominion. If there are in the church those who are wilfully sinning against God, every possible means should be used to bring them to repentance. If this is not done, God’s name is dishonored. He is too pure to look upon iniquity with favor. He can not endure the dishonesty and selfishness cherished in the hearts of those who practice robbery toward God by taking means from his treasury to pay themselves for their services, while many who are laboring far harder to advance the cause of God, do not receive half as much. God calls this selfishness and idolatry, and he will remove [40] his Spirit from those who have thus allowed themselves to become spiritually blind. Their consciences are not sensitive. Like Judas, they allow themselves to be tempted by the enemy.

God will not tolerate the slightest deviation from right principles. He has given to the world the purest, most elevated code of morals. These principles his people must bring into practical life.—[Manuscript 2, 1900, 2](#). (“The Need of a Reformation,” typed January 2, 1900.)

### **The Minister and His Wife**

I have been shown some things with reference to \_\_\_\_\_’s traits of character, and I now feel it to be my duty to write you; for unless changes are made, she will be a draw back to her husband in his work. \_\_\_\_\_ is naturally selfish. In her home life she has shunned responsibilities, and has been ready to let others perform the duties which devolved upon her. This is a bad experience, and warps the



character. She has shunned caretaking, and if this spirit is carried into her married life, it will be a great hindrance to her.

She must learn to bear the responsibilities she has shunned; for she is now a mother, and has a mother's care and responsibilities. There is danger that the deficiencies manifested in her character will be moulded into her married life, and that she will neglect to perform the duties she owes to her child. A mother has greater work to do for her child than merely to feed, and dress, and caress it. There are stern duties connected with the training of a child. I see that you are both neglecting those duties. Your child rules you. She controls you, and in permitting this, you are not doing your duty.—[Letter 1, 1877](#), pp. 1, 2. (To Brother and Sister \_\_\_\_\_, December 17, 1877.)

[41]

If you continue to allow your feelings to control you as you have done, you will be a burden to him rather than a blessing. How much better it would be to unite your interest with his, laboring together as consecrated human agents, in saving the souls that are ready to perish.

It is essential that missionaries should be all that this word signifies. The wife of the missionary may, through lack of wisdom, counteract the testimony which the Lord requires her husband to bear to the people.

The wife of the minister must not at any time follow impulse or give occasion for those with whom she is connected to stumble over her manifest defects of character. If the Spirit of Christ is not manifest in her daily life, then it cannot be otherwise than that she will prove a stumbling stone to many, she will close up the way so that the message which the Lord has given her husband will not reach the hearts of the people. Warning and reproof will reflect back upon his own head, because of the course pursued by his wife.

Is the wife exacting? Does she keep her own spirit under control? Is selfishness at times apparent, even when she is in a position of responsibility, connected with those who are urged to give themselves to the work? While her husband is preaching the truth and laboring for individual cases, to prepare them for the canvassing field, will her influence and example give force to his teaching? Jealousy and evil-surmising are calculated to do much harm to the persons with whom she is brought in connection. Such exhibitions have been made even in the presence of young persons who needed to learn

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what it means to be a Christian. These things are grievous matters before the Lord. When the servant of the Lord, who is bearing the message of truth to the people, sees anything of this kind in his home, he has a work to do in his own family; while he should ever deal kindly, in the spirit of tenderness, he should deal decidedly, whatever the consequences may be.—[Manuscript 14, 1892, 5, 6](#). (“Counsel to a Minister’s Wife,” September 19, 1892.)

You have a controlling influence over your husband, and if your heart were a treasure house filled with the word of God, if your mind were a channel through which God could work, you could be a great blessing to him. But this is not so, neither has it been. You have not obtained those qualifications which it is essential that the wife of a chosen servant of God should have; and therefore you are unable to give spiritual help and wise counsel to your husband. By your words you have planted suspicion in his mind. You have suggested thoughts to him in reference to his brethren in the faith, which he never would have had had you not suggested them to him. Thus seeds have been planted which were ready to spring into life at any favorable opportunity.

[43] My sister, the transforming grace of Christ must be brought into your heart and mind. When the influence of this grace is seen in your life, you will no longer be a hindrance and a cause of temptation to your husband by bringing to his notice things which others have said and done and which you think reflect upon his work in the ministry.—[Letter 40, 1893](#), pp. 1, 2. (To Brother and Sister McCullagh, September, 1893.)

The work of God demands most earnest labor, and the Lord would have ministers and their wives closely united in this work. The husband and wife can so blend in labor that the wife shall be the complement of the husband. The Lord desires them unitedly to watch for his voice, to draw closer and still closer unto him, feeding upon his word, and receiving light and blessing to impart to others. They should be as free as possible to attend campmeetings and other general gatherings. And the wife may continually be a great help to her husband in visiting and other personal labor.... The wives of many of the Lord’s servants have united heartily with their husbands in the work of saving souls. Through her unselfish interest to advance the cause of God, the wife has made her husband’s work much more

complete. But with some it is a hard lesson to learn to bring the will into harmony with the will of God. The experience of one sister, as she related it to me some years ago, is full of instruction.

She inquired of me: “Do you think I am assuming too great responsibility in seeking to understand the reasons of our faith, so that I can do missionary work with my husband? I greatly desire to grow into a self-sacrificing worker with him. Am I out of my place in trying, as far as possible, to keep pace with him in understanding the Word of God, and the various lines of the work. He has sometimes asked me questions which made me feel that I ought to be able to help see some things in a clearer light. Am I wrong in this earnest desire? I pray much that I may make no mistake. But it seems to me that the relation of husband and wife is most sacred and solemn. If I thought I was bound in marriage ties merely to be petted and treated like a child, that I was to amuse my husband, and he to amuse me, I should be most unhappy. God has given me reason, capabilities, talents, which I must increase by using. I feel that they are a sacred trust, which I must employ to the glory of God.

[44]

“We once had two dear children, and I allowed my mind to be almost wholly absorbed with them, notwithstanding my husband was often burdened with the cares of his labor, and wanted counsel. I allowed the care of my children to occupy too much of my time, and I gave him so little. He did not complain; but I was blind. Oh, so blind. Even with the care of my children, I could have united with him in searching the Scriptures, and two of one heart can work more successfully than one. I might have learned to copy his letters, and might have assisted him in keeping his accounts. But when I thought of this, I excused myself, saying, He knows I have my hands full. I was proud of my children, and bought many needless little things to dress them, and spent time needlessly in preparing their clothing to excite admiration. I know now that my children were my idols. I loved them before the Lord. I allowed them to absorb my interest, so that I had little time to qualify myself to help souls.

“When my little ones were removed from me by death, I murmured and wept as if I were hardly dealt with. I would not be consoled for my loss. I would not admit that my husband loved the children fully as much as I did. I made his heart sad by my rebellious grief. But my eyes were opened, and I saw my error. I saw that

[45] he realized the value of the souls of his children, because he was a physician of souls, and he placed a higher estimate upon his loved ones than I did.

“My selfish sorrow nearly killed me, and crippled my husband in his labors. But the Lord had mercy upon us, and he let me see the selfishness of my heart. Now I am as one awakened out of a deep sleep. I am not in the world to amuse myself, to seek to be amused or petted, or to work in my own selfish interests. I am here to do my duty. I try to show that I respect and honor my husband by being interested in his work in the various lines of the cause of God. I no longer make myself miserable over the things I cannot help, but try to adapt myself to circumstances. If the Lord sees fit to give me another child, I shall hold it, not as a plaything, but as a sacred entrusted charge; not as an idol, but as a soul that I am to train for the courts above.

“I am trying to help my husband bear his burdens. I do most of his copying. The work was not pleasant to me at first, but I have overcome my dislike for it. I no longer feel that sentimentalism must be brought into our experience in our married life. As God’s workmen, we should be seeking to do him service, to honor his name, keeping the eye fixed upon Jesus, and encouraging each other to work for Christ. My husband says he can rest and I can encourage him now, because we are so interested to save souls for Christ. I had for a time to study hard and pray much to overcome my weakness of character, and become in some degree, what a woman should be, a true helpmeet. I desire not to lead into sin as did Eve, but with a firm hold upon Jesus. I would lead away from sin, and pride, and love of show, into the quiet parts of meekness and lowliness of heart.”

[46] Then she said that she had been advised to take an infant to bring up. She asked if I thought it her duty to do this. I advised her to take this question to God. I told her that she should be closely united with her husband in his work. She should keep his respect and love as a true woman whom God was teaching and leading. “You can,” I said, “cultivate an aptitude to work for the children. You can reach their hearts and win them to Christ. Those children you may bring to the gates of the city of God, with your own little ones, saying, ‘Here are we, father, mother, children, and a large number whom

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thou hast given us as sheaves for Christ.”—[Manuscript 35, 1896, 2-6](#). (“Adopting Infant Children,” December, 1896.)

You have a wife and children. Your wife has home duties, and you must not depend upon her to accompany you, and she must not depend upon you, feeling that she must be always with you. When you can do so, unite your efforts; when you cannot unite them, do your individual work manfully, drawing inspiration from righteous principles, from fixed religious principles and from convictions as to what God expects of you. If you do not feel that you are a part of God’s great firm, then arouse yourself to realize the situation, face your responsibilities as one who must give account for your talent of time. If you have the abiding love of Christ in your heart, you would do your best for Christ’s sake who gave his life for you.—[Letter 126, 1900](#), pp. 3, 4. (To Brother Hickox, August 5, 1900.)

### **The Minister in the Home**

[47]

Treat your wife tenderly. She needs all the care and comfort and encouragement that you promised in your marriage vow to give her. Do not give her the slightest occasion to question your loyalty of your sincere desire to fulfil your obligations.—[Letter 164, 1902](#), pp. 8, 9. (To Elder A. T. Jones, September, 1902.)

The father of the household represents the divine lawgiver, whom God has made His vicegerent in his family to carry out upright principles, as did Abraham, keeping heaven continually in view, and doing his work after the divine order for time and for eternity.—[Manuscript 24b, 1894](#), p. 6. (“Testimony Concerning Idleness,” April 30, 1894.)

When a minister has performed his ministerial duties, he must have time for his family responsibilities. He is not to be watched and criticized if every moment of his time is not employed in the special work of preaching and visiting.—[Letter 168, 1899](#), p. 4. (To Brother Mountain, October 25, 1899.)

### **The Minister and His Children**

I have been shown that if a minister and his wife unite in labor, they should show themselves patterns of piety. If they take their

[48] children with them, the children should be subject to them, well disciplined and obedient; for if the parents have not sufficient judgment to control their own children, they cannot properly minister to the church of God, or preserve it from broils or insubordination.—[Letter 1, 1877](#), p. 3. (To Brother and Sister \_\_\_\_\_, December 17, 1877.)

When our ministers are visiting in a family, let them seek to make the hour of worship a great blessing, and let them when at the meal table, seek to make the conversation a source of spiritual refreshing. Let them talk on Bible subjects, and relate their experiences in holding meetings and in visiting among the people. The parents will be benefitted, the children will be impressed, and as the warmth and grace of Christ are felt, the spiritual pulse will be quickened.—[Manuscript 41, 1903, 1](#). (“Less Preaching; More Teaching,” typed May 5, 1903.)

Now is the time to restrain and control your child. Teach her that her will is not to bear sway, but that what you require of her must be carried out. Do not deceive yourself, as many parents have done, by thinking that children when in their babyhood should not be required to obey, that if they are left to follow their own will and way, they will, as they become older, outgrow their wrong traits of character. Those who reason in this way find to their sorrow that as the twig is bent the tree’s inclined. Little pranks and errors may seem to be amusing when the child is a baby, and they may be permitted and encouraged, but as the child grows older, they become disgusting and offensive.

[49] The work of education and training should commence with the babyhood of the child; for then the mind is the most impressible, and the lessons given are remembered. Do not let your inclination to shun responsibilities lead you to neglect the proper discipline of your child. Restrain her; give her much attention; teach her submission in her early years. Do your duty to her patiently and decidedly, with firmness and love. If you allow her to have her own way, and to control you as she has done, you can be of no use to your husband in traveling with him, or visiting the people. Do not let your child grow up gnarled and crooked in character because of your neglect to do your duty.—[Letter 1, 1877](#), pp. 2, 3. (To Brother and Sister \_\_\_\_\_, December 17, 1877.)

—~~The father is the priest of the family.~~ The souls of his wife and children, as God's property, should be to him of the highest value, and he should faithfully guide the formation of their characters. The care of his children from their infancy should be his first consideration; for it is for their present and eternal good that they develop right characters. He should carefully weigh his words and actions, considering their influence, and the results they may produce.

He who is engaged in the work of the gospel ministry must be faithful in his family life. It is as essential that as a father he should improve the talents God has given him for the purpose of making the home a symbol of the heavenly family, as that in the work of the ministry, he should make use of his God given powers to win souls for the church. As the priest in the home, and as the ambassador of Christ in the church, he should exemplify in his life the character of Christ. He must be faithful in watching for souls as one that must give an account. In his service there must be seen no carelessness and inattentive work. God will not serve with the sins of men who have not a clear sense of the sacred responsibility involved in accepting a position as pastor of a church. He who fails to be a faithful, discerning shepherd in the home, will surely fail of being a faithful shepherd of the flock of God in the church.—[Manuscript 42, 1903, 1, 2](#). (“The Training of Children,” typed May 4, 1903.)

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### **Discouragement**

When difficulties arise, as they will, remember that Jesus is by your side, a very present help in time of need. To meet trial bravely is part of the Christian warfare, and in this warfare all heaven is interested. Christ knows what temptations you will meet. He knows that when one accepts the truth, he will have a cross to lift, and He is ready to give the needed help....

If, after accepting the truth, you are sad and gloomy, cast down by discouragement, you give evidence that you do not enjoy the peace of God; you are misrepresenting Him by giving others a false impression regarding the religion of Christ. How can you rise above this depression and unbelief? “In everything give thanks” for the keeping power of God through Jesus Christ, and the peace of God will rest upon you. If you believe that Jesus will do just as He has



said He would, the peace that passeth all understanding will rest upon you. At the moment when you are offering your prayer for help, you may not feel all the joy and blessing that you would like to feel, but if you believe that Christ will hear and answer your petition, the peace of Christ will come. If you rely upon His word, the promise [51] will be fulfilled, as surely as the throne of God exists.—[Manuscript 8, 1885, 2, 3](#). (“Soldiers of Christ,” Sermon, October 24, 1885.)

### Youth Work

What would I give for a minister that goes into the desk and preaches a discourse with the solemn truths that we bear at this time, and then goes out and his conversation is light, trifling, and narrow? His words carry no weight.... You should preach less; teach the Bible in the family; read and explain. You can do more at the family circle than in all the sermonizing.—[Manuscript 10, 1891, 10, 11](#). (Sermon, August 2, 1891.)

We are in a world of sin and temptation, and youth are perishing out of Christ all around us, and He wants you to labor for the youth in every conceivable way that you can. If you have a house, and a pleasant home, then invite the youth that have no homes, invite the youth that are in need of help, that are in need of sympathy and kind words, courtesy and respect. They want all this. If you want to bring them to Christ, you must show your love and respect for the purchase of His blood, the souls whom He has ransomed by the infinite cost of His own precious life, and is not that enough to lead us as soon as we are a branch in the vine to bear fruit? ...

In heaven we shall see those youth that we helped, those youth that we invited to our house, those youth that we led from temptation, those youth that we tried to win away from being drunkards and tobacco users and wine drinkers and all these habits which are taking the underpinning out of the house, befogging the brain, and taking [52] away the reason, and leaving men without a sound mind and a sound body.—[Manuscript 43, 1894, 9, 10](#). (“The Vine and the Branches,” Sermon, October 27, 1894.)

We must help our young people to understand the important truths which make us a peculiar people, denominated by God. Those



~~who work faithfully will gather most precious, enduring fruit.~~  
Letter 190, 1903, pp. 4, 5. (To A. G. Daniells, August 27, 1903.)

### **Relation of Ellen White to Administrators, Institutions, etc.**

In regard to the Sanitarium, Brother Merrit Kellogg drew up the plan for the building. I was instructed by the Lord that the Sanitarium should not be a mammoth building, because there are other places where Sanitariums must be established. All these buildings must be erected in the most economical manner, that the most possible good may be done. In all our designs the expenditure of means must be carefully considered. We must be careful how we spend the money so essential to sustain the work in new fields, to commence and advance the work in places where the truth has never yet been represented. The question came up as to whether we should build the Sanitarium of brick or of wood. I said, “Brethren, build it of wood. If you hear the patients discussing the matter, saying that wooden buildings are not safe on account of fire, tell them that wooden buildings are more healthful than brick buildings.” I related the experience I had while living in brick and stone buildings in Rochester, N.Y., and in Preston, Melbourne.

They discussed the matter for some time, arguing pro and con, and finally decided unanimously that wooden buildings are more in accordance with our belief in the third angel’s message than brick buildings. We found by reducing the size of the building, and using wood instead of brick we could save eight or ten thousand pounds.

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We were sent for again to come to Summer Hill and consider the building plans. We did this, and before we left, there was some talk of lessening the size of the building still more. With these changes we think the plan will succeed. Dr. Kellogg came to Cooranbong and told us that he had made some more changes. He had taken two sections out of the plan, to reduce the expense all that he possibly could.

Thus we have cut down the expense, using wood instead of brick, and reducing the plan, until we think that it will pass before the Lord as an acceptable building, fit to be used as a Sanitarium.

All our school buildings were erected upon the most strictly economical plan. Our meeting house in this place is built on wooden

piles to save expense. I do not see how we could have put up the buildings with more economy. You will bear testimony with us to this. After the word had gone forth in regard to our extravagance in the expenditure of means, and had been plainly and decidedly corrected, it is strange that Brother \_\_\_\_\_ should take his way to America and Battle Creek, and make the same false statements that others have made. He knows better; he has judgment and insight; but when the human heart is yielded to the temptations of the enemy, Satan can lead where he will.—[Letter 122, 1900](#), pp. 2-4. (To Brother Irwin, August 12, 1900.)

[54]

### **Unity of Medical Workers and Ministers**

Not half has been done that might have been done, because the physicians were not consecrated to God, but full of ideas and plans of their own. They wanted to be the first, where “I” should have the supremacy, where “I” is to have the control. This is the reason the Lord could do so little for them. This is the attribute of Satan and the Lord Jesus and Satan can never work in co-partnership.

Had the Lord wrought in a wonderful manner all the glory would be credited to themselves. He that humbleth himself, himself shall be exalted. He that exalteth himself shall be humbled. He that would be first shall be last, and he that is last shall be first.—[Letter 11c, 1892](#), pp. 1, 2. (To Elder S. N. Haskell, February 11, 1892.)

### **Preparation for Baptism**

As Christians, we are now to labor most earnestly to bring souls to Jesus Christ. There must be no cheap chapters of experience woven into our Christian life. All true experience costs every soul that obtains it an effort, because of Satan’s temptations. God sees how the soul hungers for the knowledge of God, for salvation through Christ, and the promise is, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled”....

Christianity. How many there are who do not know that it is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ’s righteousness. In regard to the world Christians will say, We will not dabble

in politics. They will say ~~decidedly, We are pilgrims and strangers;~~ our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated with childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God.—[Manuscript 7, 1898, 1, 12, 13.](#) (“True Education in Our Churches,” undated.)

[55]

There should be no carelessness in dress. Teach the young converts that dress is a talent. For Christ’s sake, whose property we are, we should seek to make the best of our appearance.—[Manuscript 56, 1900, 4.](#) (“Preparation for Baptism,” typed August 12, 1900.)

### The Gifts of the Spirit

He [Jesus] told His disciples to tarry in Jerusalem until they should be endued with power from on high. “Without me,” He said again, “ye can do nothing.” ([John 15:5.](#)) But Paul declares, “I can do all things through Christ which strengtheneth me.” ([Philippians 4:13.](#))

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples; the record says, “They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.” ([Acts 2:1-4.](#))

They were not assembled to relate tidbits of scandal, they were not seeking to expose every stain they could find upon a brother’s character. They felt their spiritual need and cried to the Lord for the holy unction to help them in overcoming their own infirmities, and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need today in every church in the land. For, “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” ([2 Corinthians 5:17.](#)) That which was objectionable in the character is purified from the soul by

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the love of Jesus. All selfishness is expelled. All envy, evil-speaking are rooted out and a radical transformation is wrought in the heart.

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” ([Galatians 5:22, 23.](#)) “The fruit of righteousness is sown in peace of them that make peace.” ([James 3:18.](#))—[Letter 1c, 1890](#), pp. 7, 8. (To Brethren Atwood and Pratt,” May 28, 1890.)

The donation of the Holy Spirit was the greatest gift God could bestow upon finite man. This is free to all, and in this gift there could be no computation; this endowment specially signaled the enthronement of the only begotten Son of God in his mediatorial kingdom. In this the gift of the Comforter the Lord God of heaven demonstrates to man the perfect reconciliation which he had effected between himself and men, which hope, says the apostle, “We have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered.—[Letter 35, 1893](#), p. 2. (To Brother and Sister Kellogg, February 19, 1893.)

[57] The measure of the Holy Spirit we receive will be proportionate to the measure of our desire, and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others.—[Letter 54, 1894](#), pp. 1, 2. (To Elder O. A. Olsen, June 10, 1894.)

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving life from God. God works through His faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears His endorsement.—[Manuscript 161, 1897, 5, 6.](#) (To “My Ministering Brethren,” December 16, 1897.)

This is the reception of the Holy Spirit, to know God and Jesus Christ whom he has sent. Then we shall have a genuine experience. The correcting influence of the Spirit of God is as a refining furnace, removing all dross, and leaving his image discernable in us.—[Letter](#)

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121, 1898, p. 6. (To Elder and Mrs. S. N. Haskell, December 12, 1896.)

When you are baptized with the Holy Spirit of God, you will draw together with your brethren. When your brethren are baptized with the Holy Spirit, you will all draw in harmony.—[Letter 55, 1899](#), p. 3. (To Dr. J. H. Kellogg, March 24, 1899.) [58]

He [God] has in store for us the richest gift of heaven, even the gift of the Holy Spirit. He is waiting to pour upon His people the mighty power of this Spirit.—[Manuscript 121, 1902, 10](#). (“The Results of Genuine Conversion,” typed October 15, 1902.)

God has instructed me to tell you and all His people to be very careful not to resist the working of the Holy Spirit,—the Comforter that Christ sends. Fear to take the first presumptuous step in resistance. When Christ spoke to the disciples of the Holy Spirit, He sought to uplift their thoughts and enlarge their expectations to grasp the highest conception of excellence. Let us strive to understand His words. Let us strive to appreciate the value of the wonderful gift He has bestowed on us. Let us seek for the fullness of the Holy Spirit.—[Letter 155, 1902](#), pp. 5, 6. (To Brother and Sister Arthur, September 5, 1902.)

The Holy Spirit will work through every consecrated channel. When as a people we give evidence of our faith in the wonderful truths of the Word, and give these truths to the people, many eyes now blinded will be opened to discern spiritual things. As we keep the way of the Lord to do justice and righteousness, sinners will be drawn to Christ and will be converted.—[Manuscript 24, 1908, 6](#). (“A Plea for Aggressive Work,” typed May 5, 1908.)

I have a message to bear to our people. Some of them are in danger of being deceived by the workings of the enemy. At the present time there are in this Conference a man and his wife who have strange manifestations that they believe to be caused by the Holy Spirit. But I am instructed that these manifestations are caused by the same spirit that wrought fanaticism after the passing of the time in 1844. [59]

At that time, as you are well aware, we met and opposed the work and influence of many who supposed that they were exercised by the Holy Spirit, but who had gone into fanaticism. They had what they supposed were visions from God, and to vindicate their

wonderful power, they would pray loudly, and would sometimes sing with a loud voice, dancing or working the body from side to side and to and fro. These experiences are brought to my mind as forcibly as if they had happened but yesterday.

I have already written you something of my visit with Mr. and Mrs. Mackin. I did not sanction their experience. I told them about some of the experiences that we had had to meet and of the things that had happened in the past, and I hoped that they would regard as a warning this story of fanaticism in early days. I appealed to them to have an experience based, not on wonderful manifestations, but on the word of God. I pointed out how the enemy would use fanaticism as a means to place us before the world in such a light as to hedge up our way, to a large extent.

[60] We are not surprised to find that Satan will work today as he has worked in the past. We must live by faith; for without faith it is impossible to please God. He is ready to hear our prayers, and to impart to His people the Holy Spirit for service; but I have been warned that the manifestations that are seen in this brother and sister are not the workings of the Holy Spirit. Boasting claims of righteousness and noisy demonstrations are calculated to lead to a fanatical experience that will confuse many minds. If such things are encouraged, a wave of fanaticism will come into our ranks that will be detrimental to the work of God, and that will sweep away many souls in a dangerous delusion. These things are designed by Satan to deceive, if possible, the very elect.

It is our privilege to preach the Word in the demonstration of the Spirit. It is the privilege of every soul to exercise faith in our Lord Jesus Christ. But pure spiritual life comes only as the soul surrenders itself to the will of God through Christ, the reconciling Saviour. It is our privilege to be worked by the Holy Spirit. Through the exercise of faith we are brought into communion with Christ Jesus, for Christ dwells in the heart of all who are meek and lowly. There is a faith that works by love and purifies the soul, a faith that brings peace to the heart, and leads in the path of self-denial and self-sacrifice.

The promise is that if we follow on to know the Lord, we shall know that "His going forth is prepared as the morning." It is essential that we have daily the converting grace of God in the heart, that all

~~our words and deeds may give evidence that we are in submission~~ to the mind and will of God. In doing with meekness and humility our appointed service, we are to reveal the converting power of the Holy Spirit in our lives. Then we become the Lord's agencies to do His work.

With humility and meekness, and yet with great earnestness we are to render our service to God. Christ is our Pattern, our Example in all things. He was filled with the Spirit, and the Spirit's power was manifested through Him, not by bodily movements, but by a zeal for good works.

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Among God's people there is need of deep, thorough heart-searching, that we may be able to understand what constitutes true religion. Christ is a wonderful Educator. His life and words are based upon sound principles. His manner of teaching was very simple. He was fashioned after the divine similitude, and if we follow Him, we shall make no mistakes.

Let there be no oddities or eccentricities of movement on the part of those who speak the word of truth; for such things will weaken the impression that should be made by the Word. We must be guarded; for Satan is determined, if possible, to intermingle with religious services his evil influence. Let there be no theatrical display; for this will not help to strengthen belief in the Word of God. Rather it will divert attention to the human instrument.

Let your conversation be "honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." "Sanctify the Lord God in your hearts: and be always ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Our lives must be hid with Christ in God. We must have a personal knowledge of Christ. Then only can we rightly represent Him before the world. Wherever we are, we must let our light shine forth to the glory of God in good works. This is the great, the important work of our lives. Those who are really under the influence of the Holy Spirit, will reveal its power by a practical application of the eternal principles of truth. They will reveal that the holy oil

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is emptied from the two olive-branches into the chambers of the soul-temple. Their words will be imbued with the power of the Holy Spirit to soften and subdue the heart. It will be manifest that the words spoken are spirit and life.—[Letter 352, 1908](#). (To Elder S. N. Haskell, December 16, 1908.)

### **Pastoral Evangelism**

Let everyone who has eaten of the bread which came down from heaven labor in all simplicity to teach others what they must do to be saved.... Those who are not doing their duty, who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience, and leads them to criticize and find fault. If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls, such an unrest of mind, that they could not be restrained from fulfilling the commission, “Go ye into all the world, and preach the gospel to every creature,” “teaching them ... all things whatsoever I have commanded.”—[Letter 169, 1904](#), pp. 6, 7. (To the Ministers in Southern California, April 27, 1904.)

[63] God says to those who profess to believe in him, “Go forth into all parts of the world, and diffuse the light of my truth, that men and women may be led to Christ.” Let us awaken to our duty, and do all that we can to help forward the Lord’s work.”—[Letter 56, 1901](#), p. 5. (To Brother C. H. Jones, typed June 26, 1901.)

When you strike deep root in Christ, you will bear fruit to God’s glory. Your good works will be fragrant to Him.—[Letter 13, 1902](#), p. 2. (To Brother and Sister Caro, February 3, 1902.)

Do not move hastily in establishing interests in new places, in a way that will divide your workers and your means, so that your force will be weakened. Wait until some of the interests that have been started more nearly approach perfection.... But understand that this is not meant to hinder any individual worker from entering any place to which he is directed by the Spirit of God to do house to house work. This is work that ought to be done. All the efforts that can be made should be made to reach the people in every place....

—Be sure that the Holy Spirit is guiding; and then move forward solidly and wisely.—[Letter 87, 1902](#), pp. 2, 4, 5. (To Brother Kilgore, June 11, 1902.)

Our great burden should be to represent Him [Christ] aright. Our work consists not in seeing how much we can do on the right hand and on the left, but rather in seeing how faithfully, as evangelists, we can represent Christ Jesus in His ministry. Both the high and the low among God's workers are to take their position as ministers of the Word,—evangelists,—seeking to represent the Saviour in every place where they can reach the people....

God will help us as ministers to walk worthy of the vocation wherewith we are called. He will help us to strengthen one another in the most holy faith. At times I am in an agony of distress over the indifference our ministers manifest toward God's instruction to His ambassadors to close the windows of the soul earthward and open them heavenward, that the light flooding heaven's threshold may shine into the chambers of every mind. When the mind is filled with the light of heaven, the human agent is given power to reach the hearts of others.—[Manuscript 127, 1902, 2, 8](#). (“Words to Ministers,” Talk, September 16, 1902.)

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This personal effort is that which the people must have. Heart must be brought close to heart and in every soul we have to see one whom Christ died to save. This work is not pleasant to all, but it is a work that is to be done, and it is essential in the formation and building up of a church and in educating you to become able ministers.... Many love to preach but they do not love to minister; but this is the work which is really more essential than preaching alone. There is to be practical instruction given in regard to the daily Christian life and duty. We are to present in our own life patience, meekness and forbearance, long-suffering and cheerfulness, joyfulness in the truth,—but not a love for controversy....

The salvation of sinners requires a great outlay of positive power. God expects His workers to do something; to let light shine forth in good works that flash light upon the pathway of the sinner and turn his steps from the gates of hell.”—[Letter 60, 1886](#), pp. 4, 9. (To John and Julia Corliss, December 25, 1886.)

The churches that have not life in themselves, that have lost their spiritual discernment, call for ministers to come to their help, to

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bring them the breath of life. But the ministers have other work to do. They must carry the message of truth to those who know it not. Those ministers who hover about the churches, who have not a clear cut message, which, like a sharp, two-edged sword, cuts both ways, will do the churches harm. They will not work for the salvation of souls that are in great peril because they know not the truth, and they will die spiritually themselves, and trouble and discourage those who try to help them....

Many love to preach, but they have very little experience in ministering. Search the Scriptures with the families you visit. Christ's work was to put believers in possession of every essential truth, that by searching, they might discover other precious gems....

When a discourse is given, precious seed is sown. But if personal efforts are not made to prepare the soil for that seed, it does not take root in the heart. Unless the heart is softened and subdued by the Spirit of God, much of the discourse is lost....

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man, according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as his agent, you are to gather other agencies, and unite them with those already in the work, that the instrumentalities for winning souls to look to Christ, may be as many as possible....

[66] The meaning of the words, "I am made a minister," is too little comprehended. Those who preach the word of life to others should be weighted with the Spirit of Christ, as was Paul. If the minister goes to his work light-loaded, if he carries no burden for the people, he shows that he has mistaken his calling. He has not that spirit of intercession and consecration to God that would enable him to receive light from God. Those who work for God must feed upon Christ; for spiritually they are built up from what they eat. If Christ is formed within, the hope of glory, they have wisdom from God, not only to eat of Christ, but to feed the flock of God in due season, giving to every man his portion.—[Manuscript 7, 1891, 3, 6, 8, 19-20, 22.](#) ("Christian Service in the Living Church," June 10, 1891.)

Those who are shepherds of the flock should impress upon the people the importance of acting upon right principles in eating, drinking and dressing. They should warn the people to forsake

every practice, ~~restrain every appetite that endangers health and~~ life.—[Letter 19, 1892](#), p. 3. (To Dr. J. H. Kellogg, August 5, 1892.)

When the work seems to go hard, dip thy words and spirit into the oil of God's love; and then, under the working of the Holy Spirit, thou canst pray with all earnestness, and preach with all power. And God giveth the increase.—[Letter 50, 1897](#), p. 5. (To Brethren Daniells, Palmer, and Colcord, March 12, 1897.)

All need to feel daily the converting power of the Holy Spirit, that they may bear much fruit for the Lord. It is not the one who preaches the gospel that provides the efficiency that makes his efforts successful. It is the unseen worker standing behind the minister who brings conviction and conversion to souls....

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Ministry means more than sermonizing. It means earnest, personal effort. And there are many different kinds of work to be done. Those who have gained an experience in God's service are to take young, inexperienced workers with them into the harvest-field, teaching them how to work successfully for the conversion of souls. They are to exhort the church-members to qualify themselves for service.—[Letter 21, 1903](#), pp. 3, 6. (To "Those Who at the Last General Conference Chose Australia as Their Field of Labor," January 26, 1903.)

If you are to give discourses, your mind is not vigorous enough, although intensely active, to sustain the strain of speaking and visiting and writing. You should let your mind rest in a great degree when you engage in an effort to present new and startling truths to the people, the reception of which involves a cross. You need to carefully select your subject, make your discourses short, and important points of doctrine very plain. Take up one point at a time in a discourse, make it strong and clear and plain, with reasons drawn from the word of God that all may understand. Your discourses should be short. When you preach at great length the mind of the hearer cannot grasp one quarter of what you say....

Now you are to engage in an important work and let the Lord come into your counsels. Preach short, govern your voices, put all the pathos and melody into it you can, and this terrible exhaustion that is liable to come through long protracted preaching will be avoided. Remember that the whole counsel of God is not to be brought out in one discourse. Let the people have the heavenly food

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in such measure that they can retain it and carry it away with them and digest it; so that their minds can comprehend the truth, and their souls be impressed with it....

But the humble devoted worker feeling his own weakness and depending only upon God will realize the strength and sufficiency of the Mighty Helper.—[Letter 47, 1886](#), pp. 2-4, 8, 9. (To Brother Bourdeau, June 5, 1886.)

The work of him who is called to the ministry is not simply to preach, but to minister to the people by coming in personal contact with them. Wherever there is a failure on the part of the minister to do this kind of work, weakness results to the people; and no one should take upon him the sacred responsibility of the gospel minister unless he is willing to undergo all the labor that such a calling demands....

[69] I am greatly distressed because that while there are so few preachers, there are still fewer ministers. After the sermons are preached the minister has a work to do in visiting those who have been impressed with the truth, and the work of God is greatly hindered when the expositor of Bible truth does not follow up the interest as a wise master-builder, making the most of his opportunity to press home upon the understanding and the conscience the truth which he has presented to the people. He must be a laborer together with God, a zealous, interested worker, visiting those who have heard his expositions of truth....

The solemn work of the gospel minister is to make all men see what is the fellowship of the mystery which from the beginning of the world has been hid in God. If one enters upon this work choosing the least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for some one else to do he need not expect that his labors will be acceptable to God. Souls for whom Christ died are perishing for well directed personal labor, and when the minister is not willing to be a servant of the people, as Jesus has directed in his word, then he has mistaken his calling....

The very men who are presenting the truth to them had need to learn the first lessons of what constituted the work devolving on a gospel minister. It is not sermonizing, The minister of the gospel should be far from cherishing an envious spirit, fearing that another may receive too much credit if he shares his labor with him in the

office or in more general life. Selfishness has so actuated men that the work of God has been hindered and the message of God has been refused....

The churches have been so trained that they feel no special responsibilities resting upon them to visit, to talk the truth, to pray with and for one another, to visit the sick, to encourage them, to give sympathy and love, and make it manifest that in Christ they are members one of another.—[Letter 3, 1892](#), pp. 1, 4, 15, 16. (To Brother Curtis, January 16, 1892.)

Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual....

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Public effort alone will not suffice for the work that is to be done. By personal, house-to-house labor, ministers should seek to reach the people where they are....

All should be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If this duty is neglected, the work of the minister is incomplete....

We talk and write much of the neglected poor; should not some attention be given also to the neglected rich? Thousands of rich men are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they receive no benefit. The teaching they hear does not touch the soul. Are we to make no personal effort in their behalf?

Some will ask, “Can we not reach them with publications?” No; there are many who cannot be reached in this way. It is personal effort that they need. Are they to perish without any special warning? It was not so in ancient times. God’s servants were sent to tell those in high places that they could find peace and rest only in the Lord Jesus Christ.

From the light given me I know that a plain “Thus said the Lord” should now be spoken to men who have influence and authority in the world. If they will repent and be converted, God will use them in His cause.

We have a work to do for the ministers of other churches. Our ministers should seek to come near to them. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is

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theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flock.—[Manuscript 19, 1900, 5, 10, 11.](#) (“A Perfect Ministry,” typed March 5, 1900.)

The preacher spices his discourses with humorous remarks, presenting the truth in a ludicrous manner and misrepresenting those who believe it. These amusing presentations please the audience, and ridicule serves to banish conviction from many minds. Often the teacher has no real knowledge of the subject he is treating upon, but the hearers accept his statements without bringing them to the test of Scripture, and think that now they are released from the cross of obeying the truth, they can have peace.

Many have accepted the truth without digging down deep to understand its foundation principles, and when it is opposed, they forget the arguments and evidences that sustain it. It should be impressed upon all that true and abiding knowledge can be gained only by earnest labor and persevering energy. Were the minds of the people brought under discipline by thorough searching of the Scriptures, there would be hundreds converted to the truth where there is one today.

The sermons preached make good impressions, and awaken in many hearts a real desire to be Christians; if the impressions were followed up by personal labor, there would be seen many temples for the indwelling of the truth and the spirit of God....

[72] God's work is not to be done in this bungling, slipshod manner. When a minister enters upon any part of the field, he should work that field thoroughly. Let him not trust in sermonizing, and neglect personal labor. He should give directness to the Bible teaching, let it be brought home to every conscience.—[Manuscript 4, 1893, 7-9.](#) (Untitled, January 10, 1893.)

Divine knowledge may become human knowledge. Every minister should study closely the manner of Christ's teaching. They must take in his lessons. There is not one in twenty who knows the beauty, the real essence, of Christ's ministry. They are to find it out. Then they will become partakers of the rich fruit of his teachings. They will weave them so fully into their own life and practice, that the ideas and principles that Christ brought into his lessons will be brought into their teaching. The truth will blossom and bear the noblest kind of fruit. And the worker's own heart will be warmed;



yea, it will burn with the vivifying spiritual life which they infuse into the minds of others. Then all this tame sermonizing will come to an end; for frequently this is an exhibition of self, rather than the fruit that the teacher bears who has been at the feet of Jesus and learned of Him....

God looks for fruit in his church—fruit that responds to the lessons of Christ, worthy of the truth we profess to believe, and revealing the wisdom and mercy of Christ. The Lord calls for a converted ministry,—a ministry that will meet the people where they are, that will agree with them wherever they can, but that will not deny the truth. We are not to keep ourselves shut within four walls, so that our light cannot come to others. There is common ground where we may meet those not of our faith, where we may agree in principles and in regard to the lesson of Christ. Few will become combative over these holy principles.—[Manuscript 104, 1898, 7, 11.](#) [73]  
(“Christ’s Manner of Teaching,” typed August 24, 1898.)

It is God’s great day of preparation, and therefore every minister of Jesus Christ should have in his course of action, in the burden of his labor a zeal and living interest, and intensity in his efforts which is appropriate to the truth as it is for this time, which is claimed to be the last message of mercy to our world. Well, then, we cannot sleep, we cannot be indifferent, we must labor for the precious souls around us of men and women, we must work with all our might, for the Lord is coming.

The real laborers will be care-worn, oppressed in spirit, and they will feel as did Christ when he wept over Jerusalem, when they see crookedness and impenitence, and when they see people who will not listen to the Word of the Lord, they will feel as he felt.—[Manuscript 13, 1888, 7.](#) (Sermon, December 1, 1888.)

### **Evangelism**

I have a message for you. Those who serve the cause of God, need to be men of prayer, men who will heed the instruction that the Lord is giving regarding the prosecution of His work.

I am deeply impressed as I realize that time is rapidly passing. Every worker should now be daily converted, and every power be

employed in doing a work in our large cities that has been strangely neglected.

I entreat of you to delay not to open the fields that so greatly need attention, and that have scarcely been touched. This is your work.  
[74] There is need of a reformation in the work that God has pointed out for you to do in opening new fields. There is much to be done in bringing before the world the light of Bible truth in its sacred simplicity, and you both need to be revived by the influence of the Holy Spirit of God. Let the refining grace of truth lead you into the deepest experience of consecration and sanctification.

You need to realize the necessity of home religion, and earnest activity for the glory of God. Let the sanctification of the truth come into your home life. Let there be nothing common in your words and actions. May the softening, subduing, and sanctifying influence of the Holy Spirit impart to you meekness and gentleness, and may the presence of the Spirit close the door of the heart to the great apostate who is determined, if possible, to gain control. If you could but see as the Lord sees, you would discern how persistently the enemy of souls is seeking to attain the ascendancy....

Some things were clearly opened before me during the last meeting I attended in Washington, D. C. But those who ought to have been the first to recognize the movings of the Holy Spirit were not sufficiently impressed to receive the light and to act in harmony with it. The work in the cities has not yet been carried forward as it should be....

The Lord calls for ministers to go into the cities, men who realize that Satanic agencies are taking counsel together to work with their deceiving influence upon every mind, to the end that the gospel message shall not be proclaimed.

Time is rapidly passing, and there is much to be done. We have  
[75] come far short of doing the very work that has been specified by the Holy Spirit to be done, the work of giving the Bible truth to those who know it not.

Seven men should have been chosen to be united with the President, to set in operation a work in the great cities for those who are perishing without the truth, while no determined efforts are being put forth to save them. These seven men should be men who are wide awake, men that are humble and meek and lowly in heart. Never

~~should the cities have been neglected as they are; for there has come~~  
most decidedly message after message calling for earnest labor.

No less than seven men should be chosen to carry the large responsibilities of the work of God in the great cities. And these men should humble themselves daily, and seek the Lord most earnestly for sanctified wisdom. They should relate themselves to God as men desirous to be taught. They must be men of prayer, who realize the peril of their own souls. What should be the work of these seven men?—They should investigate the needs of the cities, and put forth earnest, decided efforts to advance the work.

Will you not now gather up many of my past messages, study them, and present them to the people? It is high time that our churches should know what has been the word of the Lord. These cities must not remain unwarned.

The Lord will test and prove every one who professes to be righteous. Many of our people, and among them some who are laborers, are not ready for the Lord's appearing. For your souls' sake, my brethren, heed the messages that the Lord sends to you. Let every one take heed to his own soul's salvation, and then work earnestly for the salvation of others.

If those who are consecrated unite to work untiringly for souls, they can do great good in our conferences and in our camp-meetings. Our camp-meetings must not be treated indifferently. Let the time of these gatherings be regarded as precious, and let it be devoted to seeking the Lord sincerely for a fitness to serve the Lord in humility. In many cases there should be less of lengthy sermonizing, and more hunting and fishing for souls.

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Let Christ be the Teacher. If we obey His word, and do His works, we shall never be found on the background. Presidents of conferences, to whom the Lord has given great light, will you not decide to deal truly with your own souls' best interests? Walk in the light while you have the light, lest darkness come upon you....

I feel an intense interest that in this period of time, no haphazard work shall be done. Satan and his agencies are playing the game of life for our souls. His plan is to steal away the true conviction of the Holy Spirit. For months I have been troubled because I see that many are not discerning the signs of the times.

You were present at the General Conference last spring when the power of God rested upon me as I delivered His messages. If those messages had been received and acted upon, I should not now be suffering under the burden that I am carrying.

[77] I dare not be silent longer. Angels of great power were expelled from heaven because of the spirit of self-exaltation. They felt that they should be above Christ. These fallen angels are now at work to deceive those that will give heed to their deceptions, and to delay and hinder the work of God....

Read the whole of the twenty-eighth chapter of Ezekiel carefully, and pray that you may understand the working of God. We are dealing with fallen angels and with fallen men.

I would that our conference presidents, our physicians, and all our ministers might understand the message that the Lord gave me in Washington. I did not speak in my own strength. But some of the very ones who needed most the warnings given have chosen to follow on in their own ideas, and I am sorry that their hearts are not awake to the work of the hour.

Our brethren should study carefully the instruction given in "Gospel Workers." Valuable instruction is given in the chapter "Personal Effort."

Let our brethren east and west fast and pray earnestly, and humble their souls before God, O, that all would be reconverted, and not give up till they know that they are following on to know the Lord. Those who humbly follow on to know the Lord will know that His going forth is prepared as the morning.

There is encouragement for all in the third chapter of Zechariah: [Entire chapter quoted].—[Letter 58, 1910](#), pp. 1-4, 6, 7. (To Elders Daniells and Prescott, June 15, 1910.)

### Time

[78] God has given His Son in order to give men a chance to form characters for the school above. The mind is to be fitted to receive the gift of immortality. It is capable of appreciating the goodness, the mercy, the love of God; and to appreciate is to glorify. But what if man's life proves a failure? What if he has proved false to his fearful and solemn responsibility? Then his education has been the means of

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strengthening Satan's kingdom. God will judge him for that which he might have done, which God furnished him ability to do, but which He did not do. We must render to God an account proportionate to the intelligence and opportunities He has granted us.—[Manuscript 25a, 1895](#), p. 2. (“The Essential Education,” undated.)

Immorality and ignorance prevail in our world; but it is because the carnal heart chooses darkness rather than light. The light shines from the written word in bright, clear rays; and if ignorance now exists, it is because men do not for themselves become diligent students of the pages of knowledge that they may become intelligent. The intelligent mind is one of heaven's most precious gifts. It is beyond estimate. And God demands of us the full improvement of this entrusted talent.—[Manuscript 57, 1897, 2](#). (“Remember the Sabbath Day,” June 7, 1897.)

Many suppose that they must have holidays and recreation; but if the time thus spent were devoted specially to doing good, making use of the faculties to advance the cause of God in the world, either in planting crops for him, in building chapels or school houses, or any institution that the Lord is in need of to carry on his work, these things would not cost so heavily. If there were a company formed, who were devoted to the service of God, who would donate extra time above the eight hours, and call it the recreation hour, I know that they would receive a blessing. Many do this conscientiously. They will not be restricted in their movements, or bound about by precise hours when they are engaged in the King's business. The work which the Lord designs shall be done in preparing facilities calls for unselfish and cheerful labor.

[79]

I have heard men and women who have been engaged in the work in the publishing houses and Sanitarium complain of having to work over hours. If they cannot stop work after eight hours labor, they become dissatisfied. But these very ones, when they enter business for their own private benefit, will work on fully ten hours as they do in America and often extend their labor to twelve hours. They make no complaint because it is in their own personal interest. It makes every difference whether the time is to be employed to their own special advantage or for the service of God or their neighbor. If the extra time could be called the recreation hours, working from a sense of duty to benefit the oppressed, poverty stricken cause of

God, I believe those who are able would find more advantage from this than from the hard, trying, taxing labor they often engage in in order to amuse themselves.

Willing service in saving the means that is so limited is more satisfactory than hoarding means. With the right motive in view, such time would be reckoned as devoted to the service of God. This definite work for God in building, in planting, in reaping harvest or any line of work, will cost considerable thought and labor. But it pays. God will multiply the resources; he will help in producing the means.

[80] Many are already working in this line, and have always done so. The devotion of time to God in any line of work, is a most important consideration. Some can use the pen to write a letter to some far off friend. By consecrated personal labor we may in many ways do personal service for God.

Some think that if they give a portion of their money to the cause of God, this is all they are required to do, and the precious time given them of God, in which they could do hours of personal service for him, passes by unimproved. It is the privilege and duty of all who have health and strength to render to God active service. The giving of donations in money cannot take the place of this. Those who have no money can substitute personal labor, and even money can be made in various ways in this work.

Every one may be a laborer together with God. The hours which have been usually spent in recreation that has not rested or refreshed either body or soul, may be spent in seeking to help some poor soul who is in need of help, in visiting the poor, the sick, and the suffering. Your time is God's and as Christians, we must use it to the glory of God. God has graciously entrusted us with twenty four hours in each day and night. This is a precious treasure by which much good can be accomplished. How are we using God's golden opportunities? We must, as Christians, set the Lord always before us, if we would not lose precious hours in uselessness, and have nothing to show for our time.

Time is money. If a man refuses to work because he cannot obtain the highest wages, he is pronounced an idler. Far better would it be for him to work, even if he receives much less than he supposes his labors are worth.

—Time is a talent committed to our trust that may be shamefully misused. Every child of God, man, woman, youth or child, should consider and appreciate the value of the moments of time. If they do this, they will keep themselves employed, even if they do not receive as high wages as they have been able to command. They should show their appreciation of diligence, and work, receiving what wages they can get. The idea of a poor man with a family refusing to work for moderate wages, because it is not showing, as he supposes, sufficient dignity for his trade, is folly that is not to be encouraged. [81]

How little thought has been bestowed upon this subject. How much greater prosperity might have attended the missionary enterprises if this talent of time had been thoughtfully considered and faithfully used. We are each one answerable to God for the time that has been wantonly thrown away, and for the use of which we must give an account to God. This is a stewardship that has been but little appreciated; many think it not sin to waste hours and days in doing nothing to benefit themselves or to bless others.—[Letter 127, 1897](#), pp. 5-8. (To John Wessels, January 1, 1897.)

The human family have scarcely begun to live when they begin to die, and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life is gained. The man who appreciates time as his working day will fit himself for a title to a mansion and a life that is immortal. It is well that he was born. Our characters are revealed by what we do. We are admonished to redeem the time. We cannot call time back, but by making the most of what remains we can redeem the time.—[Manuscript 50, 1898, 10](#). (“The Jews Require a Sign,” undated.)

The reason why our ministers are so inefficient, is that they go to their labors, and come from their labors, if they have any success, full of themselves. The disciples of Christ did this when they came and said, Even the devils are subject unto us. Jesus could discern their danger, and he said, Come ye yourselves apart into a desert place, and rest a while—come out of the din of battle, away from the conflict, and hold communion with God. Thus it is with many workers they are too strong, too full of self. The Lord cannot lead them or teach them, or use them to his glory, for they are wise in their own conceit, and vainly imagine that the Lord cannot do without [82]



them. Self must be buried. We must educate the people to seek the Lord. We must speak plain words to ministers who are walking in the sparks of their own kindling. The praise and flattery of men make ministers hungry for more until they think ... the praise and flattery of men of more value than the approval of God.

We must, if saved, imbibe the Spirit and power of Christ, self be hidden in Christ, and Christ alone appear. Our work is to elevate, not by praising any one, but by upholding Jesus, bringing the mind to Jesus, lift him up, the Man of Calvary, before the people, and he can do all things for the humble, trusting, believer.—[Letter 16f, 1892](#), pp. 9, 10. (To Elder S. N. Haskell, May 9, 1892.)

### **Appetite Denied for Funds to the Church**

[83] I then saw the appetite must be denied, that rich food should not be prepared, and that which is lavished upon the appetite should be put in the treasury of the Lord.—[Manuscript 1, 1854, 7](#). (“Reproof for Adultery and Neglect of Children,” February 12, 1854.)

*Released November 13, 1973.*

## MR No. 348—A Message to Elder Tenney

[84]

It is three o'clock in the morning. I am sitting up in my bed and trying to write you a few words. There are things on my mind which trouble me....

The Lord has given me a message for you. Ministers of the gospel must keep self in continual subjection to Christ. But in your present state of mind you are not subject to the will or control of God. Self, poor, sick self, is revealed on every hand. When self dies, the peace of Christ will take possession of the soul. As long as you are a minister of the gospel, you are under the most solemn obligation to God to be wise, not in your own conceit, but wise in the wisdom of God.

Every day hereditary tendencies to wrong will strive for the mastery. Every day you are to war against your objectionable traits of character, until there are left in you none of those things which need to be separated from you. Then you will think candidly and wisely how to take yourself to the Lord. You will foresee the evils which will come unless you change by avoiding the cause which produces the effect.

You need now to understand as never before the softening, subduing power of true, Christlike character. You need to understand the warfare in which we are engaged. The power of holy living is far ahead of all doctrinal discourses....

We need now as never before to pray with heart and voice for the Spirit of Christ to use us in his service through the sanctification of the Spirit. We need to pray that we may by uniting with our fellow-workers build up God's kingdom. We are never to be satisfied with self, but are ever to press upward, seeking to attain higher fervency and greater zeal. Our heart's greatest desire should be to be found among the meek and lowly people of God. Then we can find souls and win souls.

[85]

Those who minister in word and doctrine must first be partakers of the fruits of the spirit. Bear this in mind. Bridle your disposition,

and then peace and contentment will find room in your soul. If you wish your heart to overflow with the love of God, cultivate grateful thanksgiving for the unspeakable privilege of knowing the truth. If you would lose sight of self by beholding Christ, you would be changed from glory to glory, from character to character, and would rejoice in his redeeming love.

We have no time for fretting over ourselves, no time to look on the dark side. There are souls to be saved. We must live in Christ and Christ must live in us, else we shall preach and labor in vain. Those who are brethren in the faith must stand together in oneness, striving to answer Christ's prayer to his Father. Let us stop fretting. Let us put away all jealousy, all evil surmising. Let us put on Christ and walk in the light of the Sun of Righteousness. *Preach the word. Practice the word.* Then souls will be converted.

At present your spiritual condition is a stumbling block to your best efforts. We have the most sublime truths ever given to men. How are we handling them. In Christ, dead to self, open your mouth, and God will fill it. Christ will impress the minds of your hearers.

[86] Co-operation with God means his co-operation with us. Co-operation with our brethren gives standing room for every one who does the work. Co-operation is now greatly needed. Seek not for the highest place. If you do, you will be given the lowest place. Have courage in the Lord. But do not think that you are the only agent through whom he will work. For Christ's sake do your best, without speaking one ungrateful word to God or to your brethren. Then the Lord will bless you. We have not a moment to waste in regrets or recrimination.

Take not your troubles to man, who may have no greater wisdom than you yourself. Take your troubles to Him who hears and answers prayer. Labor, labor with this poor soul and that poor soul. Keep your head out of books and your hand from writing. Seek the salvation of those who are ready to perish. How earnestly should we be engaged in laboring for souls as they that must give an account.—[Letter 119, 1900](#), pp. 1, 5-8. (To Elder and Mrs. G. C. Tenney, August 2, 1900.)

*Released November 13, 1973.*

## MR No. 349—Attitudes Toward Sunday Laws

[87]

There have arisen in our Conference [The General Conference of 1889] questions that need to have careful attention, whether the Sabbath-keepers in the Southern States where they are liable to feel the oppressive power of their State laws if they labor on Sunday shall rest on Sunday to avoid the persecution which must come if they do any labor. Some of our brethren seem anxious that a resolution shall be passed by the General Conference advising our Sabbath-keeping brethren liable to imprisonment and fines, to refrain from labor on that day. Such resolutions should not be placed before this Conference requiring their action.

There are questions about which it is far better to have as little notoriety given as possible, in either case,—for, or against....

Some minds are so constituted that they can not treat these questions wisely. When the Sunday question is legislated to become a law, there will not be so great a danger of taking steps that are not of a character to receive the sanction of Heaven, ... —for the reason that the Lord gives light and knowledge just when it is most needed....

There are many things that require the wisest and most careful counsel, and should be done without making any noise about it....

I am led to inquire with pain of soul what do our brethren mean by presenting questions of this order before an open conference. If the disciples of Christ needed to assemble together in one place after the ascension of Christ and pray for the descent of the Holy Spirit, there would be greater need of their doing so now when solemn and far-reaching principles are involved. Ten days were devoted to earnest seeking of God and ten days would need to extend to twenty before men should venture to put their pens to write out a decision for the people on this point. Much earnest prayer and nothing less than the descent of the Holy Ghost would settle these questions....

[88]

If the decision is made that our people shall not labor on Sunday and that our brethren in the Southern States shall appear to harmonize

with the Sunday law, because of oppression, how long before all over the world [our people] shall be in like circumstances as they are in the South. The decision is to be a universal one. If it comes to the light of day as it will in degrees and there will be concessions and servile bowing to an idol god by those who claim to be Sabbathkeepers, there will be a yielding of principles until all is lost to them.

If we counsel them not to respect the idol sabbath exalted to take the place of the Sabbath of the Lord our God, then instruct them in this matter in a quiet way and encourage no defying of the law powers in words or actions unless called to do this for the honor of God to vindicate His downtrodden law. Let there be no unnecessary act of arousing the combative spirit or passions of opponents....

There should be no just occasion to our enemies to charge us with being lawless and defying the laws through any imprudence of our own. We should not feel it enjoined upon us to irritate our neighbors who idolize Sunday by making determined efforts to bring labor on that day before them purposely to exhibit an independence. Our sisters need not select Sunday as the day to exhibit their washing.

[89] There should be no noisy demonstration. Let us consider how fearful and terribly sad is the delusion that has taken the world captive and by every means in our power seek to enlighten those who are our bitterest enemies. If there is the acceptance of the principles of the inworking of the Holy Ghost which he [the Christian] must have to fit him for heaven, he will do nothing rashly or presumptuously to create wrath and blasphemy against God.—[Manuscript 6, 1889, 1, 2, 5, 22](#). (Untitled, November 4, 1889.)

*Released December 7, 1973.*

## MR No. 350—Must the Christian Be Humorless?

[90]

He [Jesus] is the joy and light of the world. “He that followeth me shall not walk in darkness.” [John 8:12](#). Heaven is all light, peace, and joy. Jesus says, “Ask, and ye shall receive, that your joy may be full.” [John 16:24](#).

Jesus had grief, but He did not carry it in His face. Wherever He moved blessings followed in His track. Joy and gladness were imparted to the children of men. Children loved to be in His presence. He took them in His arms. Christ was an earnest, thoughtful man, an intense worker for the good of others, but He was never frowning or gloomy. The calm, steady light of a holy peace was expressed in His life and character. His presence hushed levity and none could be in His presence without feeling that life was earnest, serious, charged with a great responsibility. The more I know of Jesus’ character the more cheerful I am.”—[Manuscript 1, 1867, 8](#). (“Reminiscent Account of James White’s Sickness and Recovery,” written in early 1880’s.)

My sister, you talk too much. I was pointed back and shown that your life has not been the best calculated for you to make an exemplary Christian.... In your past life you have been one that has stirred up strife, and then you have enjoyed the fruit of evil which has followed. Your tongue has kindled a fire and you have enjoyed the conflagration. All this has no part in the truth. When you received the truth you believed it from the heart and were ardent in its proclamation and here has been shown a lack of wisdom in using the truth in a manner to raise opposition, arouse combativeness and make war instead of possessing a spirit of peace and true humbleness of mind. Dear sister, there must be in you an entire transformation of character. The tongue must be tamed. Your words must be select, well chosen. If Christ is formed in you the hope of glory, fruits will appear unto righteousness. You sport and joke and enter into hilarity and glee. Does the Word of God sustain you in this? It does not.

[91]

Christ is our example. Do you imitate the great Exemplar? Christ often wept but never was known to laugh. I do not say it is a sin to laugh on any occasion. But we cannot go astray if we imitate the divine, unerring Pattern. We are living in a sad age of this world's history....

As we view the world bound in darkness and trammled by Satan, how can we engage in levity, glee, careless, reckless words, speaking at random, laughing, jesting, and joking? It is in keeping with our faith to be sober, watch unto the end, for the grace to be brought unto us at the revelation of Jesus Christ....

Christian cheerfulness is not condemned by the Scriptures, but reckless talking is censured. Those who live in the last days should be circumspect in words and acts. Sobriety is more in accordance with our faith than levity. Those who realize the solemnity of the times in which we live will be among the number who bear about with them a weight of solemn influence. They are rich in good works, bearing the burden of souls, and by holy example faithfully represent Jesus Christ and win souls to accept Christ as their Saviour.—[Manuscript 11, 1868, 1-3](#). (“Testimony,” circa 1868.)

[92] I advise and exhort that those who have charge of the youth shall learn how to adapt themselves to meet the youth where they are, by learning useful lessons themselves of Him who was meek and lowly of heart, that they may bring into their life and character the love of Jesus. They should be kind, cheerful, and courteous, and bind the hearts of the youth to their hearts by the strong cords of love and affection.

Do not be afraid to let them know that you love them. If the love is in the heart give it expression, do not smother it. When they gather about the table to partake of God's precious bounties make this a season of cheerfulness. Do not make it a season of grave decorum as though they were standing about a coffin, but have it a social season where every countenance is full of joy and happiness, where naught but cheerful words are spoken. And the youth should not feel that they are under an eye that is watching them, ready to reprove and condemn. Approve whenever you can; smile whenever you can; do not arrange your countenance as though a smile would bring the condemnation of heaven. Heaven is all smiles and gladness and gratitude. I wish we all knew more about heaven and would bring



its pure, healthful, holy influence into our lives, for then we would bring sweet joy into many a life that needs it.

In association with one another we should cultivate habits and ways and manners that would attract and invite the confidence of the young. Satan has abundance of alluring temptations to charm and captivate the youth. If Christians would bring more pleasantness into their lives they would make religion and truth a power for good. I verily believe that few know how to deal with the young. They need more of the spirit that pervades heaven before their own religious life will be as the sweet perfume, and before they can exert a proper influence over the faulty, erring youth who, notwithstanding all their faults, have a depth of love and affection if it could only be called forth by love and affection. [93]

Oh that we could be more like Christ and not repulse but attract. With what judgment ye judge ye shall be judged. With what measure ye mete it shall be measured to you again. God will deal with us as we deal with one another. Then let us be very careful that we do not become pharisaical, but let us be Christlike. This your school in South Lancaster needs.

If anyone has a motherly influence that tries to help and encourage the young do not let the idea be entertained that she is teaching them to be rebellious; because there is a kind, courteous spirit manifested to help the young do not let this be interpreted as working against the instructors of the youth. It will certainly be a contrast to the attitude of some, and the children will prefer to be in the company of those who have a sunny temperament, who possess some joyfulness and gladness; but this should not create envy or jealousy or evil surmisings. This spirit of cheerfulness and hope and joy must be an element in your school, or it will never flourish and grow up and become a missionary field as every school should be....

I will work against this cold, cast-iron, unsympathizing religion as long as I have strength to wield my pen. The Lord knows there is enough of this element in the churches in our land. My soul is pained beyond measure as I see so little of the love of Jesus. We need to live very close to Jesus, to have wise discrimination, to have wisdom to speak a kind word, that will have a soothing and comforting influence at the right time, throwing sunshine into the minds and hearts. Oh for the sunshine of the Son of righteousness [94]

to rise in our hearts!—[Letter 19, 1886](#), pp. 4-6. (To Elder S. N. Haskell, July 12, 1886.)

There is far more Pharisaism among our people than they suppose. This has no Saviour in it. That makes us in danger of being rigorous and gloomy, as though Jesus were still in Joseph's tomb. We want our attitude in the religious life to be one of peace, happiness and joy. Jesus is not dead. We have a living Saviour, One who is making intercession for us, and who bears our cases by name before the Father. We want to cultivate more joy and bring attractiveness into the religious life, everything testifying that we have a risen Saviour, a living Jesus.

There are those who have never studied human nature, those who know not how to deal with human minds, those who act as though it were a sin to smile and to show joy and gladness. This is the spirit that is separating them far from the youth, that they cannot understand them. This is what I have been shown, and I know it is truth, but I had hoped that general principles laid down would correct the evils that seemed to be steadily growing.—[Letter 84, 1886](#), p. 3. (To Elders Butler and Haskell, September 14, 1886.)

We have comfortable lodgings [in Sweden] but the meals and manner of eating are not at all like our American style; but they try to make it as pleasant for us as they can. We try to talk and cannot be understood. Then we laugh at one another for our blunders and make the best of the situation.—[Manuscript 26, 1885, 21](#). (Diary, October 15 to 30, 1885.)

[95] We stepped on board the train [at Lucerne, Switzerland] and were glad that we could have our own apartment to ourselves. We were rather a wet, uncomfortable, sorry-looking set. Ella clapped her hands and in a joyous tone exclaimed, "Now Sarah aren't you glad you went to the Rigi? Sarah, aren't you glad you went to the Rigi?" We had a good laugh and tried to look at the matter in her light and drop out the dark colorings.—[Manuscript 33, 1886, 7](#). (Untitled, September 2, 1886.)

We have been on the road since Sunday morning at two o'clock, five days and four nights. Everything has thus far been very favorable.... The care of our children, Addie and May [daughters of Ellen White's niece] has taxed me considerably. Not that the children have been unusual and unmanageable. They are good children. They are

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universally cheerful and happy and willing to obey our expressed wishes cheerfully. This has lightened my burden of care wonderfully. Were these children as unruly and boisterous as many children in this car, I should be indeed worn out before this time, but their innocent ways and happy laugh are contagious. We cannot be otherwise than cheerful.—[Letter 33, 1875](#), p. 1. (To “Dear Children,” September 22, 1875.)

***Released January 23, 1974.***

[96]

## MR No. 351—Writing Out the Light on Health Reform

Diseased minds have a diseased, sickly experience while a healthy, pure sound mind, with the intellectual faculties unclouded, will have a sound experience which will be of inestimable worth. The happiness attending a life of well-doing will be a daily reward and will of itself be health and joy.

I was astonished at the things shown me in vision. Many things came directly across my own ideas. The matter was upon my mind continually. I talked it to all with whom I had opportunity to converse. My first writing of the vision was the substance of the matter contained in [*Spiritual Gifts*] Volume IV and in [*my six articles in*] *How to Live*, headed, “Disease and Its Causes.”

We were unexpectedly called to visit Allegan to attend a funeral, and then soon left for our eastern journey [1863], intending to finish my book upon the journey. As we visited the churches, things which had been shown to me in relation to existing wrongs required nearly all my time out of meeting in writing out the matter for them. Before I returned home from the East I had written out about five hundred pages for individuals and for churches.

[97] After we returned from the East I commenced to write [*Spiritual Gifts*] Volume III, expecting to have a book of a size to bind in with the testimonies which help compose [*Spiritual Gifts*] Volume IV. As I wrote, the matter opened before me and I saw it was impossible to get all I had to write in as few pages as I at first designed. The matter opened and Volume III was full. Then I commenced on Volume IV, but before I had my work finished, while preparing the health matter for the printers I was called to go to Monterey. We went, and could not finish the work there as soon as we expected. I was obliged to return to finish the matter for the printers, and we left an appointment for the next week.

These two journeys in hot weather were too much for my strength. I had written almost constantly for above one year. I

generally commenced writing at seven in the morning and continued until seven at night, and then left writing to read proof sheets. My mind had been too severely taxed, and for three weeks I had not been able to sleep more than two hours in the night. My head ached constantly. I therefore crowded into Volume IV the most essential points in the vision in regard to health, intending to get out another testimony in which I could more freely speak upon the happiness and miseries of married life. With this consideration, I closed up Volume IV that it might be scattered among the people. I reserved some important matter in regard to health, which I had not strength or time to prepare for that Volume, and get it out in season for our [1864] eastern journey.—[Manuscript 7, 1867, 1, 2](#). (“Writing Out the Light on Health Reform,” undated.)

*Released January 23, 1974.*

[98]

## MR No. 352—Regarding Moses Hull

Brother Hull is quite free again, for which we feel very thankful. He will accompany us to Greenville and then will return to Wright to give a course of lectures....

We have recently been much burdened on Brother Hull's account. We about gave him up as lost. He has no help at home and Satan has been determined to overthrow him. He needed all the strength and help from his brethren he could get, but Brethren \_\_\_\_\_ and \_\_\_\_\_ told some of their difficulties and perplexities to him. It seemed they had no particular object, only to talk out what was in their minds—unbelief and darkness. They passed on but Brother Hull was just in that weak condition where the words of his brethren whom he had confidence in could take root and spring up and bear fruit. Some few difficult passages of scripture were thrown into his mind.

He came to meeting and honestly told his feelings. Unbelievers were present. One was a minister. He [Hull] did not know it. He gravely told James and the brethren he could not preach, for he did not believe the Bible any more. They thought him merely under the influence of temptation and tried to turn his mind, but it was of no avail. In this state Brother Hull went some miles distant to discuss with a spiritualist. He came back charmed with the man and as much fascinated as ever a bird was fascinated by a rattlesnake. He was a changed man. He looked so strange, talked so strange. He had got far ahead of us all—far beyond us, almost out of sight of us. We could not help him. Oh, no.

[99]

The object of our meeting Wednesday night was to pray for Brother Hull, he being present. I had been very sick for above a week, threatened with fever, but I went to the meeting. In that meeting I was taken off in vision and shown many things. And the case of Brother Hull was shown me—that he had been mesmerized, charmed by a special agent of Satan. Already had Satan, I saw, claimed him as his prey. Already had evil angels telegraphed to

Satan's agents upon earth that Brother Hull would soon leave the Seventh-day Adventists and join their ranks, and the spiritualist medium with whom he discussed must be all gentleness, and charm him and fascinate him. He was almost continually in the company of this spiritualist medium and Satan exulted at the conquest he had made.

Then I saw how cruel, how dishonoring to God to have ministers or private members talk out or lisp their unbelief and infidel feelings to other minds, and by so doing have Satan use them as agents to transmit his fiery darts through them to others. I saw that there was much of this done, and Satan exults that he works unperceived in this way. Much more I saw which I cannot write; it would take so much time.

I related the vision to Brother Hull. He remained unmoved. I wrote it next day and read it to him. He manifested some feeling while I was writing the testimony. All the females who had faith met to pray for Brother Hull. All worked with energy. The spiritualists flocked around him and wanted to visit and talk with him. We tried to prevent an interview and did. Wednesday evening I took George Amadon, Martha, and Brother and Sister Myron Cornell, and I read distinctly and emphatically the testimony the Lord had given me. He there promised me he would try to arouse and make an effort again. He had so given up to the powers of darkness that there was no collision of spirits. He was at perfect rest and peace. [100]

After I read the vision we told him he must go with us to Monterey. He promised to go and I left him. Then Brother George and wife, Myron and wife, had a long and most powerful prayer meeting for him. He left that night for Monterey. He took the cars for Kalamazoo and then the stage for Allegan. Early the next morn we started for Monterey. Sabbath morn at family prayers the Lord led me out to pray for Brother Hull. I felt that I had got hold of the arm of God and I would not let go until the power of Satan was broken and His servant delivered. Prayer was heard and Brother Hull was set free and he labored with us through the conference at Monterey.

We dare not leave him yet. He will stay with us until he is free and rooted and grounded in the truth. I saw that when ministers talked unbelief and doubts they attracted evil angels in crowds around them while the angels of God stood back in sorrow, and



everywhere these ministers go they carry that darkness until they with fortitude resist the devil and he flees from them....

Brother Hull has told me recently what the spiritualist medium told him (also a lady medium), that the spirits had informed them that Brother Hull would soon leave the Adventists and become a spiritualist, confirming what had been shown me in vision, as I have written you.—[Letter 11, 1862](#), pp. 4, 5-7. (To J. N. Andrews, circa November 9, 1862.)

[101] Sister Hull, your case was shown me as being very critical. You may overcome. You can redeem the time. God pities you. I saw that you have grown up with the habit of exaggerating. You have talked much and are not careful to relate matters just as they are told you or just as they exist. You talk too much. You should reflect more and talk less.... I saw that God pities you. Your teachings in your youth were not what they should have been, and you have therefore the stronger effort to make now to overcome that which has grown with your growth and strengthened with your strength. But by watchfulness and prayer and the patient, persevering help of your brethren you can overcome. I saw that Brother Hull has had but little help at home to bear him up and he has been sinking for some time under discouragement. God help you to arise together and make powerful efforts for everlasting life.—[Letter 20, 1862](#), pp. 1, 2. (To Mrs. Hull, circa 1862.)

*Released January 23, 1974.*

## MR No. 353—Biographical and a Warning

[102]

I thank the Lord that, however weak I am, He gives me strength when before the people. I am often surprised, and this is my comfort, for I know I could not do the work I have done unless the Lord strengthened me and gave me words to speak to the large crowds. I know better than anyone else how much I suffer at times with physical infirmities, but I will talk as little about these depressing things as possible.—[Manuscript 174, 1903, 4](#). (Diary, July 5 to 31, 1903.)

Satan has a variety of scientific lies framed to be used on special occasions. He waits his opportunity to take souls captive.—[Manuscript 140, 1903, 18](#). (“The Fall of Our First Parents,” September 27, 1903.)

*Released January 23, 1974.*

[103]

## MR No. 354—Individuality and Creativity

O unbounded grace! What love expressed! Shall we not expel pride from the soul. Can we cherish self-esteem: shall we harbour stubbornness of soul when we see and understand what our redemption has cost. Shall not a view of the cross cause us to humble ourselves in the sight of God, that He may lift us up?

But while we are to humble ourselves, we are to have a true sense of our value as God has estimated us, in the price paid for our redemption. We are to value every capability, every talent entrusted to us, as the Lord's most precious endowment, that we may use them to His name's glory. When we look upon ourselves as purchased at an infinite cost in order that we might have every advantage in the strife for immortality, eternal life, we will make every gift a treasure of influence, whereby we may reach perfection, completeness in Jesus Christ. Then let the prayer of Daniel be our prayer, that the Holy Spirit may work in our behalf.—[Letter 59, 1896](#), p. 8. (To Dr. J. H. Kellogg, November 22, 1896.)

[104]

O how much evil has been committed by placing a high estimate on human talent, when the possessor was unconsecrated, unsanctified. All human talent is valueless before God until the superscription of Jesus is placed upon it. Then in and through Christ the possessor becomes an efficient agent for good because he has a living connection with God. When truth gets full possession of a man's conscience, it sanctifies the soul. All his sensibilities are aroused, his sympathies are not fitful. The light from the Sun of Righteousness shines into his heart, and he becomes an earnest, living representative of truth. It is not the most eloquent men or the so called great men in business matters that are essential, but men who may be looked upon as having little talent, yet who are true, simple, humble, great-hearted men, these may attain to wide usefulness, blessing humanity everywhere. Jesus says, "Ye are the salt of the earth."—[Letter 58, 1894](#), p. 6. (To O. A. Olsen, November 26, 1894.)

This chapter [[John 15](#)] is very simple in its illustrations, and every one should seek to understand its lessons. They should bear in mind that the branches in the true Vine are the believers who are brought into oneness by being connected with the Vine stock. There must be unity in their diversity. Individuality is preserved; for one branch cannot blend into another in the same stock; yet every individual branch must be in fellowship with the other if they are united to the parent stock.

If they draw nourishment from the same source they draw nourishment from the same spirit. They drink in the same life-giving properties. Thus unity is preserved, and there is love one for another. But this does not make the branches an identity although it constitutes them a unity, nor does this mean uniformity in everything. Christian unity consists in the branches being in the same parent stock, the vitalizing power of the Center supporting the grafts that have united to the Vine.—[Manuscript 66, 1897, 10](#). (“The Vine and the Branches,” June, 1897.)

Those who bear the message of mercy to perishing souls must themselves be under discipline to God. The Lord is waiting to qualify men to carry the message to those who are afar off and to those that are nigh. God speaks to his people warning them not to corrupt their simplicity and trust in the Lord by sinking their individuality in any living person. The Lord will teach all who will seek him for wisdom, whatever their calling or profession....

[105]

Our talents are lent us in trust, to use and increase by their use. Oh, if parents would only realize that the families on earth may be symbols of the family in heaven. If they would realize their accountability to keep their homes free from every taint of moral evil. God designs that we shall have far more of heaven in our families than we now enjoy.

From their earliest years the children are learners, and if pleasant scenes are kept before them in the home, they will become familiar with Christian courtesy, kindness, and love. Their minds are built up by what they see and hear, and parents are sowing the seed which will reap a harvest either for weal or woe. If parents are Christians in name only, if they are not doers of the Word, they are placing their own superscription on their children, and not the superscription of God. Children long for something to impress the mind. For Christ's

sake, parents, give their hungering thirsting souls something upon which to feed.

Children are naturally active, and if parents do not furnish them with employment, Satan will invent something to keep them busy in an evil work. Therefore train your children to useful work. You can clothe all work with a dignity which will make it profitable and elevating.

[106] Do not feel it your duty to make the lives of your children unpleasant. The unpleasantness will come fast enough. Bring all the pleasure possible into your exercises as teacher and educator of your children. Encourage them to make a companion of you. Sinful impulses, sinful inclinations and objectionable habits you will surely find in your children; but if you encourage them to seek your society, you can give a right mold to their tastes and feelings, and banish discontent, repining and rebellion. Overcome their pride by living before them an example of meekness and lowliness of heart.

We need to weed out from our conversation everything that is harsh and condemnatory. When we have put on Christ in meekness and lowliness of heart we shall represent Christ in all our dealings with our children. To all who labor in Christ's lines for the salvation of souls, the Saviour says, "We are laborers together with God: ye are God's husbandry, ye are God's building."—[Manuscript 143, 1899, 9, 11, 12.](#) ("Co-Workers With Christ," October 4, 1899.)

The Lord gives men talents that will enable them to carry forward special lines of work. Each one is to be allowed to do the special work for which he is fitted. Then part will fit perfectly to part.

[107] Give other men a chance to get hold with you. Let each be a help to the other. Hold up one another's hands. You cannot expect that all will work in exactly the same way in which you work. It is the Lord's plan that there shall be unity in diversity. There is no man who can be a criterion for all other men. Our varied trusts are proportioned to our varied capabilities. I have been distinctly instructed that God endows men with different degrees of capability, and then places them where they can do the work for which they are fitted. Each worker is to give his fellow workers the respect that he wishes to have shown to himself.

Of all the leaves upon a tree, there are no two precisely alike. And the Lord does not expect that His workers shall be exactly alike in their skill or in their manner of working.

There are those who think that it is only to a certain few that talents have been given, and that these few are to be distinguished above their fellows. This is not so. Every member of the church of Christ is the possessor of some special gift. Every one has been given wisdom and tact which fit him to perform some special work. There is a place for every one, a post of duty for every soldier in the Lord's army. All have been entrusted with the goods of heaven. Some have one class of goods and some another. For one to belittle the work and talents of another is to dishonor God. Let the Lord place His own estimate upon the talents entrusted and upon the use made of them.

We are all to be united in Christ, and we are ever to be ready to make the improvement that the Lord, through His different agencies, may tell us we should make. The Lord desires His workers to make constant improvement. He desires them to work in perfect unity, helping one another. As our talents are diligently traded upon, they will multiply.

Every gift that the Lord has entrusted to us is to be valued and used. The smallest gift is not to be overlooked. The Lord gives to every man according to his several ability to use the gift bestowed. Each should be encouraged to use his gift. The least talented may enlarge his capabilities by doing his best. The church of Christ is made up of vessels large and small. The Lord can use the smallest gift to advance His cause, if the possessor has faith in Him.

[108]

The workers brought together in the providence of God may have traits of character that differ widely. Yet their gifts may be just what God needs to mold and fashion the minds with which they are brought in contact. They are to labor in harmony, however different they may be. The Lord looks from heaven, and sees that in His work on this earth, a variety of gifts is needed. The church is a garden, adorned with different trees and plants and flowers.

I have to write this over and over again to the very best of workers in our cause. Do not misunderstand God's plan or disappoint His purposes. There is danger that grave mistakes will be made by

putting aside the very men that the Lord has prepared to act a part in educating and training the youth.

God does not expect any man to use talents that He has not given him. He expects His workers to use their talents in union with one another. No one is to think that his work is to be carried forward in a stereotyped, precise way, little details being carried out in a way that is approved by one man or two men or three men. Give your students room to work with the greatest Teacher the world has ever known. He is a true educator. As members of God's family, we are to give one another room to work.

When God gives a man a special work to do, he is to stand in his lot and place as did Daniel, ready to answer the call of God, ready to fulfill His purpose.

[109] Let us all do our best. Let us learn from one another; and above all, let us go often to the great Teacher; for He has pledged His word that He will give divine wisdom to those that ask in faith.—[Letter 111, 1903](#), pp. 7-10. (To P. T. Magan, June 16, 1903.)

*Released January 23, 1974.*



**MR No. 355—In Manuscript Release No. 1002**

[110]

## **MR No. 356—Further Material on the Nature of Christ**

*Brother A,*

In your letter in regard to the temptations of Christ, you say if He was one with God He could not fall. Imagine, if you can, yourself in Christ's stead in the wilderness. There is no human voice you hear, but you are surrounded with demons under deceptive pretensions as angels from heaven in the most seducing attractions presenting Satan's wily insinuations against God, as he did to our first parents. His sophistry is most deceiving and artful in undermining your confidence in God, destroying your faith and your trust, and keeping your mind on a constant strain so that he can get one clue that he can use to his own advantage to allure you into a controversy, as if reading your thoughts to which you will not give utterance, just as he did to Eve.

He could not obtain from Christ one word to lead him on. The word, "It is "written," was spoken from point to point as he tested Him. But only the quotation of His own words that He had inspired the holy men of old to write would come from Christ's lips. All the great leading temptations wherewith man was beset were artfully presented. Weakened by fasting, Christ's mental sufferings made this ordeal most severe. Forty days and forty nights did He endure this strain. Never were assaults of the prince of darkness more fearful. His fiery darts were surely aimed but they found no lodgment.

The point you inquire of me is, In our Lord's great scene of conflict in the wilderness, apparently under the power of Satan and his angels, was He capable, in His human nature, of yielding to these temptations?

[111]

I will try to answer this important question: As God He could not be tempted: but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess the angelic powers. It

was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity.

A human body and a human mind were His. He was bone of our bone and flesh of our flesh. He was subjected to poverty from His first entrance into the world. He was subject to disappointment and trial in His own home, among His own brethren. He was not surrounded, as in the heavenly courts, with pure and lovely characters. He was compassed with difficulties. He came into our world to maintain a pure, sinless character, and to refute Satan's lie that it was not possible for human beings to keep the law of God. Christ came to live the law in His human character in just that way in which all may live the law in human nature if they will do as Christ was doing. He had inspired holy men of old to write for the benefit of man: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5](#).

Abundant provision has been made that finite, fallen man may so connect with God that, through the same Source by which Christ overcame in His human nature, he may stand firmly against every temptation, as did Christ. He was subject to inconveniences that human nature is subjected to. He breathed the air of the same world we breathe. He stood and traveled in the same world we inhabit, which we have positive evidence was no more friendly to grace and righteousness than it is today. [112]

The higher attributes of His being it is our privilege to have, if we will, through the provisions He has made, appropriate these blessings and diligently cultivate the good in the place of the evil. We have reason, conscience, memory, will, affections—all the attributes a human being can possess. Through the provision made when God and the Son of God made a covenant to rescue man from the bondage of Satan, every facility was provided that human nature should come into union with His divine nature. In such a nature was our Lord tempted. He could have yielded to Satan's lying suggestions as did Adam, but we should adore and glorify the Lamb of God that He did not in a single point yield one jot or one tittle.

Through being partakers of the divine nature we may stand pure and holy and undefiled. The Godhead was not made human, and the

human was not deified by the blending together of the two natures. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.—[Manuscript 94, 1893, 1-3](#). (“Could Christ Have Yielded to Temptation?” June 30, 1893.)

[113] Christ did not seek to be thought great, and yet He was the Majesty of heaven, equal in dignity and glory with the infinite God. He was God manifested in the flesh. What a rebuke is the life of Christ to everything like self-conceit, self-exaltation, seeking to be great among men! He was a man of sorrows, and acquainted with grief. Wonder, O heaven, and be astonished, O earth! The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in Him dwelt all the fullness of the Godhead bodily, and yet He calls to a suffering world, “Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”—[Letter 8a, 1890](#), pp. 2, 3. (To M. J. Church, July 7, 1890.)

*Released January 23, 1974.*

## MR No. 357—Regarding J. N. Andrews

[114]

We cannot all labor in the same armor.... He [Elder Andrews] is shortening his days because he lifts the burdens all himself. He thinks no one can make a success unless his plans and ideas of carrying forward the work are exactly after his own order.... He believes his ideas and ways the only right way. Is it so? No. No.—[Letter 49, 1876](#), pp. 4, 5. (To “Dear Husband,” undated.)

Brother V came to us, and we tried to do our duty to him. But when he returned to Switzerland, and when Elder Andrews visited that country, he did not do by Elder Andrews as we had done by him. He did not help Elder Andrews as we had a right to expect he would. He created suspicion and jealousy of Elder Andrews. He did not give the correct translation of his teachings, but made some of his remarks to be regarded with disfavor because they were made stronger than Elder Andrews designed to give them.—[Letter 2a, 1878](#), p. 6. (To “Dear Brethren in Switzerland,” August 29, 1878.)

He is over conscientious, and he feels terribly over things that ought not to disturb his peace at all.—[Letter 1, 1879](#). (To S. N. Haskell, January 27, 1879.)

From what has been shown me, Brother Andrews, at times, felt that he would give his life could my husband be in health of mind and body, and take his place in the work as he had done.—[Letter 13, 1869](#), p. 8. (To Sisters Harriet, Cornelia and Martha, September 24, 1869.)

[115]

*Released January 23, 1974.*

[116] **MR No. 358—Nature and Teaching the Heathen**

The most effective way to teach the heathen, who know not God, is through His works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth....

There is a simplicity and purity in these lessons directly from nature that makes them of the highest value to others besides the heathen. The children and youth, all classes of students, need the lessons to be derived from this source. In itself, the beauty of nature leads the soul away from sin and worldly attraction, and toward purity, peace, and God.—[Manuscript 153, 1903, 50, 51](#). (“Through Nature to Nature’s God,” written in 1897.)

*Released January 23, 1974.*

## MR No. 359—On Competition

[117]

The *Signs* is a good paper, never to be exalted as superior to our church paper among our people or to take the place of the church paper. This paper was first in the field and when there is a spirit of competition manifested, it is all wrong and displeasing to God. The *Signs* is our pioneer paper to serve a want in the cause at the time of its establishment, to give character to the work on the Pacific Coast. But when I see so much made of this paper to the exclusion of the church paper, the *Review and Herald*, I have said they are beating on the wrong track. They do not work as intelligently as they suppose.—[Letter 8, 1881](#), p. 8. (To Elders Butler and Haskell, June 20, 1881.)

*Released March 26, 1974.*



**MR No. 360—In Sermons and Talks, Vol. 2**  
**(Manuscript 126, 1901)**

## MR No. 361—Regarding Annie Smith

[118]

Annie Smith is with us. She is just the help we need, she takes right hold with James and helps him much. We can leave her now to get off the papers and can go out more among the flock.—[Letter 8, 1851](#), p. 7. (To Brother and Sister Howland, November 12, 1851.)

I saw that you could do no better now than to marry Angeline; that after you had gone thus far it would be wronging Angeline to have it stop here. The best course you can now take is to move on, get married, and do what you can in the cause of God. Annie's disappointment cost her her life.—[Letter 1, 1855](#), p. 1. (To J. N. Andrews, August 26, 1855.)

*Released March 7, 1974.*

## MR No. 362—Looking to Jesus

The Lord has a work for each one to do. We are to find out for ourselves what this work is, that we may have the assurance that we are working under the authority of God, as his appointed agencies. No one is excusable for remaining in ignorance. Every man should know his post of duty. He should stand in his lot and in his place, working unselfishly, earnestly, devotedly, with an eye single to the glory of God.

The instruction given by Christ is clear and easy to be understood. It is the duty of every soul to understand for himself his appointed work. He is not to grope his way along in darkness and uncertainty, depending on human guidance. Christ has said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Let God's workmen feel that every hour they are in need of divine guidance. Those who have not been looking to Jesus, inquiring, "Is this the way of the Lord?" should commence at once to do this. We are daily to realize that God has given us a part in his great work, and that he expects us to act intelligently. We are not to try to get up something new and singular, something odd and strange, in order to create a sensation. We are to be perfectly content to give the instruction Christ has given.

Let each one in the service of Christ feel the need of his grace. As we study his lessons, line upon line, precept upon precept, we shall gain from them encouragement and strength. Do not seek to rise above the simplicity of Christ. Make him your pattern, your confidant. In your simplicity lies your safety. When you strive to rise above the meekness and lowliness of the Saviour, you are weakness itself. Remember that you are to advance in the path which Christ has marked out for you. He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

The uncultivated, non-producing wastes in the Lord's vineyard are a sad testimony to unfaithful service. The Lord's voice is heard,

calling, “Go, work today in my vineyard.” Self-denial and self-sacrifice are to be brought into the daily experience of those who work for the Master. Then the parts of the Lord’s vineyard which are now so barren and unproductive will be sown with the seeds of truth. Souls will be won to Christ.

Every servant of God is to be guided by the Holy Spirit. It is not in man that walketh to direct his steps. Our path, however rugged it may be, is marked out for us by the Lord; and in it we must walk. We must believe in Christ as a personal, sympathizing Saviour. He loves us and gave himself for us. He doeth all things well....

Some to whom conviction comes refuse to change their way of life, because to change would be an acknowledgment that they had been wrong. To them the conviction is useless. They do not allow it to work in them true reformation. In order to repent, the sinner must see himself as he is. He must realize that by following wrong principles he has marred the work God has given him to do. When he is willing to see in God’s light all that the Lord presents to him, he will be filled with shame, distress, and humiliation. Then God will come to his relief. He will be led to look to Jesus, and, beholding the sacredness of the Saviour’s office and the perfection of his character, he will humble himself before him, filled with remorse to think that in working against his own spiritual health and the spiritual health of others, he has worked against Christ. As he looks into the Word as into a mirror and sees his character as it is, he abhors himself. [121]

It is Christ who searches the hearts and tries the reins of the children of men. All things are naked and open before the eyes of Him with whom we have to do, neither is there any creature that is not manifest in his sight....

In Christ divinity and humanity are united; therefore he is able to succor all who are tempted, able to save to the uttermost all who come to God by him. He was in all points tempted like as we are, yet without sin. Though so high and holy, he pities our weakness, and stoops to succor us; for it pleased the Lord to bruise him....

“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 time of need.”

In order that no one need make a mistake in his lifework, God has placed before us the perfect example of Christ.—[Manuscript 42, 1901, 1-3, 8-10](#). (“Revealing the Christlikeness,” June 2, 1901.)

***Released March 7, 1974.***

## MR No. 363—Ministers to Exercise

[122]

Your position in connection with the work here has not been a favorable one for you. The close confinement to an indoor, sedentary life is not suited to your constitution. The undue determination of blood to the brain, causes your mind to become confused, you do not think clearly; and more than this, your life is in danger from apoplexy. Instead of being confined indoors, you should be as much as possible in the open air.

When your mind is weary or confused, if questions of a perplexing nature are brought before you, you cannot see just how to answer them, and you turn the questioners off with a blunt response, or do not answer at all. Evil results have come from this....

There is a large amount of work to be done in other lines where you can accomplish good if you are in living connection with God. The churches need the labor you can give them. You can do a precious work in teaching the truth. You can present your ideas of Bible truth in such a manner that others are able to grasp them.—[Letter 25a, 1892](#), pp. 1, 2. (To G. C. Tenney, Editor of the *Bible Echo*, December 23, 1892.)

***Released March 26, 1974.***

[123]

## MR No. 364—On Early Work in Great Britain

Elder Ings, Sister Ings, and I took the steamer for the Isle of Wight. The day was a little cloudy at first, but the clouds dispersed and we had very pleasant weather. Brother Sargent lives with his family on the island. They are indeed children of God, keeping the Sabbath with all fidelity. Have kept the Sabbath for six years. His work is a captain of ships. The Sabbath has shut him out of positions more profitable, but he rejoices in the truth. We purchased strawberries and bread and Sister Phipson, Sister Ings and I were seated in full view of the water, and took our lunch. The Isle of Wight is a beautiful place. After we had taken refreshments Brother Sargent took us across the bay in his rowboat and we visited his family. They have a numerous little flock. We had a pleasant visit and then had a season of prayer with them. It was a precious season.—[Manuscript 36, 1887, 6, 7.](#) (Diary, July 10, 1887.)

We know that the Lord has wrought wonderfully since we first came to Europe. Praise His holy name.... If you want to close the door to any benevolent impulses you can talk as if there had nothing been done worth while. We think there has much been done. At Zurich there was one man and his wife, and when we left I think there were 20, and these, as a whole, will present as good a front as any company raised up in New England....

[124]

God lives and reigns, we will walk by faith and trust wholly in God who is our helper in every time of need. Let us praise God for what has been done and then try to push the work continually. We are not to become faint hearted but lean heavily on Jesus. Be of good heart.

A good work has been done in England. The work has necessarily moved slowly; more might have been done. But when we consider there is quite a little army of souls that have been added to the church, let us praise God. In Grimsby there are some precious souls. Some are not what they might be and yet their influence has done much for the cause of truth. I was made to rejoice while there



that a young man teaching the school was under deep conviction and had commenced to keep the Sabbath, but his exercises came upon the Sabbath and he solicited the prayers of the brethren for wisdom how to manage this matter. He frankly confessed his faith and was favored. God was in this. I know of no more striking circumstance that has occurred in America showing evidence of genuine conversion.

Then the two sisters who embraced the truth in Grimsby, and their niece there, are precious souls. One lying an invalid, the others doing what they can with their influence and can become useful workers in the cause of God. They have good ability that should be appreciated and brought into the work. There are others also that I might mention in Ulceby.

There is the case of Bro. Armstrong and family. The power of truth has come into that family. The father made great sacrifices and the Lord blessed him greatly. He has no thought of turning back although he has lost, as a superior baker, much of his custom because he will not furnish bread upon the Sabbath.

In Ulceby is a little company and there is the standard of truth lifted and all around Ulceby are souls I know who are deeply convicted. The seeds of truth have been sown and will spring up and bear fruit. There are precious souls in Kettering.—[Letter 50, 1887](#), pp. 6, 7, 9, 10. (To S. N. Haskell, September 1, 1887.)

[125]

***Released March 26, 1974.***

**MR No. 365—In the booklet *Christian Leadership*  
(available from White Estate)**

## MR No. 366—Relation of a Wife to Her Husband

[126]

Dear Mary, let your influence tell for God. You must take a position to exert an influence over others to bring them up in spirituality. You must guard yourself against following the influence of those around you. If others are light and trifling, be grave yourself. And, Mary, suffer me a little upon this point.

I wish in all sisterly and motherly kindness to kindly warn you upon another point. I have often noticed before others a manner you have in speaking to John in rather a dictating manner, the tone of your voice sounding impatient. Mary, others notice this and have spoken of it to me. It hurts your influence.

We women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head. I have said more perhaps upon this point than necessary. Please watch this point.

I am not reproving you, remember, but merely cautioning you. Never talk to John as though he were a little boy. You reverence him and others will take an elevated position, Mary, and you will elevate others.

Seek to be spiritually minded. We are doing work for eternity. Mary, be an example. We love you as one of our children and I wish so much that you and John may prosper. Be of good courage. Trust in the Lord at all times. He will be your stronghold and your deliverer.—[Letter 5, 1861](#), p. 2. (To Mary Loughborough, June 6, 1861.)

[127]

## **MR No. 367—Competitive Sports in Adventist Schools**

Among the youth the passion for football games and other kindred selfish gratifications have been misleading in their influence. Watchfulness and prayer and daily consecration to God have not been maintained. Converse, communion with God, is life to the soul. The light has been beclouded, and it was well pleasing to Satan to have the impression go forth that notwithstanding the wonderful work of the Holy Spirit in behalf of our institutions of learning, and the office of publication and the church, they fell back to be overcome by temptation. Satan and evil workers cast reflection upon God, and His name has been dishonored....

The instructors ought to have had wisdom to follow the indications of the Holy Spirit, and go on from grace to grace, leading the youth to make the most of the light and grace given. They should have taught the youth that the Holy Spirit, which was imparted in great measure, was to help them to use their time and ability to do the very highest service for the Master, showing forth the praises of Him who had called them out of darkness into His marvelous light. But instead of this, many went more eagerly in pursuit of pleasure. There were witnesses upon the pleasure-grounds, heavenly intelligences that made the records in the book of God of transactions that many will not care to meet in the day when every work shall be manifest. Not only were heavenly messengers present, but the synagogues of Satan were on the ground to exult that his ingenious methods had in a great measure thwarted the purpose for which God gave the Holy Spirit. God desired to carry the youth forward and upward that they might understand by experience the words of the inspired apostle, “We are labourers together with God: ye are God’s husbandry, ye are God’s building.” Of how many who exhibited their qualifications in the games could this be said? ...

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Use your God-entrusted capital of means to arm and equip men to enlist in the army of the Lord as soldiers of Jesus Christ. Teach

them that it is not the indulgence of every whim which youth may suggest that will facilitate their growth in Christian experience. Selfish gratification is the snare and curse of our youth. Their abilities are misapplied. Through erroneous ideas parents, friends, and guardians—whose money supports them in the school—seek to gratify their desires in order, as they suppose, to make them happy. This very course of action is blocking their way; it encourages selfish indulgence; it prevents them from entering the narrow, heavenward path. O that the Lord may anoint the blind eyes, that they may see!

It is not impressed upon the minds of the young that self-denial, cross-bearing for Christ's sake, is to be a part of their religious experience. They think it all right for them to be sustained and educated, and to spend money to gratify their desires for selfish indulgence. There is danger that these poor souls will never understand what it means to follow Christ in self-denial and bearing the cross and to endure hardness as good soldiers of Jesus Christ. They will be like a reed in the wind. Let the youth consider that they are deciding their own destiny for eternity by the characters they form in this life....

The heavenly intelligences are waiting to cooperate with the human agent in reshaping his character according to the divine model. Will the human agent do his God-given work, or will he bend all his efforts toward shaping the character after the worldly pattern? See [1 Corinthians 1:3-8](#)—[Letter 47, 1893](#), pp. 3, 5-9. (To W. W. Prescott, October 25, 1893.)

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*Released April 16, 1974.*

[130] **MR No. 368—The Pioneers and Personal Sacrifice**

I was shown while at Lancaster, Mass., that the work of God was progressing in the West, and that you must be narrowing down your large farms. Do not talk your faith. *Sell that ye have and give alms*, says the angel. Not moving fast enough, said the angel. Cut loose, cut loose from your treasures here; lay up a treasure in heaven....

Tell Brother John ... I sent a letter to Mary and there was something in it I wished you to see, so I sent it to you. There was two dollars in it, a little present I sent her. Did you receive it?—[Letter 2, 1856](#), p. 1. (To Brother Everts, July 12, 1856.)

We know how our cause started. We know that we have counted pennies and means in every way in order that we might have enough means for the bare necessities of life and to carry us from place to place, to present the truth to others. I well remember the first conference that was ever held by our people. It was in Connecticut [1848]. My husband worked at cutting cordwood at twenty-five cents a cord to earn money to take us to this meeting. He was not accustomed to this kind of labor and the rheumatism came in his wrist. He was unable to sleep nights, and night after night our prayers ascended, that God would relieve him of pain. He said, "Wife, we must keep five dollars on hand, and even if we get short of food we must not use that." I fainted to the floor, with a nursing child in my arms more than once for the want of necessary food to eat. But when the call came from a few faithful souls, Cannot you come and hold a meeting with us in Connecticut, we felt the Lord would have us go. When my husband settled with his employer, he had ten dollars. With this we made the journey....

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Urgent invitations came from New York for us to hold a series of meetings among them. What could we do? We had no means, we were poor. We prayed over the matter and my husband decided to buy a scythe and go into the harvest field, and earn money for to take us to New York. He was an invalid, could not retain food upon his stomach but we prayed over the matter, morning and night, and

he was strengthened. He worked thus until he earned forty dollars, which paid our fare to New York.

I was shown at that time that light was shining out from my husband's pen and these rays of light were penetrating the darkness of error and the beams of light were increasing and growing brighter and more powerful.

It was at this meeting that the truth began to spread in New York. My husband worked at handling stone for months until his fingers were worn through and dropped blood, and this, too, was the very place where he had stood in the desk before thousands of people to proclaim the coming of Christ. Through injustice of his employer he did not receive the money for his labor and we were in want. He obtained a few things for our absolute necessities.

My husband went through the streets of Brunswick, Maine, with a bag upon his shoulder in which were a few beans, and a little meal and rice and flour to keep us from starvation. When he entered the house singing, "I am a pilgrim and I am a stranger," I said, "Has it come to this? Has God forgotten us? Are we reduced to this?" He lifted his hand and said, "Hush, the Lord has not forsaken us. He gives us enough for our present wants. Jesus fared no better." I was so worn that as he said this, I fainted from the chair. The next day a letter came asking us to go to another conference. We had no money. When my husband went to the post office for his mail he found a letter containing five dollars. When he returned he gathered the family together and offered a prayer of thanksgiving. This is the way the work began.

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At one time light came that we should go to Portsmouth. But we had no money. We got all ready and were waiting when a man came riding very fast to our door. Jumping from his wagon, he said, "There is somebody here that wants money. I have come fourteen miles at the highest speed that my horse would go." Said my husband, "We are all ready to start to attend an important meeting, but were waiting for money. We shall not have time to catch the cars now unless you take us." He did so, and we had just time to reach the cars, step upon the platform without purchasing tickets when the car started. This was the way the Lord educated us to trust in Him. In this way the truth has entered many places. Our faith and trust in God has been tested and tried again and again. For years we labored constantly to



carry forward the work under the pressure of feebleness and great poverty. We have tried to the best of our ability to save means in every way possible that the work of God might go forward.

[133] I had about the time of Brother Ertzenberger's visit to America a present of a nice silk dress which cost forty-five dollars. Brother Andrews had just sent word that there was a great need of money to carry forward the work. I thought it was my privilege to so use the gift I had received that those who generously presented it to me would receive a reward and lay up treasure in heaven. I went to a merchant and told him to sell it for me for all he could get. He sold it for fifty dollars, and I sent the money to this mission. When others knew what I had done, they donated much larger sums. Thus the act of my doing this little, brought in the means from other individuals, so that Brother Andrews wrote us that the very sum needed came at the right time, and he expressed gratitude to God for this timely response....

I have lain awake night after night, turning over in my mind, how we could help the different missions in the best way, and I am in just as much perplexity now as before. I can see no other way but to pray, believe and act as God gives us wisdom. The Lord has gold and silver. The earth and all its treasures belong to Him. The cattle upon a thousand hills are His also. If we trust in Him, exercising living faith, He will send help to advance His work. He has always proved Himself a prayer-hearing and a prayer-answering God.—[Manuscript 19, 1885, 1, 2-6](#). (“European General Council,” September 21, 1885.)

I often think of the facilities you have in America in rich abundance, and how bound about we are here, for want of money and for want of consecrated workers. If those who have so great light would walk in the light, all needless expenditures in dress, in houses, in furniture, in picture-taking, would cease; there would be decided reformation in these matters, and thousands of dollars that are now spent to foster pride and selfishness would flow into the treasury to spread the gospel in foreign lands. But where is the self-denial for Christ's sake?—[Letter 21b, 1892, p. 9](#). (To Dr. and Mrs. J. H. Kellogg, December 23, 1892.)

[134] A good work is begun in Melbourne, and the work is only started. Men and means is our cry. As far as possible we are educating the

workers to make the work self-sustaining by their contributions and by the practice of strict economy. This we present by our own practice. Not a piece of furniture is purchased merely for appearance. We buy at auction odd pieces of furniture, not seeking to have the pieces harmonize, if they will answer the purpose. If they are odds and ends, defaced and worn, we touch them up with stain and varnish, which costs but little. We are determined to maintain the principle that we are pilgrims and strangers, and we are soon to move from this country to a better country, even an heavenly.

Bro. Starr came from a sale of goods a few days ago. He said, "I did so want to purchase a wardrobe, a beautiful piece of furniture, with mirror in front, that went for less than four pounds when it must have cost ten, but I remembered we are pilgrims and strangers, and decided not to buy it." I said, "You did right. I do not want even the appearance of costly furniture in my house; for it would contrast strangely with the other articles." He bought two plain, old-fashioned little bureaus for me, one costing five, the other three dollars, and a second-hand washstand for himself for a small sum. This is the way we have worked. We are getting everything for durability, things that will bear rough handling and transporting from place to place, and not break and crush to pieces. We have been and still are very hard-pressed for means. The Lord sees it all, He will not leave us in destitution, although in strait places. The one thousand dollars which you say is forthcoming will supply our present necessities and keep the machinery moving.—[Manuscript 23, 1894, 9](#). (Untitled, April 9, 1894.)

[135]

We purchased half a box of the lemon oranges at four cents per dozen. I call them superior; and then we returned home without our two cases of oranges. The oranges are excellent here, and are about eighty cents per bushel in American money. In Parramatta in the markets on Tuesdays and Fridays, the fruit growers sell their fruit at auction sale. We purchased oranges at nine pence a bushel last market day; that is about eighteen cents in American money; but the fruit is not first class. The cheapness of all the products of farms and orchards will explain why there is so much poverty in this country. Farmers do not receive enough for their produce to pay their expenses in raising it. Cauliflower is bought for a mere

song. We have purchased large bags full for eight and ten cents. We purchase a large amount, and feed it to the cow and horses....

We are now expressing juice from the oranges and canning the same. We have pressed out the juice from the lemons also, in order that we may furnish palatable drink for hot weather....

[136] Two years ago I purchased a horse for forty dollars. She was a good-looking gray horse, but was very poor, and for a time it was a question as to whether or not I should give her away or what I would do with her; but kind treatment, and plenty of good feed have brought her up both in flesh and spirits. She has paid her way in one year. At one conference she transported our ministers from Prahau to North Fitzroy, and thus saved the conference twenty-five dollars in carfare. When I went to New Zealand, the school needed her, and she served them well. When I returned, she was in good condition. She is a perfectly safe animal, frightened at nothing, and is not up to any mean tricks. We transported her to New South Wales. She has had an attack of rheumatism, and for weeks we have been unable to use her. Your Uncle Belden went to the stockyard sale in Sydney, and from a herd of wild horses selected a horse for me for which he paid five pounds—twenty-five dollars. I paid three pounds for breaking the horse. So I have now a three-year-old colt which I put by the side of Maggie, and so have a nice team to draw my phaeton.—[Letter 89a, 1894](#), pp. 4, 5, 9, 10. (To Edson and Emma White, August 22, 1894.)

We are nearing the end of time, and it is most essential that we walk humbly with God. We cannot fit up the building with carpets or enter into any preparation that requires outlay of means, for we have none. I have been constantly handing out means, investing thousands of dollars to keep the work moving; but I know that we must heed the instruction given me in Melbourne to study economy in every line. Christ said of the scribes and Pharisees: “Ye do err, not knowing the Scriptures, nor the power of God.” These both, let us learn in the school of Christ. We must make the Scriptures our counselor, and be doers of the word if we would have a knowledge of the power of God. Our desires will have to be bound about. We are of necessity obliged to plan and devise and economize. We cannot manage as if we had a bank on which to draw in case of emergency. Therefore we must not get into straitened places. I am glad that

Brother and Sister Haskell in their experience have learned that there is a limit to means, and while we would be pleased to have many things that we have not in our school building, we must look at the old furniture, the bureaus, tables, washstands, and other articles, and say, we must make them do.—[Manuscript 136, 1897, 10, 11](#). (“Principles of Education for Avondale,” December 21, 1897.) [137]

The time has come for those who have a large amount of means invested in houses and lands, to begin to dispose of their possessions. “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.”

My brethren and sisters in the faith of Christ’s soon coming, I ask you how it will be with you when you stand before the great white throne, to answer for the talents He has entrusted to you? If you hoard your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is

Brethren and sisters, *now* is our time to make haste to do something. Will you *now* give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field?—[Letter 72, 1902](#), pp. 3, 4, 8. (“To Our Churches in America,” typed May 18, 1902.)

Proof-readers in the Office receive their wages; those who are working at housework receive their wages, two dollars and a half and three dollars a week. This I have had to pay and others have to pay. But ministers’ wives who carry a tremendous responsibility, some of them devoting their entire time, have nothing for their labor.—[Letter 137, 1898](#), pp. 9, 10. (To Brethren Irwin, Evans, Smith and Jones, April 21, 1898.) [138]

I am deeply interested in you and your family. I have a message for you from the Lord. You are in danger, as some others have been, of depending on appearance to create an influence in your favor. My brother, you should dress becomingly and you should have a comfortable home, but you are never to forget the lessons of self-denial taught by the great Teacher. In the night season I was

listening to words spoken to you by One who never errs. He looked about the rooms of your house, and speaking very solemnly and with great earnestness, he said, “These furnishings are expensive. Much might have been saved by purchasing something not so rich or costly. These things will not increase your influence for good.”

You should have in your home all that is necessary for the preservation of health, but much less expensive furniture would indicate a desire to be in harmony with the faith of the Bible. Do not think that in order to have influence, you must put on an appearance of influence and wealth. “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones”....

[139] You cannot be in sympathy with Christ unless your practice is in harmony with His teaching. Do not strive to emulate worldlings by following inclination in making purchases for your home, when money is so much needed in the cause of God for the saving of perishing souls. You see this need, and it hurts you to think that you have not money to give to the Lord. Do you not see that you would have more to give if you practiced economy in your home?

You are too self-indulgent. Deny yourself, take up the cross, and follow more closely in the Saviour’s footsteps. Before you spend money, ask yourself, “Can I not save this money? I will deny myself for Christ’s sake. He gave His life to purchase eternal life for me. I must imitate His self-denial. It was by the sacrifice of Himself that the Saviour placed at my disposal the riches of His grace. He was under no compulsion, no obligation to give me His favor. Had He withheld all from me, it would have been no more than I deserved”....

Temptations will come to you to indulge selfish desires. Yield not to them. Restrain your inclination for expensive clothes and rich furniture....

Do not suppose, as you associate with wealthy men, that you are at liberty to spend money freely. It is not dress or houses or lands that measures your worth. Your highest recommendation will be in doing just as Christ did. Study His life. Seek for His grace. All the wealth you could obtain would never bring back the health you have lost through self-indulgence.—[Letter 178, 1902](#), pp. 1-3. (To W. O. Palmer, July, 1902.)

At present I am very short of funds. I have no money in the bank; in fact, I have over-drawn my account there. I hope that some money will come in soon. I think I shall bend my energies toward getting out some new books, until things become more settled. Then we shall better understand what we ought to do in regard to getting out a new edition of *Patriarchs and Prophets*.—[Letter 150, 1903](#), p. 1. (To “Dear Son Edson,” July 19, 1903.) [140]

God has said that the Southern Field is to be worked. In the very midst of us there are those who know not God. Their ignorance cries out against those who spend their money in building elegant mansions or in erecting costly monuments over the dead. What help are these monuments to the dead or to the living? What honor do they bring to God? The cries of souls hungry for spiritual food are ascending to God.—[Manuscript 38, 1904, 23-24](#). (“Our Work in Washington,” May 3, 1904.)

***Released April 16, 1974.***

[141]

## MR No. 369—The Bible and the Law

God's law reaches to the internal as well as to the external actions of men. It is a discerner of the thoughts and intents and purposes of the soul. A man may be guilty of sins which God alone knows. God's law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation and the great I AM knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God's law makes a record of all these. These hidden away, secret sins form character. The law of God condemns not only what we have done but what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have done no positive *wrong*. The fact that one has done no positive *good* will be enough to condemn him as a wicked and slothful servant.

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By the deeds of the law shall no flesh be justified. There is no power in law to save the transgressor of law. If man, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will never bring down the law to man's standard and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law and satisfies justice, and now the sinner may claim the righteousness of Christ. "Where sin abounded, grace did much more abound." [Romans 5:20](#).

But grace does not come in to excuse the sinner in the continuance of sin. God's grace does not detract from the law, but establishes the law as changeless in its character. Here "mercy and truth are met together; righteousness and peace have kissed each other." [Psalm 85:10](#). God looks upon His Son dying upon the cross and is satisfied,



and Jesus is called “the Lord our righteousness.” Then let the sinner by faith appropriate the merits of the blood of a crucified Redeemer to his own case—“the Lord my righteousness.”—[Manuscript 30, 1889, 21, 22](#). (“Experience Following the Minneapolis Conference,” June, 1889.)

I am glad that a time has come when something will stir our people to investigate the points of our faith for themselves.... My cry has been: Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord. No man is to be authority for us. If he has received his light from the Bible so may we also go to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a reason of the hope that is within us with meekness and fear.—[Letter 7, 1888](#), pp. 3, 4. (To Brother Healey, December 9, 1888.)

***Released April 16, 1974.***



[143]

## MR No. 370—Ellen White in Copenhagen

There was a little company assembled of intelligent, noble looking men and women—Danes. They had accepted the truth through Brother Brorson's and Matteson's labors and many of them had received the truth under difficulties that our American brethren know nothing of....

It is an encouragement to me to see that the light given through the testimonies reaches hearts that never saw the instrument that the Lord has employed.—[Manuscript 25, 1885, 4, 5](#). (Diary, October 6 to 14, 1885.)

Fifteen hundred carpenters cannot get work now.... Last winter there were uprisings and revolt and crime. Hunger is a hard master. It will lead to doing desperate things. Copenhagen is a stronghold of the militia. There is a long string of blocks, the soldiers' barracks, and a strong force is on hand constantly to be called upon to put down any riot or quell any violence.—[Letter 102, 1886, p. 2](#). (To "My Very Dear Children," July 25, 1886.)

Directly opposite our windows is the city botanical garden. In this garden are many trees of every variety, and plants and flowers of every description. There are several large nursery buildings in the enclosure. There is an artificial lake and artificial hill where many rocks are gathered and classified. In this garden seats are arranged for the convenience of visitors and all may enter it that choose.

W. C. White and I have walked over the grounds nearly every day....

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The streets here are arranged upon a very liberal plan. The streets which leads to our place of meeting is over 100 feet wide and is divided into seven parts with three rows of trees between them. The first is sidewalk, the second a place for carriages, this paved with stone; then comes a place for men on horseback; then a broad street for footmen; next another carriage way and then the sidewalk. This is all grand, safe, and convenient for all parties. But I look away from this in imagination to that city whose builder and maker is

God, and whose broad streets are of pure gold as it were transparent glass.—[Manuscript 15b, 1886](#), p. 1. (“Visit to Copenhagen,” July 21, 1886.)

There are precious ones who believe, here in Copenhagen. There has been a good interest from outsiders to attend our meetings. The hall has been filled evenings. We were glad to see the spirit of labor upon some here newly come to the faith. Some expressed great anxiety for the work in this large city. They appealed to us not to leave them and let the present interest die away. They importuned for someone to remain who would continue to present the truth. We know this should be thus, but who? ... This is a great city and how are they to be warned? This is the problem, with no more workers than we now have. It is a constant study, How shall we get the truth before the people in Europe? Why, we inquire, do not some of these nationalities who have received the truth in America become burdened over their countrymen and become missionaries for God?—[Letter 85, 1886](#), pp. 9-11. (To Uriah Smith, July 24, 1886.)

When we came to Copenhagen there were men dressed in scarlet who were brilliantly flashing everywhere. A Brussels carpet was laid down from the car to the depot where he [a member of the royal family] passed through an arched doorway and hacks were waiting with plumed soldiers to escort him to his palace....

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What a great change in Copenhagen since we first visited them! Our meetings were held in a little damp hall.... Next our meeting was transferred to a basement. Above was a dancing hall and there were saloons all around us.... Nearly a year ago—July 17—I again visited Copenhagen.... We had a hall—an improvement upon the one we had on our first visit ... and there were more than double the number when we were on our first visit, and some of the best quality of people.... And now, June 4, we see many who have been added to the numbers of Sabbath-keepers and our hearts were made glad to see a respectable, noble, intelligent class of believers assembled in the city of Copenhagen.... We could exclaim, “What hath God wrought!”

And in this great city the work may still progress if the workers will not get above the simplicity of the work but will keep humble

and holy and dependent upon God.—[Manuscript 33, 1887, 1, 3, 4.](#)  
(Diary, June 1 to 8, 1887.)

***Released May 23, 1974.***

**Enoch's Experience**

Enoch was a public teacher of the truth in the age in which he lived. He taught the truth; he lived the truth; and the character of the teacher who walked with God was in every way harmonious with the greatness and sacredness of his mission. Enoch was a prophet who spake as he was moved by the Holy Ghost. He was a light amid the moral darkness, a pattern man, a man who walked with God, being obedient to God's law,—that law which Satan had refused to obey, which Adam had transgressed, which Abel obeyed, and because of his obedience was murdered. And now God would demonstrate to the universe the falsity of Satan's charge that man cannot keep God's law. He would demonstrate that though man had sinned, he could so relate himself to God that he would have the mind and spirit of God and would be a representative symbol of Christ. This holy man was selected of God to denounce the wickedness of the world, and to evidence to the world that it is possible for man to keep all the law of God.

Wherever there is genuine piety there will be pure morality. How little is said of Enoch, a man who walked with God, one whom God did not permit to come under the domain of death! How short is his brief biography! How many volumes are written of Napoleon. How much is said of Caesar, and of the other great men of the world. Their works and exploits are recorded and sent through the length and breadth of the earth, and yet we have no evidence that these men honored God, or that God honored them. "Enoch walked with God, and was not; for God took him." How much is said in these few words....

Enoch was a representative man, but he is not praised, he is not exalted; he simply did that which every son and daughter of Adam may do.

God said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Reflections are not to be cast upon God's holy law, intimating that it is defective and needs improvement, as Satan had declared. God had made every provision that sinful man might overcome through faith in the promised Saviour. The law of God was just what God saw was for the good of the universe, and for the good of mankind.—[Manuscript 43, 1900, 1-3](#). ("The Prophet Enoch," typed August 2, 1900.)

### **Justification by Faith—How Perverted by Some**

Said the apostle Paul, "Know ye not that the unrighteous shall not inherit the kingdom of God? ... And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God." [1 Corinthians 6:9-11](#). The absence of devotion, piety, and sanctification of the outer man comes through denying Jesus Christ our righteousness. The love of God needs to be constantly cultivated.

[148] Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped by Satan's snares. There are many erring, well-beloved souls whom we may win back to God if we are imbued with the spirit of Christ. The Lord loves them, notwithstanding their sins and follies. He gave His only beloved Son to save them, and it was because He loved them that He sent His Son into the world that whosoever believeth in Him should not perish but have everlasting life.

I must ever keep close to Jesus Christ that I may constantly be a partaker of the divine nature and have a deep personal interest in those who have once been my best friends but in time of temptation have lifted up their heels against me. The love of Christ must not be extinguished in the soul. The prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me, but the Lord Jesus who has delegated me to bear His message to them.

And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of nonconcern, but it is not truth. Gladly would they change their relation to me and those whom they have deeply wronged by thoughts, by words, by influence, if they could avoid the humiliation of saying, “I have committed an error; I confess my faults; will you forgive me?” The haughty, stubborn will evade the very points they will have to face if their souls are recovered and converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free and not in the strong deceptions of Satan.—[Manuscript 36, 1890, 11-13](#). (“Dangers of False Ideas on Justification by Faith,” undated.) [Remainder of manuscript in [Faith and Works, 15-28](#).]

[149]

## MR No. 372—The Work in Fresno

I feel deeply anxious on your account. If the Lord would have you engaged in the business of speculation in land property, then every trade you make will be done with an eye single to the glory of God. Then the truth will lose none of its power upon the soul, to sanctify the life and character. There will exist among the brethren a Christlike unity, an increased love and confidence one in another. There will be a continuous daily growth in grace and the knowledge of our Lord Jesus Christ.

A feverish haste to become rich will find no manifestation in the words or in the works of Christ's followers. When the soul is sanctified by the truth, all elements of selfishness are banished. Ingratitude with its evil tendencies and results will not live in the heart that loves the truth. Policy and truth will never pull together or be at agreement. Policy implies cunning, false pretenses, artful management, an eagerness for selfish, personal aggrandizement without regard to strict integrity in the ways and means used....

Many who have moved into Fresno have eagerly drunk of the spirit of speculation in order to obtain money fast. Worldly business tries the character, and puts it to the test. It brings out the real valuable virtues of the man and develops an upright youthful training, or else it brings out natural, objectionable hereditary tendencies, and exposes him to sharp thrusts of the enemy....

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“Ye shall not steal, neither deal falsely, neither lie one to another.” This is done in nearly all transactions of real estate buying and selling, and many who are engaged in this business need to cut loose from it before they can be considered as healthful branches of the church....

How pleased Satan would be if in the very time when men should be selling their possessions to sustain the cause of God, he can so deceive them that all their available means shall be invested in land speculation and other worldly enterprises, thus taking away from the cause of God means which should flow into the treasury to advance

His work in the earth.—[Letter 41, 1888](#), pp. 1, 3, 4. (To “My Dear Brethren and Sisters at Fresno,” July 7, 1888.)

In company with Brother and Sister [E. P.] Daniels we went to Fresno, met Willie at Goshen, and he accompanied us on a freight train to Fresno. I spoke twice, Sabbath and Sunday afternoon, and I had great freedom. The hall, owned by Bro. Church, was crowded to its utmost capacity. Sunday afternoon the first men of the place were there, and also Sabbath many outsiders were there. Brother Church told me all were highly pleased. We had a meeting in the forenoon. I read to them something written in regard to the building of a church. Then I talked considerably, and asked them what they would do. Elder [E.P.] Daniels spoke after me. Before the meeting closed, thirty one thousand dollars was pledged, for the building of a church, a school, and a mission. I could not go away and see the people worshiping in a little hall owned by Bro. Church. It has done good service as yet, but it will not contain the people that come to the meetings now....

Brother Will Smith is a man that was converted last year. He was in the truth years ago, but for some reason gave it up, and the devil took possession of him, and he became a desperado. His wife kept the Sabbath. He is a tall, well developed, powerfully built man. He went into all sorts of lawlessness, stealing, and tried to kill, but his victim did not come in just when he was prepared to kill him. Last year at Fresno under the labors of Elder [E.P.] Daniels he was powerfully wrought upon, and he repented with another backslider who had gone with him in all his wickedness. Then commenced the work of confession and restitution. One man they went to see and met him in the road and down they went in the very dust and dirt on their knees, weeping and confessing, and the infidel wept like a child. “Now,” said they, “We want you to forgive us, and we do not ask you not to arrest us for stealing your sheep, but we ask pardon; we will pay every cent of the cost of the sheep.”

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The man who had been wronged said, “What has wrought upon you to make this confession?” Said they, “We have been attending the campmeeting, and the spirit and power of God and the religion of Jesus Christ have taken hold upon us.” “Well,” said the man, “If the work done there is of this order I must go there,” and he did go, and he did tremble under the sharp arrows of God. The influence of these



confessions made to many others who have been wronged, is as far reaching as eternity. This man in his wickedness had nothing, but since his conversion the Lord has blessed him greatly with means, and he is using it in making restitution and in advancing the cause of truth. He is free, generous to a fault, he is humble as a child, sitting at the feet of Jesus, ready and willing to do anything. He takes 150 Signs and distributes. He has done more missionary work alone the past year than the whole Fresno Church together.—[Letter 47, 1888](#), pp. 2-4. (To “Dear Brethren,” circa March, 1888.)

[152] I have a deep interest in the Fresno church. I gave them counsel last winter, when I was solicited by letter to use my influence to have Elder E. P. Daniels return to labor for the church in Fresno. They said that the Lord was blessing them abundantly. The sick were healed, and the converting power of God was in their midst. They thought that if Elder Daniels could only come back, what a great work might be done!

That night the angel of the Lord stood by my side, and talked with me. He said that the church at Fresno would have to learn many things; that many were there who ought not to be there; that all must draw nearer to God, find their strength in Him, and not in man. They must use their own powers, that God has given them, and let their light shine forth in good works. He said that they had placed man where God should be; but when they should make God alone their trust, then He would educate them, and lead them in safe paths. Then they would be lightbearers to the world, and would not walk in darkness. But now they were trusting in man to do the work for them which the Lord God of Israel alone could do.

The Lord was working, signifying that He was their power and efficiency; and if they would work in harmony with Him, talking to one another in faith and humility, dwelling on the lessons of Christ; if they would set things in order in the church and let God speak to human hearts, then the Spirit of God would come into their midst, and a repentance would be seen that would not need to be repented of. But if they did not make the Lord their trust, the blessing they had received would be only their condemnation....

[153] The church in Fresno is composed of fragments of other churches. They are not ignorant of the Scriptures and the power of God; and if they are what God would have them be, they will be

light-bearers to the world. This church is too large. Many ought to be out carrying the light of truth to those who are in darkness. If they neglect this, the woe of God will be upon them. Let them not tarry there, but go out as workers together with God.—[Manuscript 1a, 1890](#), pp. 1, 3. (“A Consecrated Ministry,” February 13, 1890.)

Look at the history of our brethren at Fresno. Men left churches that needed their help, to go to Fresno, some for their health, others in search of riches, attracted by glowing representations. The temptation to speculate came fierce and strong. Young men and men of grey hair, and even ministers of the gospel, were drawn into the sweeping current, their hopes raised high by their interest in mining shares and city lots. This was Satan’s plan to bind up the means that was needed for the advancement of the cause of God.—[Manuscript 26a, 1890](#), p. 2. (“A Warning Against Financial Speculation,” January 7, 1890.)

I was not able to go to the campmeeting held in Fresno. The heat there was intense, and Brother Haskell wired me from there he could not advise me to come....

Elder Haskell and his wife have worked diligently in Fresno, and the Spirit of the Lord was wrought mightily for the people gathered there. The deep movings of the Spirit of God were felt by hundreds who were present, and the work of repentance and conversion is going through the church.—[Letter 310, 1908](#), p. 1. (To Edson White, September 30, 1908.)

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*Released May 23, 1974.*

## MR No. 373—Preparation for Baptism

The preparation for baptism is a matter that needs to be carefully considered. The new converts to the truth should be faithfully instructed in the plain, “Thus saith the Lord.” The word of the Lord is to be read and explained to them point by point.

All who enter upon the new life should understand, prior to their baptism, that the Lord requires the undivided affections. In the sermon on the mount are given most precious lessons from the lips of the great Teacher. He says, “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.” Again he says, “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.... Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” The practicing of the truth is essential. The bearing of fruit testifies to the character of the tree. A good tree cannot bring forth evil fruit. The line of demarkation will be plain and distinct between those who love God and keep his commandments and those who love him not and disregard his precepts. There is need of a thorough conversion to the truth. We are not only to say, I believe, but to practice the truth. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave himself a whole sacrifice to redeem the whole person, soul, body, and spirit.

The question put to Christ by a lawyer was, “What shall I do to inherit eternal life?” There stood the wily priests and rulers expecting to hear from the lips of Christ an answer that would give them opportunity to condemn him. He who reads every heart as an open book understood their purpose. Turning to the lawyer, Christ said unto him, “What is written in the Law? how readest thou?” He gives

him an opportunity to answer his own question. And the lawyer answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live." Christ will not accept a divided heart. The life of the receiver of truth should witness to the change wrought by the transformation of character. "Ye are my witnesses, saith the Lord." Why? Because they have an indwelling Saviour, who works the mind and heart to reveal that love for Christ which leads them to do his will, not their own. They have that faith which works by love and purifies the soul.

There is need of a much more thorough preparation of the candidates for baptism than has been given them. Satan does not want any one to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken; appetites and passions are striving for the mastery; temptations confuse the senses, so that true conversion may not take place. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This conformity to the mind and will of Christ is the work of the Holy Spirit.

Before baptism there should be a thorough inquiry as to the experience of the candidate. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God, who taketh away the sin of the world. Bring the requirement of the gospel to bear upon the candidates for baptism. Christ is represented as bearing the griefs and sorrows caused by sin, and he does this, not only as our sympathizing friend, but as our substitute. Therefore our sins of selfishness, of unamiable temper, of indolence, of wrong habits and practices, are to be positively and firmly put away. The one who breaks with Satan is to give no place to his temptations. Let the souls who come to Christ consider that He is the Sin-bearer, "wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "Himself took our infirmities, and bare our sicknesses." All this is done for the sinner, and as the sinner comes to Christ, helpless, penitent, and humble; as he views the expensive expiation made in his behalf, let the repenting soul lay hold by faith of the provision made to save him, not in his sin, but from his sin.

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Christ as the sin-bearer must take away the sin and rescue the sinner from his morbid spiritual condition. As he asks for a change of heart, the answer comes, "My son, give me thine heart." "A new heart will I give thee." I will restore you to a pure, holy atmosphere, that you, being dead to sin, may live unto righteousness.

[158] "Thy sins be forgiven thee." These words are spoken to the repentant, believing soul. Wonderful Saviour! All need to understand the process of conversion. The fruit is seen in the changed life. True repentance will be shown to be sincere by producing fruit in good works. None can depend upon their profession of faith as proof that they have a saving connection with Christ. It is by conformity to the will of God in our words, our deportment, our character that we prove our connection with him. We cannot depend on any other one to do our work for us. We must perform our duties for ourselves. We must work the will of God, and delight to do his commandments. Then we shall not lean upon any one but Jesus Christ for support and efficiency.

One of the points upon which those newly come to the faith will need faithful instruction is the subject of dress. In the examination of candidates for baptism this subject should not be lost sight of. Let the new converts be faithfully dealt with. Are they vain in dress? do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases submission to the gospel requirements will demand a decided change in the dress. True conversion of the heart will work wonderful changes in the outward appearance.

There should be no carelessness in dress. Teach the young converts that dress is a talent. For Christ's sake, whose property we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before him. Thus we are taught that the Lord has a preference in regard to the dress of those who serve him. Very specific were the directions given in regard to Aaron's robes, for his dress was symbolical. So the dress of Christ's followers should be symbolical. In all things we are to be representatives of him. Good taste should be exercised in the selection of appropriate colors. Our dress should be tidy and well-fitting. The hair should be carefully arranged. Our appearance in every respect should be characterized

by neatness, modesty, and purity. But the word of God gives us no sanction in making changes in our apparel merely for the sake of fashion, that we may appear like the world. When the desire for display in dress absorbs the mind, vanity is manifested. All this must be put away. [159]

The words of Scripture in regard to dress should be carefully considered. The Holy Spirit through the apostle Paul says, "In like manner also, let women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." And through the apostle Peter the instruction is given, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Christians are not to decorate the person with costly array of expensive ornaments. All this display imparts no value to the character. The Lord desires every converted person to put away the idea that dressing as worldlings dress will give value to our influence. The ornamentation of the person with jewels and luxurious things is a species of idolatry. This needless display reveals a love for those things which are supposed to place a value upon the person. It gives evidence to the world of a heart destitute of the inward adornment. Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value. An overdressed, outwardly adorned person bears the sign of inward poverty. A lack of spirituality is revealed.

Extravagance in dress requires the expenditure of means that is needed to advance the work of the Lord. Extra ribbons and bows mean pennies and shillings spent needlessly. The trimming of ladies' hats with high-standing bows is a needless expense, and it is unbecoming to a Christian. In the house of God the overtrimmed hats are a positive annoyance. The congregation desire to see the face of the speaker as well as to hear his voice; but the ladies' hats with their high-standing ribbons and bows, obscure the view. Many in the congregation may be seen peering this way and that to get a glimpse of the speaker; but often their efforts are in vain. Their [160]

enjoyment of the service is marred, and the minister, who observes all this, is disturbed.

Satan has a snare laid to captivate unwary souls by leading them to give more attention to the outward adorning than to the inward graces which love of truth and righteousness display as the fruit borne upon the Christian tree. If the enemy can keep the minds of believers centered upon their dress and outward appearance, he is well pleased. They injure their influence, and the cause of truth which they profess to love.

Many indulge a passion for dress. They spend their money for that which is not bread, and are as foolish as was Esau, who sold his birthright for a mess of pottage. Many bar their own souls from entering the strait gate because they cannot indulge their love for display and yet believe in Christ and walk in his footsteps.

[161] “If any man will come after me,” said Christ, “let him deny himself, and take up his cross, and follow me.” Self denial and self-sacrifice will mark the Christian’s life. Evidence that the taste is really converted will be seen in the dress of all who walk the narrow path of holiness, the path cast up for the ransomed of the Lord to walk in.

Christians should not neglect to search the Scriptures on these points. They need to understand that which the Lord of heaven appreciates in even the dressing of the body. Those who are earnest in seeking for the grace of Christ will heed the precious words of instruction inspired of God. Even the style of the apparel will express the truth of the gospel. Their dress bears its testimony to their own family, to the church and the world, that they are being purified from vanity and selfishness. They demonstrate that they are not idolaters.

Wherever the grace of humility, a meek and quiet spirit, is cherished, the whole person will express the same. The grace of Christ in the heart finds expression in a dignified, decorous deportment. The truth is manifest in the flesh. And truth lived always has an influence in favor of the truth, testifying of practical godliness. All such experiences are of the highest value. The usefulness of the Christian testifies to the genuineness of his conversion.

As those who claim to believe the truth give expression to the truth in appropriate dress and in their words and conduct, they are living epistles for God, known and read by all who behold them.

Their chaste conversation is a sign of the inward adorning. They have enlarged influence; a field of usefulness is ever open before them. They are as signs in the world, perpetuating a saving knowledge of divine truth, as salt that has not lost its savour.

“And the Word was made flesh, and dwelt among us,”—the same Word that was in the beginning with God, and was God. Through his own life in human nature, Christ has revealed to us his methods of usefulness in saving souls. His character is to be revealed in his followers. The reception of the great testing truths for these last days never makes the receiver coarse and rough and uncourteous, harsh in conversation and spirit. The truth genuinely believed is a reality to the receiver. It never degrades, but always refines, elevates, and ennobles the receiver. Through sanctification of the Spirit it makes him an agency through whom the unseen angels of God work out his holy principles. [162]

The principles of the Christian life should be made plain to those who have newly come to the truth. Faithful, Christian men and women should have an intense interest to bring the convicted soul to a correct knowledge of righteousness in Christ Jesus. If any have allowed the desire of pleasure or the love of dress to become supreme, so that any portion of their mind, soul, and strength, is devoted to selfish indulgences, the faithful believers should watch for these souls as they that must give an account. They must not neglect the faithful, tender, loving instruction so essential to the young converts, that there may be no half-hearted work. The very first experiences should be right. If those who have been long in the way will try to help the one who is just beginning the Christian course, they will often be as the Lord's living agencies. All who will be true and faithful in the performance of their duty are representatives of Christ, the true Shepherd. If all realized the conflict which each soul must wage with Satanic agencies that are seeking to ensnare and entice and deceive, there would be much more diligent labor done for those who are young in the faith. [163]

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. These newborn souls seldom have sufficient instruction. They are left too much to themselves, and are often tempted, and do



not discern the evil of the temptation. Let these souls newly come to the faith feel that it is their privilege to solicit counsel. If they seek the society of those who can help them, they will soon possess the refined taste that will ever choose the company of those who love and fear God. Our conversation with these souls should be of a spiritual, encouraging character. The Lord marks the conflict of every weak, doubting, struggling soul, and he will help all who call upon him. They will see heaven open before them, and angels of God ascending and descending the ladder of shining brightness which they are trying to climb.

After the believing soul has received the ordinance of baptism, he is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. These three all cooperate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God.

[164] All who study the life of Christ and practice his teaching will become like Christ. Their influence will be like His. They will reveal soundness of character. They are established in the faith, and will not be overcome by the devil because of vanity and pride. They seek to walk the humble path of obedience, doing the will of God. Their character exerts an influence that tells for the advancement of the cause of God and the healthful purity of his work.

By the reception of the doctrines revealed and the performance of the duties required in the word of God, the professed followers of Christ are to witness to the world of their unity with Christ. They are to show that they have been given to Christ by his Father, and are overcomers through the blood of the Lamb and the word of their testimony. They love him who hath redeemed them. They increase in knowledge of Christ through exemplifying his character. And they cherish expectations that will not be disappointed: they expect to see his face and to rejoice in the sunshine of his countenance.

In these thoroughly converted souls the world has a witness to the sanctifying power of truth upon the human character. Through them Christ makes known to the world his character and will. In the lives of God's children is revealed the blessedness of serving the Lord, and the opposite is seen in those who do not keep his commandments. The line of demarkation is distinct. All who obey God's

commandments are kept by his mighty power amid the corrupting influence of the transgressors of his law. From the lowliest subject to the highest in positions of trust, they are kept by the power of God through faith unto salvation.

In his prayer to the Father, Christ says of his followers, “The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” O what possibilities and probabilities are for God’s people if they will humble themselves and exalt the Lord Jesus.

In his prayer the Saviour says further, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” [165]

The knowledge of God and of Jesus Christ expressed in character is an exaltation above everything that is esteemed in earth or in heaven. It is the very highest education. It is the very key that opens to us the portals of heaven, that we may obtain eternal life, an immortal inheritance, and eternal substance. All who have this knowledge are constantly advancing heavenward. They have a good report in their own family, in the church, and in the world.—[Manuscript 56, 1900](#). (“Preparation for Baptism,” typed August 12, 1900.)

The principles of righteousness must be implanted in the soul. The faith must grasp the power of Jesus Christ, else there is no safety. Licentious practices are getting to be as common as in the days before the flood. Not one should be buried with Christ by baptism unless they are critically examined whether they have ceased to sin, whether they have fixed moral principles, whether they know what sin is, whether they have moral defilement which God abhors. Find out by close questioning if these persons are really ceasing to sin, if with David they can say, I hate sin with a perfect hatred.—[Letter](#)

26d, 1887, p. 6. (To “Brother Covert and those who hold responsible positions in the Indiana Conference,” September 27, 1887.)

[166] My burden is that ministers of the gospel shall preach the truth as to what constitutes true conversion. They are not to lead down into the water souls who are not converted. The church is becoming composed of men and women who have never realized how sinful sin is.—[Letter 134, 1899](#), p. 5. (To “Dear Brethren in America,” September 8, 1899).

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God. They have pledged themselves to labor earnestly for the saving of sinners. God asks those who name his name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in accordance with the momentous claims of eternity?—[Manuscript 63, 1901, 8](#). (Diary, April 30, 1901).

No one is to take part in the solemn ordinance of baptism without giving the subject careful, prayerful thought. The candidates, and especially the youth, are to be carefully instructed in regard to the obligations they assume in taking this step. They pledge themselves to devote their lives to God’s service; and the three great powers of heaven, the Father, the Son, and the Holy Spirit, pledge themselves to cooperate with them, to work in and through them.—[Manuscript 118, 1902, 1, 2](#). (“Christ’s Method of Imparting Truth,” October 6, 1902).

[167] The world has no claim to our service; for by a solemn, holy covenant we accepted God’s badge of service at the time of our baptism. On that occasion we pledged ourselves, in the presence of the three great heavenly Powers, to come out from the world and be separate.—[Manuscript 130, 1902, 4](#). (Diary, October 27, 1902).

In receiving baptism, the human agent, inspired with new purposes, pledges himself to die to the world and live in obedience to Christ. The Father, the Son, and the Holy Ghost supply the power that makes him victorious in every conflict with the prince of darkness.—[Letter 200, 1902](#), p. 7. (To Brother and Sister Kress, December 15, 1902).

Our churches are becoming enfeebled by receiving for doctrines the commandments of men. Many are received into the church who are not converted. Men, women, and children are allowed to take part in the solemn rite of baptism without being fully instructed in regard to the meaning of this ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate plain instruction in regard to its meaning and its solemnity.—[Manuscript 10, 1905, 4](#). (“Non-essential Subjects to Be Avoided,” September 12, 1904.)

*Released August 13, 1974.*

[168] **MR No. 374—The Sabbath and Other Issues in the Conflict**

I will now write you the vision that the Lord gave me May 14. I saw the great goodness of God to us, that while we have been passing through the deep waters, they have not overwhelmed us. I saw the beauty and loveliness of Jesus, and it seemed as though I could never bear to be parted from His lovely presence.

Then I saw a light coming from the excellent glory that encircled the Father. It approached nearer and nearer to me. I began to tremble, my body shook like a leaf; it seemed to me if that light came close to me, I should be dissolved or struck out of existence, but the light passed me. Then could I realize what a terrible God we have to do with, and that we must be so holy that we can live in His sight.

Then I saw how little some realized the holiness of God, and what they must be in order to live in His sight, through the time of trouble. I begged of Jesus to make those who were believing His appearing like himself.

Then I saw how the blind guides were trying to make souls as blind as themselves, and they knew not what was coming upon them. I saw that they were exalting themselves against God and His truth, and as the truth triumphs, souls who have believed these teachers to be men of God and have looked to them, inquire of these teachers what it means, for they are troubled. And these teachers, with the object of getting rid of the law of God or the seventh day Sabbath, will answer them thereto.

[169] I saw that there was no honesty in them in taking their position against the Sabbath of the Lord God. All they wanted was to get around the Sabbath of the Lord, and keep some other day than the one sanctified and set apart by Jehovah. For the angel said, "They are not subject to the law of God neither indeed can be, and if they are driven off of one position they will take an opposite one—but equally as weak as the first." I saw that there was no strength in their arguments.

I saw that God's people were coming into the unity of the faith, and those that believe that the seventh day is the Sabbath, are united in their views and understanding of the Bible truths in all important points and that they believe and speak the same things. But those who oppose the seventh day Sabbath are cut up and divided; there are hardly two agreed. One comes forward in opposition to the Sabbath commandment and declares it to be thus and so, and at the conclusion calls it settled. Then a second comes up and tears the first down, and declares it to be some other way. But they will not have it, any of them, that the seventh day is the Sabbath. They do not agree among themselves, but are blind and dishonest and are standing out against the Sabbath commandment.

They want to silence the flock, therefore they get up something to silence them and lull them to sleep upon these truths which condemn them and cut them off. Their followers read their Bibles so little that error could be easily made by these blind leaders to appear like truth, and the followers receive it as such, not looking any higher than their leaders. And they, having a disposition to get rid of the fourth commandment, love these errors and love to have it so.

Then I saw those at Milton, that they need help, and that they had called loud for it, and we should not disregard their call, for souls could be benefited there, and that we must go and visit them. They were looking to the visions and were anxious to know more about them. [170]

Then I saw that Bro. John [Andrews] must stay but a short time in Paris, that he must go and write. And I saw that one could not always bring out clear light upon every point in a subject as two could who understood the same subject, and that John should watch carefully and if he could make any other point in the subject of the parable or any other subject clearer, it was his duty to do so.

Then I saw that this band must have steady, living faith, more faith, and draw down the blessings from God. I saw that faith had been but little in exercise among the band, and that they must get ready, for the clouds are gathering and will soon burst upon us.

I saw that this world was rocked in the cradle of security so that communications might not be cut off from place to place, and that messengers might have full time to carry the message to the children of God, that they receive it and be sealed with the seal of the living

God, and be prepared to pass through the time of trouble such as never was.

I saw that it must be a time of peace in order for the servants of God to do their work for souls.

[171] Then I was shown concerning the wicked who now die and are happy. I saw in their sickness and death if they should once realize their awful condition, they would die in such agony of mind and would make such appeals as would frighten some to profess the truth that did not love it, that never could be saved, and go through the time of trouble, and others would be deranged. And again if they felt their lost condition, it would show that Satan had not power enough over them to blind their minds so they could not feel their own condition. I saw that the wicked were Satan's lawful prey, and that they were completely deceived by him; therefore now is the time when there are no bands in the death of the wicked.

Then I saw that we must work fast while the day lasts. I begged God to let His messengers go and work fast for the salvation of souls. I saw that God was willing to give us great blessings, if we would only have faith, and when we went out among the people we must go in the name of the Lord, for without Him we can do nothing. Then again I saw the goodness of God to us in giving us a baptism of His Spirit, before we had waded through the deep waters.

I saw how busy Satan had been. He saw that the nominal [First-day Adventists] could not overthrow us, so he began to put prejudices in the minds of our dearest brethren, so as to hinder the work and overthrow James, and also to cause the faith in the visions to be destroyed, but he failed in his endeavors. And then he attacked his body, but by faith James was wrenched from his grasp and placed in the hands of the Great Physician who applied the balm and set him free. I saw that Satan's darts were hurled at us more than at others so as to destroy the confidence of God's children in the visions, and to get James down so as to stop his work on the paper. I saw that each one of us must labor for the salvation of souls, that we all can do something.

[172] I saw that this band should not rest unless they had the abiding witness that their ways pleased God. I saw that they had not seen their true state, and I prayed the angel to unfold it to them, that they might see themselves as God sees them. I saw that there was a lack

of their studying their Bibles as they should, but let their minds run upon other things, and reading that did not profit. I saw that the Bible was the statute book that was to judge us in the last days, and that it should be studied much and carefully to know whether our lives will compare with the Word of God. I saw that if any should lose their love for the word of God, that they should not rest, but pray very earnestly for God to baptize them with His Spirit into an understanding of His Word that they may love it better than anything else.—[Manuscript 5, 1851](#). (“Opposition to the Sabbath,” May 18, 1851.)

*Released September 16, 1974.*



[173]

## **MR No. 375—Race Relations and Ecumenism**

Those who work this field [the Southern States] must practice self-denial, and facilities must be provided wherewith they can work the field. Missionaries are wanted. God calls for them to take up their neglected duties. But the missionaries must not be sent to this field without the facilities to carry forward the work. Means are required. Let farmers, financiers, and builders come in and use their art and craft to improve lands, to build humble cottages, for this field can be made a fruitful field.—[Letter 80a, 1895](#), pp. 4, 5. (To “Dear Children,” August 16, 1895.)

God’s means are not to be abundantly bestowed on a few privileged ones, so that they shall become exalted in pride, spreading themselves like a green bay tree, while the most needy, suffering ones are left without succor. Let not those who are in positions of responsibility rest satisfied saying, Be ye warmed and clothed and fed, and do nothing to relieve the temporal and spiritual necessities of the suffering ones.—[Letter 5, 1895](#), p. 11. (“To My Brethren in Responsible Positions in America,” July 25, 1894.)

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If the managers of the Review and Herald Office had been walking in the fear of the Lord, they would have esteemed it a privilege to make personal sacrifices, and would have seen ways to use the facilities of the great publishing house under their control for the advancement of the Southern work. If they had felt the responsibilities of faithful stewards, they would have seen the needs of the colored people, and would have given sympathy to those working for them. Instead of laboring to take all they could get from the workers to add to the profits of the publishing house, they would have freely given the profits of the publishing house to help the poverty-stricken mission. Instead of planning other books to crowd the “Gospel Primer” out of the field, they should have encouraged and helped the laborers to bring out other works to be a help to their missionary labors.

If the managers of the publishing house had gone farther than to donate the publishers' profits, and had made liberal donations of books to be used in the Southern States, or of the labor on some editions when the mission was in special need, the publishing house and its managers would have been abundantly blessed in so doing. Not only would such a course have met the approval of God, but it would have been a commendable example of cooperation that would have had influence with all our people....

If the Southern field were not needy, if there were not a pressing necessity for the work to be done there in many different lines, why should the Lord keep the question constantly agitated as He has done for so long? We must redeem the time. This long neglected field must be worked. Without delay workers must be prepared for this field. Our people should now be raising a fund for the education of men and women in the Southern States, without regard to color, who, being accustomed to the climate, can work there without endangering the life. Promising young men and young women should be educated to become teachers. They should have the very best advantages. School houses and meeting houses should be built and teachers employed. Large numbers should not be gathered for instruction in any one place; for it would attract attention, and work evil to teachers and the school. Far more will be accomplished by collecting small numbers in different places. There is the greatest need for all kinds of missionary work.—[Letter 37a, 1900](#), pp. 2, 3, 5, 6. (To the Board of Managers of the Review and Herald Office, February 26, 1900.)

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I shall give the message and the instruction that has been given me in regard to the work, not as my brethren advise; for they see things with a clouded understanding. I have lost confidence in their spiritual discernment, and in their plans and methods, because the light that they are following is directly contrary to the light that the Lord has given me. If their plans are accepted, the work in the Southern field will be carried forward in a way that is contrary to the way in which the Lord has shown me it should be carried forward.

The difficulties and hindrances met with in the work in the South are a repetition of the difficulties and hindrances that we met in Cooranbong, and in every other place where the Lord has shown me that a work was to be done. There have always been those men

and women who were ready to use tact and influence to fashion things after their own human judgment, repressing and hindering the work.—[Letter 206, 1902](#), pp. 1, 2. (To W. C. White, December 13, 1902.)

[176] This is the word which comes to us from Christ. If it had been essential for us to search the Fathers, Christ would have told us so. But the Fathers do not all speak the same thing. Which of them shall we choose as a guide? There is no need for us to trust to uncertainty. We pass by the Fathers to learn of God out of His Word. This is life eternal, to know God.

Oh, how thankful we should be that the Bible is the inspired Word of God. Holy men of old wrote this Word as they were moved by the Spirit. God did not leave His Word to be preserved in the memories of men and handed down from generation to generation by oral transmission and traditional unfolding. Had He done this, the Word would gradually have been added to by men. We would have been asked to receive that which is not inspired. Let us thank God for His written Word.

The commentaries written about the Word do not all agree. Often they come into collision with one another. God does not ask us to be guided by them. It is His Word with which we have to deal. All can search this Word for themselves. And they may know that the teaching of this precious book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The Word of God is from everlasting to everlasting.

The Bible was not given only for ministers and learned men. Every man, woman, and child should read the Scriptures for himself or herself. Do not depend on the minister to read it for you. The Bible is God's Word to you. The poor man needs it as much as the rich man, the unlearned as much as the learned. And Christ has made this Word so plain that in reading it no one need stumble. Let the humble cottager read and understand the Word given by the wisest Teacher the world has ever known, and among kings, governors, statesmen, and the world's most highly educated men there is none greater than He.—[Manuscript 12, 1901, 5, 6](#). (“The Living Water,” February 7, 1901.)

[177] There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are

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doing a good work in accordance with the light which they have, and many of them are more advanced in the knowledge of practical work than are those who have had great light and opportunities.—[Letter 54, 1898](#), p. 7. (“To Dear Brethren in the Ministry,” June 15, 1898.)

***Released August 13, 1974.***

[178]

## MR No. 376—The Theology of Preaching

I write you at this time because it is the first opportunity I have been able to secure to do this. We feel deeply interested in your work in \_\_\_\_\_, and we are sure that God will give success to the work if you go forward in His name and heed and observe the cautions He has given you from time to time for years in the past.

Do not place yourself in a position to be constantly weary; for God does not place you there. I have been shown in your case as in that of others of our brethren that you make mistakes in your manner of labor; and the reason why I feel urged upon to keep this matter before you is you are blind to these mistakes yourself. When you begin an effort you load yourself down with many burdens that are not essential to the present work, but only hinder it. You feel that the Lord lays these upon you and that He calls and directs your mind in many things, when He does not do this; it is the working out of a nervous, intensely active temperament, which in a great degree defeats the very purpose and work which you so much desire to do.

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In order to make a success in this work you must do one thing at a time, concentrate your powers upon that one work. Your judgment in this direction is at fault. When you begin to give a series of discourses, make these discourses the main business. Do not begin to write letters and articles for the papers; for you divide your strength in doing this. Elder B and Elder C were corrected in this matter. The Lord showed me that the important work of presenting the truth was being marred in their hands; not one-half the strength was brought into their work, because of their devoting so much time to letter writing. The visiting is the important part of the labor; but the time of these brethren was occupied in almost constant writing which wearied them, occupied their time and did not help the present work but hindered it. The people were robbed of the clear, convincing exposition of scripture, and the devotional part of the work was neglected.

Their manner of presenting the truth was far from being perfect. They rambled too much in their discourses bringing in too large an amount of matter. They were well satisfied with their work themselves, they did not discern their mistakes, and see that their work was far from being what it might and should have been with their capabilities. Now the reason: out of the desk they employed much of their time in writing excusing themselves from visiting because they were so busy and so tired. As the result they were brain weary when they came into the desk; they were not prepared to do a work that God could set His seal upon. They made nothing clear. Yet if they worked themselves up to a high pitch of excitement they thought their discourses were powerful.

They touched here and there bringing a large mass of matter which they regarded as convincing and overwhelming evidence, but in fact they buried the truth under a mass of matter poured out upon the hearers so that the points never could be found. Everything they presented was muddled. So many subjects were brought into one discourse that no point stood proved and clear in the minds of those unacquainted with the truth. That which was perfectly clear to them they thought must be clear to others when they had presented a mass of matter which the mind could handle. One subject, a few points made plain and clear, would be of more value to the hearer than this mass of matter which you may call evidence, and think your point substantiated. But it is this which the people do not comprehend, and it cannot benefit them.

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Your mistake has been this: Just as soon as you enter upon an effort, you begin to do much writing. Now if your part of the work is to write, if God has said to you as He did to John, Write these things, then give yourself to that, and do not attempt more. If you are to give discourses, your mind is not vigorous enough, although intensely active, to sustain the strain of speaking and visiting and writing. You should not let your mind rest in a great degree when you engage in an effort to present new and startling truths to the people, the reception of which involves a cross. You need to carefully select your subject, make your discourses short, and important points of doctrine very plain. Take up one point at a time in a discourse, make it strong and clear and plain, with reasons drawn from the Word of God that all may understand. Your discourses should be short.

When you preach at great length the mind of the hearer cannot grasp one quarter of what you say.

You manifest strong faith in the truth and express it. You express strong faith in God and what He will do for His people. But on one point you cannot trust the Lord; that is, to do your part only and leave the Lord to do His part. You take the work out of the hands of God to do yourself. You seem to think that the Lord has not power to bless a short discourse to the good of the hearer. While you may give the whole counsel of God, it is not all to be given in one discourse, but to extend over a period of labor when you engage in a protracted effort.

[181] I know that you plead not to be interfered with, that you must work in your own harness, you must be independent and follow the leadings of your own mind. But you are far from being a safe and successful worker in doing this. Your mind is not always in such a condition that you can safely follow its leadings. Frequently things come into your mind which you regard as the special teachings of the Spirit of God, impressions direct from the Lord; but they are not. You cannot rely upon these impressions. Elder D did this, and it was to a great degree ruin of body as well as to the detriment of his soul. It was the Lord's way to instruct him by warnings and counsels through the Testimonies. This light was to correct the force of his impressions; and yet these impressions were preferred and relied upon. The light given of God was rejected because it did not coincide with these impressions and sustain the intense feelings he had upon many points.

This is the very way with yourself. God has given you light, not because He wants to embarrass you and tear you in pieces, but to correct your mistakes that He may build you up, strengthen, stablish, settle you; that you may not be at one time on the mountain top and at another in the lowest depths. The reason why we have to keep pressing these points is that they do not have the force on your mind that your own impressions have. The light God has given you is set aside, and A has his own will and his own way, whatever betides.

Now you are to engage in an important work and let the Lord come into your counsels. Preach short, govern your voice, put all the pathos and melody into it you can, and this terrible exhaustion that is liable to come through long protracted preaching will be avoided.

Remember that the whole counsel of God is not to be brought out in one discourse. Let the people have the heavenly food in such measure that they can retain it and carry it away with them and digest it; so that their minds can comprehend the truth, and their souls be impressed with it. It should be uttered in the most pleasant manner that they may want to hear again. The gospel seed is to be sown and take root and bear fruit. The truth is precious, of more value than gold; therefore its delivery should be carefully considered that the message may be presented in such a manner that it will be to the hearer as the voice of God. [182]

Much of the effect of discourses is lost because of the manner in which they are delivered. The speaker frequently forgets that he is God's messenger, and that Christ and angels are in his audience as listeners. His voice should not be raised to a high key, shouting out the truth as through a trumpet; for this is more nervous power than the calm spirit and power of the Holy Ghost. Jesus, the greatest teacher the world ever knew was calm, earnest, and impressive in His discourses. He is our example in all things.

It is of little consequence how much we either hear or read from the Word of God, or how much we write upon the truth, unless we make the message our own, bring it into our life practice. We ourselves are to be sanctified through the truth. The message of salvation, the tidings we proclaim, concern our individual life and character and practice. We are to read the Word as written expressly for us, and practice the teachings of Christ for our own individual salvation. Then we shall be strong in the strength of the Mighty One.

The people need to be educated. This cannot be done if all the preacher's powers are given to sermonizing or to brain work and writing; for this unfits for the real work at the right time, and it has to be neglected for want of strength. The vitality, both physical and mental, has been expended needlessly, and the work has not been done with efficiency to present every man perfect in Christ Jesus. The mere hearing of sermons Sabbath after Sabbath or the reading of the Bible through and through, or the explanation of it verse by verse will not benefit us or those who hear us unless we bring these precious truths into our own individual experience. In short, my brother, you must take time to be a Christian, not tax brain and nerve [183]



to such an extent that you cannot be Christlike under difficulties. It is only by living a life in harmony with that of the Saviour that we meet the requirement of God to be not only hearers but doers of the Word.

The counsels are of God and His Word was not given in a few days, on a high-pressure plan. It took a long space of time to bring out the Bible history. Under the inspiration of the Spirit of God, a chapter was written, a psalm was composed, a proverb penned, a vision from God recorded, and so down through the ages the will and purposes of God were brought out. About fifteen hundred years were occupied from the time Moses began to write the book of Genesis down to the completion of the Revelation by the Beloved John. God would not have us so excitable, in such a hurry; and yet there are some who need to be taught diligence.

God help the teachers of His Word that they may give due attention to their discourses. I know that you do not do this. I know that you write too many letters that tire the mind and have an exciting influence upon the nervous system. You need less of the ways and impulses of A and more, far more, of the oil of grace which will make the machinery run without so great heat and friction.

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There are sermons that are so filled with heavenly dew and fatness that the people never get weary of listening. But where this is the most lacking there is an endeavor to make up in length for want of the Spirit of God. But when the people are impressed that the message they hear has first been brought home to the soul of the speaker, that he has proved the preciousness of the truth, that his heart enlarged by the love of God is reaching out for others, that they may be blessed as he has been, that they may be partakers of the same consolation and receive the same joy, then souls will be stirred. They will come into sympathy with the speaker.

“I do not like to go much beyond the half hour,” said a faithful and earnest preacher, who certainly never gave to his hearers that which cost him nothing in the preparation. “I know that the spiritual digestion of some is but weak, and I should be sorry for my hearers to spend the second half hour in forgetting what I had said in the first, or in wishing that I would cease when I had given them as much as they could carry away.”

The discourses given upon present truth are full of important matter and if these discourses are carefully considered before being presented to the people, if they are condensed, and do not cover too much ground, if the Spirit of the Master goes with the utterances, no one will be left in darkness, no one will have cause to complain of being unfed. The preparation both in preacher and hearer, has very much to do with the result.

I will here quote a few words that have come under my notice just now: "I always know by the length of Cannon's sermon whether he has been much from home during the week," said one of his flock. "When carefully studied, his discourses are of a moderate length, but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long, and it is equally impossible to get anything out of them which will stick to the memory."

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Another able minister was asked how long he was accustomed to preach. "When I prepare thoroughly, half an hour. When only partially an hour. But when I enter the pulpit without previous preparation, I go on for any length of time you like; in fact I never know when to stop."

Here is another forcible statement: "A good shepherd," says a writer, "should have always abundance of bread in his scrip, and his dog under command. The dog is his zeal, which he must lead, order, and moderate. His scrip full of bread is his mind full of useful knowledge and he should ever be in readiness to give nourishment to his flock."

We have important, solemn truth to give to the people. Thank God, my dear brother, that you can act as a co-laborer with Christ; but do not, I beg you, groan under a yoke that Christ has never placed upon your neck. Do not bend under a burden which He has not made it your duty to lift. That which has greatly lessened the effect of your discourses in an important effort is that with that effort you keep up almost incessant writing, so that the vital elements and the condensed arguments are not matters of thoughtful consideration with you. You keep on hand no reserve force. You preach too many discourses, and too long, on a high key. When you cannot speak without being obliged to cough quite frequently do not try to speak; for you so enlist the sympathies of the hearers that they take no true sense of

[186] what you are saying. These points are worthy of consideration. You imperil your own health, and make it painful, exceedingly painful, for the hearers, so that anything you may present to them will not have much effect on their hearts or principles.

I write this because I want you to preserve your life and your influence, and I want the cause of God to have the very best kind of service we can any of us give it. We must not be fitful, changeable as the weathervane in our feelings. Nervous prostration comes from overtaxation. Now God gives you a part to act in His cause in connection with your brethren. In these important efforts it is best that as strong a force as possible should be connected with the work. No one's freedom is to be limited, no one is to be ignored, no one is to bear universal sway; but you are to counsel together and pray together and realize that if left to the strength and wisdom of any one of you, you will surely fail.

You must not trust your own experience or wisdom or knowledge. God must be your dependence, and your trust. If you look to Him, trust in Him, believe in Him, and feel your own utter helplessness, then you will have help of the right kind just when it is most needed. God help the workers! Do we estimate the truth above the estimate we have of ourselves? Do we appreciate it according to its value? If we believe that we are engaged in a work of preparing people to stand in the great day of God, then we shall labor accordingly.

[187] It is not the busy activity that we bring into the work that makes it a success but it is the well directed effort that we make, not trusting in ourselves, but through the grace of Christ taking God at His Word, working humbly with the Spirit of God, keeping self under strict control, preserving nerve and brain from overtaxation, that religion may be the controlling element in our life, that the atmosphere of heaven may be diffused in the home circle, in the church, everywhere.

Show that you believe in God. Self-will indulged will drive to infidelity. Self subdued will lead to the submission of thought, word, and action to Christ. The Word of God, not impulses, not impressions must be your guide. A solemn, sacred work is this, to preach the truth for these last times to perishing souls. Take the things God has revealed in warnings, reproofs, corrections, encouragements. But if we have eyes that see not, ears that hear not, and hearts that feel not, then it is in vain that the declaration from God has ever come to us.

God has come very nigh to us; He has honored us by making us the depositaries of His truth, and this places us under the most sacred obligations to be keepers and diffusers of the light that must illuminate those who are in darkness. Has God made a mistake in us? Are we His chosen vessels? Are we the agents whom He has selected to carry out and send forth the last message of mercy to the world? Oh if we only had Jesus in our works, if His Spirit controlled our actions, if it was the rule and law of our life what a power for good we should be in the world.

We must remember that others have pleaded and preached for souls; persons more learned and talented than we have pleaded in vain. But the humble devoted worker feeling his own weakness and depending only upon God will realize the strength and sufficiency of the Mighty Helper.

We must pray more, have more faith. We only partially believe God's Word. We shall reveal all the faith we have. We want to take in the greatness of the work, believing every word that proceedeth [188] out of the mouth of God. We must show our faith by our works.

Let not one of you seek for the supremacy. Let each regard his brother laborer as a worker for God. Let all plans be opened before the council, and not one labor to be the greatest. Alas, we are blind to our own deficiencies. We are not easily impressed with our weakness and the necessity of seeing as far as possible our errors, not to discourage our efforts, but to bring us to reform and thorough reformation. The minister must stand perfect in Christ, wanting in nothing if he would present every man perfect in Christ Jesus, coming behind in no grace.—[Letter 47, 1886](#). (To Brother Bourdeau, June 5, 1886.)

***Released August 13, 1974.***

[189]

## MR No. 377—Regarding M. B. Czechowski

We received a letter from Wilcox. Brother Cornell answered it in a letter to Brother Czechowski. He wrote very plainly and I feared censured Brother C. a little too much. Brother C. has written and I will send the letter to you in this. I pity the man, for he has had miserable advisors, who have led him into difficulty.

George [Amadon?] and self have written Brother C. as comforting a letter as we could under the circumstances. We shall make up a box and send to the family the things sent in for the poor. It will do them much good this winter. I shall write to Convis to help and to Bro. Byington's family and we can make out a box, I think, worthy of sending. We have stockings and socks which will be of good service to them and unless they have them, will not be used this winter. I shall send a bed quilt that has been handed in for the poor.—[Letter 12, 1860](#), p. 1. (To "Dear Husband," October 28, 1860.)

I see by your letter you fear we have moved too fast in sending to Czechowski. We have not sent yet and shall not till you return. We did not think of sending much, only those things sent in for the poor and clothes that George or some others could not wear. But it will take time to get up a box and I am desirous to have brought in from other places what is on hand.—[Letter 13, 1860](#), pp. 1, 2. (To "Dear Husband," November 7, 1860.)

[190] Martha [Byington] handed me seven letters—two from you, one from Czechowski, one from Brother Hull, from Daniel Bourdeau, McFurson with five dollars for the poor fund, and one from Brother Snook.—[Letter 14, 1860](#), p. 1. (To "Dear Husband," November 19, 1860.)

In the vision given me at Roosevelt, [August 3, 1861] I was shown that your moving to New York City was wrong. You followed your own judgment. You looked with suspicion upon the very ones in whom you should safely confide and whose judgment would benefit you....

There were those in New York City who had not the least foresight or judgment, who were not capable of taking care of themselves. Brother Wilcox was ready to advise you and lead you on to venture out and plan for you to advantage himself with the little means you had....

Brother C. you do not have discernment of character. You confide in some you should not because they manifest zeal and are ready to venture in any new enterprise, while those whom you could safely confide in, you do not appreciate, because they do not enter zealously into all your plans.

It was not the place for you in that city. It was very expensive for you to live. Money must be paid for everything necessary to support a family. Your own lack of judgment with poor calculations and miserable counselors to help you, consumed means which would have made your family comfortable elsewhere, and saved you from much suffering and privation.

Dear Brother, you make too many calculations that you can never carry out. If you should attempt to follow your own plans, you would make a failure which would drive you to discouragement, and instead of censuring yourself, you would be tempted by the enemy to blame and censure your brethren because they did not engage with you in your enterprise. You have many temptations in regard to your brethren. You must resist them or the enemy will make you weak and overthrow you. It is your duty to do what good you can as God opens the way before you. You are constantly trying to open some way for yourself. If you continue to plan and follow your judgment, you will burden your brethren and exhaust their patience.

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I was shown that individuals would present inducements to tempt you. They will represent that the Seventh-day people do not appreciate your talents, and that you could accomplish a far greater and more useful work to leave them. Those who would thus deceive you are Satan's agents. You will be tempted to break away from this people where you can be pushed forward to do a great work.

I was shown if individuals could obtain their object and estrange your heart from this people, they would engage with you in your plans, raise your hopes, and then their interest in you would die when they could serve themselves of you no longer. They would

leave you saying they were disappointed in you, and you and your family would suffer.

Your being a learned man does not qualify you for a leader or efficient laborer in this work. If you had much less learning than you have and could speak English readily, you would be more useful in this work. Your zeal is good. You are ambitious to see the work moving forward. You are conscientious and perfectly honest before God.

[192] I saw you looking anxiously forward to a field of labor. You are absent from your country and cannot expect to labor in your favorite sphere. Your following the light which God has given you while in foreign countries, has cost you much suffering, much persecution and your views now differ so widely from theirs, your liberty and life would be in danger. [You would be in danger] of falling a sacrifice to a superstitious people. Do all you can where you are. Hold yourself ready to follow the opening Providence of God, but you should not mark out a course for yourself.

You are very sensitive. You possess fine feelings, but if you are not careful, the enemy will take advantage of your sensitiveness. Disappointment throws you upon the battlefield of the enemy. To avoid disappointment move cautiously and sure. Counsel with experienced brethren....

Dear Brother, you must lean upon the judgment of those who have experience. They must be your anchor to steady your course or you will drift in confusion anywhere and will be of no use in this last great work of preparation of God's people....

If God has a special important work for you to accomplish, He will open the way before you and not only teach you your duty in the matter, but instruct the church, lay the burdens upon them to assist you by their prayers and aid you with their means....

Brother C. must not be deceived and think his labors more valuable than they really are. Brother C. must exercise judgment and economy in using means. Brethren work hard for their means and while they see so little accomplished in the field by Brother C. they are in trial. Brother C. must remember the brethren have cause for trial on account of his lack of judgment and use of means. He must be willing to be instructed by his brethren where he lacks judgment and not suffer jealousy to come into his heart against them

who would labor for his interest. In love, Ellen G. White.—[Letter 3, 1864](#), pp. 2-7. (To Brother Czechowski, circa 1864.)

Brother Guenin's eldest son had taken no part with the church [193] for more than a year. He spoke with deep feeling, confessing his wrongs.... His mother spoke for the first time. She became disgusted with the course of Czechowski and she became prejudiced with all who came from America, but a change came over her and she expressed her desire to take part with the people of God.—[Manuscript 29, 1887, 2](#). (Diary, February 5, 1887.)

*Released September 16, 1974.*



**MR No. 378—Materials in Ellen G. White in  
Europe, by D.A. Delafield**

## MR No. 379—Enlisting the Laymen in Seeking Lost Sheep [194]

Brethren and sisters, God has given to every man his work. He calls upon church members in every place to dedicate themselves to the Lord and to His service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life. We must come into line.

“Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.” These words teach us how the field is to be supplied with workers who will labor for the salvation of souls.—[Manuscript 55, 1907, 1](#). (“The Work in Washington, D.C.,” May 30, 1907.)

I have some things to say to you. Do not exhaust your strength by giving long discourses. Search the Scriptures. Seek God in earnest prayer, that when you stand before the people, you may realize the solemn weight of the message which you are about to bear. Talk to the people in simplicity. Let your discourses be short. Handle only a few points, saving your vitality for house to house work.

Ministers too often stand before the people and deliver lengthy discourses, which in order to do good, need to be divided into three parts. The minds of the people are wearied by such discourses, and the truth loses its effect upon them. Keep humble. In your ministry plead for the presence of the Holy Spirit; for nothing can be done without its aid. Never forget that you are a steward of the grace of God and a servant of the church for Christ’s sake. Mingle no selfishness with your work; pray that self may be covered with the garment of Christ’s righteousness.

Come close to the people in your work. If you can become better acquainted with them by canvassing, do that work. If you can bring the riches of the grace of Christ into their family circles, if, by simple, earnest prayer you can grasp the throne of the Infinite, and then flash the light you have received into the homes you enter, you [195]

are doing missionary work of the highest order.—[Letter 95, 1896](#), pp. 1, 2. (To G. B. Starr, August 11, 1896.)

Here at Mountain View many publications are being printed, to warn the world; but this printed matter cannot take the place of the voice of the living preacher. Both are necessary....

The responsibility for doing this work rests not upon the ministry alone. Hundreds of church members who have a knowledge of saving truth, might set themselves to work in their immediate neighborhoods and surrounding settlements. Wherever practicable, it is well for such workers to go out two and two, as did the early disciples. Take up this work brethren and sisters. Carry along some books and papers, and make God your trust. Let no one, by arbitrary forbiddings, seek to hinder this line of house to house work. There is a world to be warned, and every agency for the accomplishment of the Lord's work in the earth must be set in operation and wisely directed and encouraged. Wake up the watchmen; for the end is near....

Those who are connected with our offices of publication need especially to carry a burden for souls and to study ways and means of doing personal work in the highways and hedges....

[196] Doubtless there are some in our larger churches, and in our printing establishments, who will feel inclined to express objections against a message that would stir up those who are now doing but little personal work for souls. But I cannot hold my peace. I have been instructed to say, The Lord calls upon those who understand the truth, to spend time in opening the Scriptures to others....

Let those who are living in Takoma Park awake to an understanding of the times and of their privileges. Many who are living in our large centers need to be reconverted; and until they are reconverted, they can never feel the necessity of giving to the scattered sheep the message for this time. Let our people in every church arouse, and begin to work in earnest.—[Manuscript 53, 1910, 1, 3-5, 9, 11](#). (“Wake Up the Watchmen,” January 28, 1910.)

Let the luster of our piety, the energy, the earnestness of our faith, the practical godliness brought into our life and our own souls subdued by the love of God, lead us to expostulate and entreat to save the soul from death. If we neglect this personal effort and do

not habitually and perseveringly urge upon the sinner his danger, we are guilty before God....

Would that the members of the church would feel their true heavenly calling and feel, as I have been shown they should, their duty to be living, acting, working members of the church....

May the Lord be near us and guide us, is my prayer.—[Letter 60, 1886](#), pp. 9, 10. (To Elder and Mrs. John Corliss, December 25, 1886.)

There are many who speak of coming to Christ who will leave the matter indistinct and indefinite. The question is asked “What shall I do to be saved?” And Christ answers the question positively. He asks, “What is written in the Law?” And the answer comes to this, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself.” [Luke 10:25-27](#). Now we can see that the conditions are not made on emotions but it is by taking a distinct course that is laid out for us. It is a very important question with every one of us what we shall do in order to be saved.

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How particular are you men of business that all your business transactions are made according to law. How careful are you that you shall not invest your money and it prove to be a bad investment. Well; these business matters only relate to temporal matters but here the matter which concerns our eternal interest is such as will last through eternity. And it is not safe to run any risk in regard to our soul’s salvation. We want an intelligent knowledge upon that which pertains to our eternal welfare. There is an eternal reward that is presented to those that shall find eternal life.

You think much of your pieces of land that you have here in this earth, but we read of a building that is made by God and not by human hands that is for the obedient and we want that inheritance that is not corruptible. We want a home on the earth made new. All that we have in this life is uncertain. We may meet with losses and discouragements but in that home all is made new and shall be forever and ever. How short-sighted must mortals be to place their affections on this life and lose sight of the things eternal! How important that we understand the conditions of obtaining this eternal inheritance!—[Manuscript 17, 1887, 2, 3](#). (“Godliness,” Sermon, June 11, 1887.)

[198] In our efforts to reach the people, there is danger of adopting methods that will not produce the best results. Plans may be followed which seem to excite much interest for the time; but the effect proves that the work is not abiding. The use of the gospel wagon may accomplish some good; but in most cases the after results will be disappointing. People will be attracted by the music, and will listen to the addresses and appeals that are made. But the workers pass rapidly from place to place, and there is not time for persons to become established in the faith. The impressions made are soon effaced. Little seed has been sown that springs up and bears fruit. When the season is ended, there will be few sheaves to be gathered. Experience will show that the results are not proportionate to the expenditure. The work is too much like that of carrying a torch through a district in the night. The places where the torch-bearer goes are light; but not many tapers are kindled from his torch, and when he has gone his way, the darkness is almost as great as before....

There are in the ministry men of faith and experience, men who can say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ... that which we have seen and heard declare we unto you." These men are to instruct others. The plan of calling workers away from their fields of labor to attend ministerial institutes is not as a rule the best for this time. Let men be trained by actual labor, under the instruction of experienced workers.—[Manuscript 3, 1899, 5, 12.](#) ("The Work for this Time," January 25, 1899.)

[199] The spiritual life of the church can only be kept alive as the members make personal efforts to win souls to Christ....

The work of the minister is incomplete if he does not educate the souls newly come to the faith to be laborers together with God, visiting and praying with families, showing to the world what Jesus has done for them. God's word declares, "Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." These words are addressed not only to the minister, but to every follower of Christ.

There are sluggards all through our churches, who frame excuses for their idleness. God calls not only on the minister, but on every

soul connected with him, to be a worker in his vineyard. “Herein is my Father glorified,” Christ says, “that ye bear much fruit.” By his own life Jesus has paid for your earnest, hearty cooperation. He expects you to work, every one who has passed from death unto life. If you do not work as faithful missionaries, you are untrue to your trust, and you disappoint your Saviour.—[Manuscript 48, 1899, 4, 5](#). (“Work in Christ’s Lines,” March 29, 1899.)

No man should think that it is his duty to enter the field as a minister unless he is willing to educate and train himself to act as a shepherd to the flock.—[Letter 3, 1892, p. 2](#). (To Brother Curtis, January 16, 1892.)

I received your letter, and thank you for writing me. I have been passing through a most severe ordeal of mental suffering, as I have been impressed with the thought of the advantage that some will take, and thus imperil their souls, because they will take a false position in reference to the operation of the Holy Spirit upon the human agent, on account of the fact that there is some evidence that you have not made exactly straight paths for your feet. This has been my great fear for you. [200]

I have trembled for you; because the people were looking to you, and hanging upon your words and were not doing as they should have done,—they were not catching the precious rays of light that shone from the word of God. They were not cooperating with God, and did not feel the truth burning in their own hearts, that they might impart the same to others. Some have done this, but many have lost the freshness, the power and glory of the truth, because they did not let its light shine forth to those who were in darkness of error.

We are to labor interestedly for the whole human family. Much more time has been devoted to instructing those who already know the truth, than is consistent to devote to them; for in this way the ignorant, and those who are in error, and who know not of the light heaven has sent, and the provision heaven has made for the salvation of their souls, are robbed of the message of the gospel.

Christ said, “I came not to call the righteous but sinners to repentance.” We should do very much more to carry the light into “regions beyond” that sinners may be converted to the truth. Many of those who profess to believe the truth, have heard a great deal from the Scriptures, have had golden opportunities and valuable

[201] privileges. Because of the abundance of privileges that have been given them they have not valued them as they should, or appropriated the truth to their souls as they should. Had the people had less instruction, and had unbelievers had a great deal more, it would have been more after the order of God. The living testimony should have been borne, and regular organized efforts should have been made in every church, and persons should have been set to work for those who are unbelievers. Christian growth is promoted by active work for others.

I was bidden to look and behold what continuous efforts had been put forth and how precious time and money had been consumed in educating ministers in Bible truth, and instructing them how to work, and yet how small a number had responded to the light that had been given; how few had been led to tremble at the word, and to arouse from their dormant, sluggish, spiritual state, to take in the fact that there is a world to be warned, and that there are souls who are perishing out of Christ. The sanction of heaven cannot be given to misuse of light and truth or to spiritual inactivity. Of those who have not improved their privileges it is written in the books of heaven, "Thou wicked and slothful servant, ... thou oughtest therefore to have put My money to the exchangers, and then at My coming I should have received Mine own with usury." [Matthew 25:26, 27](#). Those who have been privileged to have the truth brought before them, should, irrespective of circumstances, receive the truth into good and honest hearts, and go to work as faithful stewards of the grace of Christ.

They should have imparted to their fellowmen the rich gift that heaven had bestowed upon them. Those who are nigh, and those who are afar off, need the same light and knowledge that you have received, that they all as workers together with God may be sharers of the triumphs of the truth.

[202] There must be no compromise in which principle is sacrificed for policy. Every sincere hearer and believer of the truth is required of God to make manifest the principles of truth before the world and before the angels. The believers must manifest an intense solicitude in order that the principles of his faith may be set forth clean and pure before all men. Christians are to reveal the fact that the truth has wrought for the purification of their characters, and the elevation

of their minds. He who has heard the truth, who has realized that the light of heaven has shone upon his soul, and who has not walked in the light, has hid his talent in the earth. There must needs be stirring testimonies given, that will lead men to take hold of the truth, in order that the transforming power of the truth may be seen upon their lives and character.

If the truth is received in the heart, and valued as a heavenly gift, it will be a working element, that will work from the heart, and its workings will be apparent in the outward life. The ministers who have had the privilege of attending ministerial institutes one upon another and have not used the grand principles of truth set before them, in not letting their light shine forth in steady rays to others, will lose the light they already have because they have not diffused it to others.

The Bible truths of justification and righteousness by faith have been set before large numbers of people. Some have been animated and delighted with the truth for a short time, but they do not appropriate the truth, and their minds and hearts are not purified from their sins. They do not cultivate an abiding faith, nor drink the rich and living draught placed to their lips, and they soon lose the impression made upon their hearts.

Shall we not seek to arouse the sluggish sensibilities of those who know the truth, and impress upon them their duty to practice it themselves, and to teach it to those who know it not. In this work the angels of God will cooperate with them, and those who are dead in trespasses and sins will be convicted and converted. The truth will become a living, working principle in their own hearts, and as they communicate to others that which they have received, the angels of God will communicate fresh and new light to the Christlike workers. Those who wish to know the reality of Bible truth in their own experience should impart it to the poor souls who are in the darkness of error.

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Christ is the source of all light and efficiency, and all the honor, all the praise, and all the gratitude offerings belong to Jesus who is the giver of every good gift. If you would be inspired with the most lofty ambition to secure the highest spiritual attainments, draw your inspiration from Jesus Christ. Glory not in self, or in success; but consecrate everything to him who has loved us, and washed us from



our sin in His own most precious blood. Lift Him up, the Man of Calvary.

You have been doing this; but do it more purely, more devotedly, more entirely. Do not be discouraged in the least; but I tell you as I have done before, be careful; weed out from your discourses all needless, extravagant words that will be caught up by those who have a disposition to carry things to the extreme. Give them no excuse for doing this for their extravagance will react upon you sometime. But so long as you and Elder Waggoner shall live, give the trumpet a certain sound, and be yourselves living epistles known and read of all men.

[204] May the Lord give you wisdom, and give wisdom to all who are teaching the truth to others in Biblical institutes, or in any other place, that they may know how to communicate that which they have learned to perishing souls. If those who have heard the precious truth, which has been spoken in the demonstration of the Spirit, will lay hold upon God by living faith, and be vitalized by His Holy Spirit, and take up the work right where they are, lifting up Jesus before their own family that all may behold Him, they will do the very work that God calls upon them to do. Those who take up their home responsibilities, will also trade upon the Lord's goods by extending their efforts into the neighborhood and into the church. They will increase in tact and wisdom; for the Holy Spirit will cooperate with a willing, God-fearing, humble worker.

Warnings must be given, and entreaties must be made, dangers must be pointed out, and the landmarks of truth must be made plain. God will not give any man this work unless he is making a practical application of the truth to his own soul, and revealing the fact that he has the faith that works by love and purifies the soul. Oh, how precious are these words, "I write unto you, little children, (those newly come to the faith) because your sins are forgiven you for his name's sake." [1 John 2:12](#).

Brethren Jones and Prescott you have expressed ardent faith and joy in the Lord. This you have a right to do. You may encourage souls who enlist in the army of the Lord to rejoice in the Lord, and to joy in the God of their salvation. You may encourage them to have their hearts aglow with the love of God, as they see how rich is His treasure of truth and grace for those who believe in Him. Impress

upon them the fact that if they would keep fresh and strong their first love, they must give to others who are not in the faith the knowledge which they have received; for as God works in them to will and to do of his good pleasure, they must work out their salvation with fear and trembling. Heavenly agencies are working with human agencies, and the doer of the word is justified before God. There can be no more pleasant tidings to ascend to God, than the tidings that sinners are turning from error to truth, from sin to righteousness. Every one must pray to God and believe that God is, and that He is a rewarder of them that diligently seek Him.

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“I write unto you, fathers because ye have known Him that is from the beginning.” [1 John 2:14](#). These are the old disciples who are the warriors of the faith. “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full.” [1 John 1:1-4](#).

Every channel that God has used through which to communicate truth is to be respected. God has appointed human agents whom He has made channels through which the waters of life have flowed down through the ages of the past to our times. God has made them the depositories of sacred truth, and they have been co-laborers with Jesus Christ diffusing the light and truth that has made the church what it is today.

Let God alone specify the mistakes that they have made; but let us be silent concerning what we may think is a defect. We have enough to do to learn the lessons He would have us learn. Increased light has come to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and many of these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God’s workmen. If God in His great mercy has traced the

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imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues.

Let us cherish the truth which has been spoken to us and the counsel that has been given to us by men through whom God has manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ, and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus.

[207] It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no experimental knowledge as to what it cost to become a Seventh-day Adventist when all the believers could be numbered within a small compass, should be guarded in their expressions in regard to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious truth. It cost them more than it costs many today who take it upon themselves to speak so freely of the mistakes the servants of God made in their youth and inexperience. The Lord loved them and valued them; for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages.

Now let every one who loves God, love and respect those whom God has loved and honoured. "Them that honor Me, I will honour, and they that despise me shall be lightly esteemed." [1 Samuel 2:30](#).

These are the words of the Lord, and they point out the fact that we should not lightly esteem those who honor God.—[Letter 39, 1894](#). (To A. T. Jones, June 7, 1894.)

*Released September 16, 1974.*

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, 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. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.”

By “little ones” Christ does not mean babies. Those to whom He refers are “little ones which believe in Me,”—those who have not gained an experience in following Him, those who need to be led like children, as it were, in seeking the things of the kingdom of heaven.

“Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh.

“Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.”

“Cut them off and cast them from thee.” That is, if you have ideas and sentiments which you cherish so tenaciously that you want every one to agree with your ideas, to think as you think and speak as you speak, you would better cease to cherish these ideas and sentiments.

“And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.”

“Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven.” These “little ones” may not know as much as you know. They may not understand all they should understand. But they will understand this if they are given opportunity, and if those who profess to be children of God set them a Christlike example.

“For I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.” Christ is speaking of those who need the perfect example in the right way that you can give them, and if by any word of yours or any wrong course of action, you mislead their feet, so that they stumble in the way, because of the crooked paths that you have made, the Holy Spirit is deeply grieved.

“For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray. And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish.”

[210] What a wonderful lesson. We should be giving very poor evidence of the genuineness of our faith were we to enclose ourselves within ourselves, not giving those around us any of the precious light of truth that God has given us. We need more and more truth, and a clearer and clearer understanding of the truth. We are to be constantly seeking for truth and finding truth; and it is to be our earnest desire that others shall join us in the faith.

I testify to you today that the most precious work that God has given me to do is the opening of new fields, where people have never heard the truth. Every time I see a human being out of the fold, I think of the heaven above, where Christ sitteth at the right hand of God. It was He who wrought out our salvation for us, and at what a cost! No language is of sufficient force to describe that cost. We might dwell upon this theme from now until the close of time, and still we should fall short of an understanding of it.

We are to labor with all our capabilities and powers to reach the high standard which God designs us to reach. And yet, while we are endeavoring to be overcomers, we are to remember that God tells us that we are not to seek the highest place. The nearer we come to Jesus, the less desire shall we have for the highest place.

I am so pleased to see the colored students who are here today. I wish that there were a hundred of them, as it has been presented to me there should be. I wish there were many more here in training for service, for there is a large field to work in the South. To those who are here, I would say, seek to understand the Scriptures. God will help you. His eye is upon the race that has been so neglected, and He will send His angels to open your understanding.

We need, Oh so much, colored workers to labor for their own people, in places where it would not be safe for white people to labor. White workers can labor in places where the prejudice is not so strong. This is why we have established our printing office in Nashville. In and near Nashville there are large institutions for the education of the colored people. The men who established these institutions have opened the way for us to give the light of present truth to these people. [211]

In regard to this school here at Huntsville, I wish to say that for the past two or three years I have been receiving instruction in regard to it—what it should be, and what those who come here as students are to become. All that is done by those connected with this school, whether they be white or black, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony, to the world, to angels, and to men, to the fidelity with which this donation of land has been cared for. This is the Lord's land, and it is to bear fruit to His glory. Those who attend this school, to be taught in right lines, on the farm or in the school, are to live in close connection with God.

The Lord says, "Work out your own salvation." How are you to do this? By doing the very things He wants you to do, that you may become intelligent in His service. He has given you talents to be

improved. He has bestowed on the colored race some of the best and highest talents.

[212] Students, there is a work for you to do. You can labor where we cannot, in places where the existing prejudice forbids us to labor. Christ left Jerusalem in order to save His life. It is our duty to take care of our lives for Christ's sake. We are not to place ourselves, unbidden, in danger, because He wants us to live to teach and help others.

God wants the colored students before me today to be His helping hand in reaching souls in many places where white workers cannot labor. He wants them to have an intelligence so sharp and clear that they can grasp the most precious truths, and in the simplicity of Christ present these truths to those who have never heard them.

We want every one who comes to this school to try to get some other one to come. There should be one hundred students, at least, in attendance at the very next session of the school. Will you not try in every way possible to swell the number to one hundred? And when the school year is over, these students should not be sent out to go where they please. They are to be trained and educated till they are able to go out into the field to work for the Master, to tell what the truth has done for them.

[213] "Ye are God's husbandry, ye are God's building." Do not bring to the foundation that which is represented as wood, hay, stubble; for such material will be destroyed by fire. Bring the material that is spoken of in the word of God as gold, silver, and precious stones. This will stand the test. If you bring worthless material to the foundation, your work will be consumed. If you yourself are saved, you will have nothing to show for your life-work. You will merely save your own soul. But God desires you not merely to save your own soul, but to bring others to Him, who, when the redeemed are gathered home, will be among those who will cast their glittering crowns at the feet of the Redeemer, and fill all heaven with rich music. These ransomed ones will exclaim, "Worthy worthy is the Lamb that was slain, and that sitteth upon the throne;" and then they will go out to the ones who spoke to them the words which brought them into right relation to God, and will say, "It was your influence, through Christ, that led me to accept the truth of heavenly origin."

“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 are to fear lest you make a mistake, and lead others to follow a wrong example. All that you do is to show the fidelity which God acknowledges. God has given to every man his work, and He puts His stamp on all work that is genuine. But spurious work is of no value in His sight. Everything is to be done with thoroughness. There is to be no sham work. If you will do thorough work here, your education will be worth double to you in after life than if you should leave school with a sham education, not having done thorough work.

I feel so grateful that we have this farm on which to carry on our school work. I am so glad that it is land which will produce. But it cannot be expected to produce fruit if it is left uncultivated. From this we may learn a spiritual lesson. “It is My Father’s good pleasure,” Christ says to His disciples, “that ye bear much fruit.” But you cannot bear much fruit unless you take out of your lives the weeds of evil, and let the word of truth dwell in you richly, that your lives may produce the fruits of righteousness and holiness. If you will do this, you will see in the kingdom of God the result of what you have learned on this school farm. Pull up the weeds, and plant the seeds of truth....

Every one before me, whether white or black, is to be a missionary for Christ. Students, we want you to bring others to this school. And we want you to do your level best yourselves in gaining a fitness for service. You have precious opportunities here, and we want you to learn how to educate the minds and hands of others, so that they in turn can lead still others to Christ, and receive a crown of rejoicing. You are to be patient, kind, gentle, and yet strong for the right. You are to place your feet on the platform of eternal truth,—the platform that no storm or tempest can sweep away. Do you ask what this platform is? It is the law of God. He says that if you will keep His commandments, you will be a kingdom of priests, heirs of God and joint heirs with Christ.

God’s eye is upon all, whether they be white or black. He wants the students in this school to make all they do a means of helping them to gain an education that will enable them to present the truth to their own people.



I am speaking to the colored students here today because I want to encourage them. They have a battle to fight; they have a strong prejudice to work against. If they will do this righteously and patiently, not cherishing the feeling that they are misused, God will greatly bless them. Students, remember that Christ loves you; that God so loves you that He gave His only begotten Son to die for you, that you might be brought into the faith.

[215] I say again, I am so glad that we have this farm. One came to me, and said, "I think it is a mistake to keep that land. It is not half cultivated. I think that they might better turn it back to the Conference." That night instruction was given me regarding the matter. It was God's purpose that the school should be placed here. He saw that the workers here would not have to fight every inch of the ground, as the workers in some places have had to do, in order to establish the truth. The instruction was given me, Never, never part with an acre of this land. It is to educate hundreds. If those who come here as teachers will do their part, if they will take up their work in God's name, sending their petitions to heaven for light and grace and strength, success will attend their efforts. The teachers are to be kind and tender, and at the same time very thorough in discipline. This is most essential.

Minute-men are needed in this school,—men who have vitality and power, men who are prepared to use the capabilities of the whole being in active service, that everything about this school may be of a character to recommend it to angels and to men. Teachers and students will then have the satisfaction of knowing that the work is done right.

Students, God will help you, but you must not think that you can retain the unChristlike traits of character that you naturally possess. You must place yourselves in the school of Christ. You must learn from the One who learned from His Father. He did what His Father told Him to do, and we are to do what He tells us to do.

God wants us to be planted in Christ. Then we shall be partakers of the divine nature, having overcome the corruption that is in the world through lust. Then at last we shall see the King in His beauty, and behold His matchless charms.

We are preparing to enter the holy city. Keep this thought in mind all the time. There is a heaven of bliss before us. Keep thinking

of this. And there is a joy that we may have in Christ even in this world. To those who keep His commandments He says, “My joy shall be in you, and your joy shall be full.” Keep His commandments and live, and His law as the apple of thine eye. May God bless you all. If I never see you again on this earth, I hope that I shall see you in the kingdom of God.—[Manuscript 60, 1904](#). (Talk, June 21, 1904.) [216]

***Released September 16, 1974.***

[217]

## MR No. 381—Items for Notes and Papers

Those who at the last General Conference listened to the testimonies borne, but did not humble themselves before God, and change square about, have done despite to the spirit of grace and have placed themselves in a fortress of unbelief. Great light has shone upon them, but they have opposed the message borne to them, and have thus placed themselves in opposition to the Lord Jesus Christ.—[Manuscript 18, 1903](#). (“A Call to Repentance,” November 10, 1902.)

During the night the spirit of God has been presenting many things to my mind. The experience that was given us at the General Conference held in Battle Creek early in 1901, was of God. Had Dr. Kellogg at that time done thorough work, the terrible experience through which we are now passing would never have been.—[Letter 242, 1903](#), p. 1. (“Decided Action to Be Taken Now,” October, 1903.)

[218]

I then saw a lack of cleanliness among Sabbath-keepers. I saw that God would have a clean and holy people, a people that He can delight in. I saw that the camp must be cleansed or the Lord would pass by and see the uncleanness of the children of Israel and would not go forth with their armies to battle, but would turn from them in displeasure and our enemies would triumph over us, and we left weak in shame and disgrace. I saw that God would not acknowledge an untidy and unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person and pure in heart, we cannot be presented blameless to God. I saw that the houses of the saints should be kept tidy and neat from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents, with their children, and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not a change immediately in some that profess the truth, in these things, they should be put out of the camp.

I then saw the corruption of these last days. Some of those who profess the present truth are corrupt, and the same sins exist now that existed before the destruction of the old world. The world is almost ripe for destruction....

I then saw the appetite must be denied, that rich food should not be prepared, and that which is lavished upon the appetite should be put in the treasury of the Lord. It would tell there, and those who denied themselves would lay up a reward in heaven. Pride and idols must be laid aside. I saw rich food destroyed the health of the bodies and was ruining the constitution, was destroying the mind, and was a great waste of means.

I saw some who were sickly among the saints, made themselves so by indulging the appetite. If we wish good health we must take special care of the health God has given us, deny the unhealthy appetite, eat more coarse food with little grease. Then you can consistently ask God's blessing upon such food as is congenial with your natures. We must pray as did Solomon for food convenient for us, and act accordingly, and God will bless us. Some Sabbath-keepers make a god of their bellies, waste their means in getting rich food. Such I saw, if saved at all, would know what pinching is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God.—[Manuscript 1, 1854, 5-7](#). (“Reproof for Adultery and Neglect of Children,” February 12, 1854.)

[219]

*Released September 16, 1974.*

**MR No. 382—In Faith and Works, pp. 63-79**

Let no one endeavor to cover up his own sins by revealing the mistakes of someone else. God has not given us this work to do.—[Manuscript 56, 1904, 3](#). (“Take Heed to Thyself,” Talk, May 23, 1904.)

Selfish interest must ever be made subordinate; for if given room to act, it becomes a controlling power which contracts the intellect, hardens the heart, and weakens the moral power. Then disappointment comes. The man has divorced himself from God and sold himself to unworthy pursuits. He cannot be happy, for he cannot respect himself. He has lowered himself in his own estimation. He is an intellectual failure.—[Manuscript 21, 1899, 1](#). (“Give Unto the Lord the Glory Due Unto His Name,” typed March 8, 1899.)

*Released September 16, 1974.*

**MR No. 384—Early Health Counsels**

I saw that God was purifying unto Himself a peculiar people. He will have a clean and a holy people, a people in whom He can delight....

I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person, and pure, we cannot be presented blameless to God.

I saw that the houses of the saints should be kept tidy and neat, free from dirt and filth and all uncleanness....

I then saw that the appetite must be denied.... If we wish good health, we must take special care of the health that God has given us.—[Manuscript 3, 1854, 8, 9](#). (“Testimony for Churches in New York State,” February 12, 1854.)

*Released September 16, 1974.*

## MR No. 385—Counsel With Respect to Controversy [222]

My brother, do not, by your extreme views and unguarded words lessen the confidence of your brethren in you.—[Letter 15a, 1890](#). (To Brother Edwin Jones, May 19, 1890.)

I received your two letters and have read them carefully. I was made sad, my brother, to read your letter written by your own hand. Oh, how glad I would be to comfort you, but I point you to Jesus. His invitation is given to you and to me: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; ... and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Grasp this precious promise with the hand of faith and never let go. I know your difficulties and some one knows them too who is able to save to the uttermost all who come unto him.

One thing is evident, you must now unload even if you do not do the things as you would do them. We are not willing to see you killing yourself. Rest you must have. I think from your description of yourself it is your duty to call a halt. I am pained indeed. I cannot advise you to go on in the same line that you have done and have been doing these years violating the laws of nature, but then I will not irritate a mind and soul already bruised and suffering, but you must not, my brother, pursue the same course and extinguish the life that God would have you preserve.

In writing to you in regard to Christian character I did not mean to discourage you, but I have so strong, so earnest a desire that you should not have run in vain, neither labor in vain, but through the grace richly provided you should come off more than conqueror through Him that has loved you. At any cost unload. I know and you know that hard battles have been fought to keep the principles of health reform upon a high elevated platform where it should have stood before our people who have had great light. God has placed in their keeping most sacred sanctifying truths. Oh, what a work might have been done far and nigh if we had all stood in our lot and [223]



position as faithful sentinels, our banners unfurled as progressive reformers.

How much has been lost because those who should have stood true as a rock to principle have been conformed to the world in their eating and drinking and dressing, rather than transformed. But you have hurt your own soul and the physical has suffered because of the backsliding of God's people when they might have been advancing firmly in practicing temperance in all things, and they would have had a free, clear, bold testimony to bear in regard to the requirements of God on this subject. But my much respected brother, keep in mind that the Lord has not made you a sin bearer; there is but one who can carry the sins of the world and you cannot bear even your own sins. These are laid upon the Son of the living God. Then your mind must not be irritated and chafed over the manifold defection of those around you, and especially those who you think should know better. This hurts the most.

[224] But Dr. Kellogg, will you consider the spotless, pure, holy Son of the Infinite God—He passed through it all and was tempted in all points like as we are but without a single trace of tarnish, not the faintest blur was discernable upon His character. Through His virtue and through His righteousness imputed to us we have as His purchased possession to stand in His merits pure and undefiled before the Father. Bear in mind that the undeserving are made perfect through the merits of Christ, while the Saviour, the Son of God, undeserving, is made sin for us. He bore our sins in His own body on the accursed tree, and you, my brother, relying wholly upon Jesus, not trusting to what you have done or may do, through faith in the atoning sacrifice, have life, pardon, and the peace of Jesus Christ. You may claim all this rich endowment because Christ has borne the punishment of your own sins, all undeserving, that you undeserving may go free and receive the rich treasures of his grace. I bid you in the name of Jesus Christ to lay hold of the assurances of the word of God. But do not waver, do not look to yourself and doubt; trust the keeping of your soul to God as unto a faithful creator and He has promised that He will keep that which you have committed to His trust against that day.

You are accepted in the beloved. I have had the most earnest desire that you should perfect a Christian character, not in your own

strength, but in the strength and in the virtue and righteousness of Christ. The donation of the Holy Spirit was the greatest gift God could bestow upon finite man. This is free to all and in this gift there could be no computation; this endowment specially signaled the enthronement of the only begotten Son of God in His mediatorial kingdom. In this the gift of the Comforter the Lord God of heaven demonstrates to man the perfect reconciliation which He had effected between Himself and men, which hope, says the apostle, “we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered.”

Has not God said He would give the Holy Spirit to them that ask Him? And is not this Spirit a real, true actual guide? Some men seem afraid to take God at His word as though it would be presumption in them. They pray for the Lord to teach us and yet are afraid to credit the pledged word of God and believe we have been taught of Him. So long as we come to our heavenly Father humbly and with a spirit to be taught, willing and anxious to learn, why should we doubt God’s fulfillment of His own promise. You must not for a moment doubt Him and dishonor Him thereby. When you have sought to know His will, your part in the operation with God is to believe that you will be led and guided and blessed in the doing of His will. We may mistrust ourselves lest we misinterpret His teachings, but make even this a subject of prayer, and trust Him, still trust Him to the uttermost, that His Holy Spirit will lead you to interpret aright His plans and the working of His providence.

[225]

I cannot endure the thought that you are and have been slowly removing the underpinning of your house, and you must not go another step in this breaking down of your physical and mental forces. I have, you know, been warning you of this for years, and now do not, I entreat you, go straight on. Stop, stop a while that you shall have not merely one week’s rest or two weeks’ rest, but a thorough rest and entire change. It will be to you like taking off the right arm, taking out the right eye, nevertheless I need not assure a physician that this is positively necessary in your case. Make some arrangements at once to change your line of labor and let there be a calling into exercise organs of the brain that have not been having so severe a strain. Will it pay to make the trial which seems so positively essential? Will you run any more risks? Will you venture

[226] on the very brink of the precipice? When you shall have months of complete change in your labor, then you may through the blessing of God, be as a new man....

A great work is to be done in the Sanitarium. Much more might have been done had the workers felt their dependence upon God and had they brought Christlikeness into their lives. The Lord calls for consecrated workers. He has no use for the half-hearted lovers of pleasure more than lovers of God.

Many, many souls, had the physicians and helpers been connected with God, might have been channels of light working as if in full view of the heavenly universe. The Spirit of the Lord would have worked with every effort and would have impelled and directed them. But all the grace and efficiency comes in united persevering prayer. Ask and ye shall receive.

The Lord move upon the churches! May the voice from the living oracles of God, the startling movings of providence, speak in clear language to the church, "separate unto me Paul and Barnabas." Holy and devout men are wanted now to cultivate their mental and physical powers and their piety to the uttermost, and to be ordained to go forth as medical missionaries, both men and women. Every effort should be made to send forth intelligent workers. The same grace that came from Jesus Christ to Paul and Apollos, that distinguished them for spiritual excellencies can be reproduced and brought into working order in many devoted missionaries. Let not a large number fold their hands and say O yes, let such and such an one go to untried fields, while themselves put forth no interested devoted self-denying labor and expect their work that the Lord has committed to them to be done by proxy.

[227] There are those who if they will deny self and lift the cross will find that God will communicate with them as verily as He did with Paul and Barnabas. These were representatives of what very many should be. The Scripture saith, Whosoever believeth on him shall not be ashamed, for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him, for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard, and how shall they hear without a preacher, and how shall they preach

without they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace and bring good tidings of good things.

I am glad to learn that there is to be an effort made in Battle Creek. I have long pled for this to be done and I hope some kind of provisions will be made for a protracted effort to get the reasons of our faith before many. And let there be men chosen to go into the regions round about Battle Creek among those immersed in the shadow of death, and work as Christ worked to save the lost and perishing.

But I must close as we soon step on the boat. In regard to the Mount Vernon Institution I would, could you hear my voice across the broad Pacific, say, 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 have been a church at Cleveland, Ohio, and that there should be located school buildings in Ohio which would give character to the work.

The Lord bless you and your wife and children.—[Letter 35, 1893](#), pp. 1-3. (To Brother and Sister Kellogg, February 19, 1893.)

During the past night matters have been presented to me which I dare not withhold. I seemed to be in a meeting at Battle Creek, where many were assembled. Persons from far and near were present. But in the meeting there was revealed a lack of unity. I saw marked evidence that our ministering brethren did not have the love and confidence they should have, and they were weak in consequence. Then one rose in the meeting, and with solemn, earnest words addressed the congregation. The words spoken impressed my mind vividly. The prayer of Christ for His disciples was repeated in a solemn, reverential manner, giving to it a sacred importance that I had never realized before. Then followed words of a similar character.—[Manuscript 64, 1894, 1](#). (Untitled, October 27, 1894.)

[228]

There is need of constant watchfulness on your part, my brother. Be careful lest in dealing with the mistakes of others that have been reproved, you make a mistake yourself in being sharp and hard, critical and exacting....

The Lord would have you, my brother, mellow up, and not be harsh and over-bearing. You hurt yourself when you are rash and

impetuous.... Everything is gained and nothing lost by courtesy. Be kind. Speak patiently and gracefully. Represent Christ....

[229] Brother Jones, you need the subduing influence of the Spirit of God. You have hereditary traits of character that are constantly striving for the supremacy. Character is power. It is an influence which makes friends. Worked by the Holy Spirit's power, self will die; but all the preaching a man may do will not make character. It is essential that the foundation corner stone be laid aright. All your phases of character are to be guarded.

Brother Jones, be careful in your words. You know the truth, and I urge you for Christ's sake to practice the truth. You need the converting power of God every day. May the Lord help you, my brother; for He has greatly blessed you. You need the spirit of meekness and gentleness, of patience and forbearance, and of love for your brethren. Take heed how you build; for the structure will be tested.—[Letter 91, 1899](#), pp. 1, 2, 5. (To A. T. Jones, May 1, 1899.)

The work must be carried forward in the simplicity of truth. God says, "I have words of encouragement for you. "The Lord has in Greater New York many precious souls who have not bowed the knee to Baal. And He has those who have worshiped Baal ignorantly. On these the light of truth is to shine, that they may see Christ as the Way, the Truth, and the Life. Carry forward your work in humility. Never rise above the simplicity of the gospel of Christ.

[230] If Elder Franke will humble his heart before God, he will be successful in giving the invitation given by Him, who, though the Majesty of heaven, humbled Himself to take the position of a servant. But Elder Franke must carry his work forward solidly, not in ways that are not after God's order. This is his danger. In the past, extravagance and display have attended his labors. These should be exchanged for right methods. He should work in Christ's lines, pointing souls to the Saviour. The work in Greater New York is to be done after Christ's order, not after the order of a theatrical performer. It is not a theatrical performance that glorifies God, but the presentation of truth in the love of Christ.

No human being is to seek to bind other human beings to himself, as if he were to control them, telling them to do this, and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers. This is the way that the priests and rulers

did in Christ's day. But it is not the right way. After the truth has made an impression on hearts, and men and women have accepted the truth, they are to be treated as the property of Christ, not as the property of man. Elder Franke must remember this. His words of forbidding and commanding are contrary to the example Christ has given.

If those who accept the truth under Elder Franke's labors follow his example, refusing to hold fellowship with those who do not do just as they do, they will need a re-conversion. There must be no wrangling, no strife, among the people of God. There must be no binding up in separate parties. No minister is to say, I will have a church who will do my bidding, who will be ruled by my wisdom.

Those who are truly converted will press together in Christian unity. There is to be no division in the church of God. No unwise authority is to be exercised over those who accept the truth. The meekness of Christ is to appear in all that is said and done.

From the light given me, I know that when Elder Franke hides self in Christ, when he is converted daily, he will be a successful laborer for God. And God will bless him as long as he works in the meekness and lowliness of Christ.—[Letter 195, 1901](#), pp. 6-8. (To Brother and Sister Haskell, September 23, 1901.) [231]

I must tell you that it is God's purpose that you and Elder Franke shall labor together in the same field. The gifts that God has entrusted to each of you are needed. You are to follow your line of work, always looking to Jesus, the Author and Finisher of your faith. Your gifts and the gifts of Elder Franke, varied as they are in a marked degree, will accomplish the work that the Lord desires to see done.

The work in Greater New York needs Elder Franke's talents. If he allows himself to be controlled by the Holy Spirit, he will be given power to arouse the slumbering senses of worldlings. And it is the Lord's design that the work you and Sister Haskell shall do shall make Elder Franke's work more complete. He needs your counsel, and the mission needs your influence.

It may seem to you that the contrast between your gifts and Elder Franke's gifts is too great to allow you to work together in harmonious action. No; for there are varied minds to be reached. And the Lord is your Helper.

The Lord desires His chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. However diverse the talents of His Workers, these workers are to labor in unity, all revealing kindness and love. By different gifts the truth is to be proclaimed, all the gifts controlled by the same Spirit.—[Letter 197, 1901](#), p. 1. (To Brother and Sister Haskell, September 29, 1901.)

[232] The gospel is not properly represented by the course Elder Franke has pursued. God does not want any such example given to his workers; for it is entirely contrary to Christ's example. If Elder Franke persists in following the course which he has followed in the past, he should not be sustained by the Conference. The means which he has drawn from the people and used so extravagantly would support three workmen in the field who would work with economy.—[Letter 150, 1901](#), p. 1. (To Brother and Sister Haskell, October 2, 1901.)

I have received and read your letter. I feel extremely sorry that matters have assumed the shape they have. Why did you not sit down with Elder Haskell and tell him all your plans? Why did you not come to some understanding? Why did you not arrange matters so that you could blend with him? Can not you come together as brethren? Can not you talk with Elder Haskell and he with you, arranging matters so that you shall not interfere with one another in your work? Can not matters be adjusted so that your work will not cut across Brother Haskell's?

I am deeply moved as I see the moral apathy upon the world. I am much interested in New York. There is abundant room for you both. Commence your labors in some other part of the city, farther away than within a few blocks of where another hall has been hired for meetings, unless you can blend with Elder Haskell, although your talents are varied.

[233] You can reach a class that Elder Haskell cannot reach. And whether he can reach them or not, there is a work that God has given him to do in the establishment of missions and the training of Bible workers to go into families and give scripture readings,—a work that will prepare those who accept the truth to be in their turn light-bearers in the world, all striving to be one with Christ as he is one with the Father.

Your teaching is of a character to bind the people to yourself, you dictating to them in a way for which no example is given in the word of God. There is, in consequence, difference, contention, and variance. A party spirit is shown that reveals that the work has been misshaped.

Christ's work was to unify. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given them. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The right knowledge of the truth, God and of Jesus Christ, the world's Redeemer, brings eternal life to the receiver,—spiritual life in this human existence and eternal life in the kingdom of God.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do." We should all bear in mind that to every man God has given his work. There is no one in the entire human family who has not been entrusted with talents to be wisely used and improved. Said Christ, "I have glorified thee in my human character, perfecting that character for the benefit of all humanity, to show human beings that man can keep the law of God in a world of sin and transgression, and through being a partaker of the divine nature, stand as an overcomer. "To him that overcometh will I grant to sit with me in my throne." Christ is our pattern.

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." Christ gave the disciples correct views of truth, and then educated them to obey the truth by revealing its principles in the character. [234]

"Neither pray I for these alone, but for them also which shall believe on me through their word." This statement takes us all in, binding us up with Christ as we receive Him as a personal Saviour. He says, "I am glorified in them before the world by their reception of me as their Saviour, and by their conformity to my will as they commit themselves and all their interests to my guidance and dis-



posal; and on my side, I will give them power to become the sons of God, even to as many as believe on my name. My love shall be exercised toward them. 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.”

“If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” This is the great test of character for us all. All who in heart and life become Christ’s disciples, shall be one in Him.

[235] Christ’s prayer is, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

This is the unity that Christ prayed should be seen among His disciples. This is the heartfelt prayer that should come from human lips and voice. Every true laborer will work in harmony with this prayer. How can we be in unity with the Father and with the Son when in our efforts to advance the work, we do not reveal that oneness in sentiment and practice that testifies that we are God’s witnesses, when we have not love for one another? Is it not time that His sign should be given to the world? Is it not time that we showed, by our love for one another, that the love of God is abiding in our hearts? Bible truth, believed and practiced, reveals the oneness that exists between the Father and the Son. This manifestation of unity separates all selfishness from the character, and is an evidence that God loves the followers of Christ as He loves His Son.

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible

things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God; seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” [236]

There is nothing so objectionable among the people of God as discord and variance. And there is no need of alienation and strife if self is sanctified.

God’s servants, having a message from him, are to be scattered abroad through all countries and in all cities, that they may be true witnesses for the Lord, showing to the world, which is broken up by discord and strife, variance and hatred, that there is a people who believe in Christ and who live out his word, revealing Bible sanctification and bearing the credentials which show that God has sent His Son into the world, that the world through Him might be saved, and receive life through faith in Christ.

Love for one another is the most convincing evidence that the truth, Bible truth, is brought into the practical life.

Do we realize our responsibility? Are we studying the words of Christ, and carrying them into our private and public life? Are we keeping the way of the Lord? We are now to be staunch Christians, leaning humbly on the great Teacher. Those who have the truest dignity and the noblest traits of character are those who walk humbly with God, loving as brethren, kind, courteous, each one working for the interest of the other.

Has the truth been lodged in the heart? Is the mind of God, the law of God, our guide? If so, its heavenly principles of peace will prevent discord and strife. No man can stand in whose heart the truth of God is not rooted. There is only one power that can make us holy and keep us holy,—the grace of God. [237]

I shall pray and believe that the Lord will help and strengthen you, and that you will have the victory.

With much interest in your behalf.—[Letter 157, 1901](#). (To Elder E. E. Franke, October 31, 1901.)

I am troubled in mind. Last night matters were urged upon me that made me afraid that we may fail to recognize that Brother Franke has talents which are needed in our cities. I feel afraid that we have not encouraged him as we should. We do not all have the same gifts.

Someone asked you the question, "Elder Haskell, why do you not harmonize with Elder Franke, and let him do the work you cannot do, while you do the work God has given you to do, and at the same time try to help Elder Franke to come into closer touch with the work?"

Again a question was addressed to you, "Elder Haskell, have you not said to Elder Franke that you would as soon labor with him as with anyone? Have you attempted it?"

Elder Franke needs to be helped in the right way. There is no need of your getting in each other's way, even though you both labor in New York City. It is not necessary for Elder Franke to interfere with your line of work. Is there not abundance to do in that great, wicked city?

[238] Elder Franke has talents that may be used to advantage. The Lord has pity upon him. He has his work to do; he has a message to bear to the people. He can reach a class you cannot reach, and you can reach a class he cannot reach. The Lord has room for all the workers who will give the last message of mercy with startling fervency to a world dead in trespasses and sins.

The word was spoken regarding Elder Franke, "Forbid him not. I have given him a work to do. Varied gifts must be brought into exercise to break the terrible spell that is upon the people."

It is a misfortune that Elder Franke has a drawback in his family, but no one is to discard his work on this account. He is to be helped to give to the world the light that God has given him. If there were many more who would cry aloud and spare not in our great cities, there would be souls saved who otherwise would never be reached. Place no stumbling blocks in the way of the Lord's messengers. Help them to do their work, which is not your work....

New York has been Elder Franke's field of labor. His voice has been heard, and some have been aroused and converted. They needed an education they did not receive from Elder Franke. But in the efforts made in the large cities every kind of talent must be used

that the Lord has appointed in His providence. Marvelous things will be seen as this work is done; for the churches are dead in trespasses and sins.

Forbid them not, saith the Lord. They hear my message, and if they will heed my cautions and warnings they will not be led into Satan's snare, but will harmonize. Truth for this time is to make for itself a place. A decided message of warning must be borne, for before the Lord strikes, he will warn the church and the world. New York City is to be warned. And the rich men, those called men of power, will hear the last message of mercy.—[Letter 158, 1901](#), pp. 1-3. (To Brother and Sister Haskell, October 31, 1901.) [239]

I have been deeply pained as I have considered the situation of the work in New York. After I sent the telegram in response to the one from Elder Jayne, regarding the work of Elder Franke and advising that he labor elsewhere, I was very sorry.... A great burden came upon my soul. That night matters were presented to me in this light: New York will be worked. Openings will be found in parts of the city in which there are no churches, where the truth will find standing-room. There is a vast amount of work to be done, and the Lord has given Brother Franke a message to the people who are dead in trespasses and sins. Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them. And while some will be provoked by the warning, and led to resist light and evidence, we are to see from this that we are giving the testing message for this time.—[Letter 159, 1901](#), p. 1. (To Brother Haskell, November 3, 1901.)

I received your letters, Brother Haskell, and will say to you, Stop worrying, and praise God from whom all blessings flow....

It is not always best for us to have our own way. The Lord lives, and He knows what is best for us. He will work for the good of all the believers.

We must let the Lord work in His own way. He has plainly revealed His will, and now let His will be done. "Forbid him not. I have given him a message," For Christ's sake, do believe, and rest in faith and simple trust. Cultivate restfulness, and commit the keeping of your soul to His trust. He is not pleased to have us cover His altar with our tears and complaints. You have enough to praise God for already, if you do not see another soul converted; but the good work [240]

will go on if you will only go forward, and not be trying to adjust everything to your own ideas. Let the peace of God rule in your heart, and be ye thankful. Let the Lord have room to work. Do not block His way. He can and will work if we will let Him....

Stop complaining, and let the Lord work by whom He will. He loves you, and has shown His tender regard for you, and has blessed you. But be sure you do not try to take the work out of the hand of the Lord, thinking you know best how it should go.

To get hold at all in New York is a great thing, and a wonderful thing. The Lord has given Elder Franke his appointment and gift, varying from yours. Do not suppose that will destroy your opportunities. I feel most anxious lest you will carry a load on your shoulders that will make you very unhappy and sick. Thank God that he has appointed men who can draw the class that it is difficult to reach. That is how I look at the matter, and that is what I am saying to you with great earnestness in the night season. The Lord has a work for you to do, and one for Elder Franke to do also. He has laid out this work just as clearly as possible; but it does not exactly meet your mind. Now let God fix up the matter. Let each light be trimmed and burning, each shining amid the moral darkness of that awfully wicked city, dead in trespasses and sins. A Paul may plant, and Apollos may water; but it is God that giveth the increase. Let each man do his best. You lost your courage over your worrying. Now sweetly, hopefully feel the interest God has in His workers.

[241] “And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” Our own will must be submitted to God’s will. Oh, we are so inclined to leave God out of our plans. He is arranging matters according to the purpose of His will. He will magnify His holy name if we will only give Him room to work by whom He will.

Do not think I am scolding you. No, I am trying to have you see all things in an unselfish, clear light. Then you will cease looking at the discouraging things, and will watch and pray, trustfully, and take God at His word.—[Letter 187, 1901](#), pp. 1, 2. (To Brother and Sister Haskell, December 29, 1901.)

I saw that you found rest by looking to Jesus, the author and finisher of your faith. As soon as you looked to Him, you wondered that you had not seen before how mighty He is to save. Your droop-

ing spirits revived, your waning strength was restored, your step recovered its elasticity; you felt ready for any emergency, ready to brave any danger. You went forward in your work trustfully, with a beaming countenance and a warm, joyous heart. You no longer spoke in despondent, complaining tones. You had full faith in God, and you gave expression to your faith in such words as these: “God is our refuge and strength; a very present help in trouble.” “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.”—[Letter 79, 1902](#) (To Elder E. E. Franke, May 23, 1902.)

I received such a good letter from Sister Haskell, telling about the removal of the alienation between Brother Haskell and Brother Franke. Oh how thankful I was. I know how pleased the enemy is when he can keep the hearts of those in the service of God filled with distrust and suspicion. And more than this: Unity existing among the followers of God is an evidence that the Father sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings, with their different temperaments, together in harmonious action, their one aim being to speak the truth in love....

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We are to be guided and controlled by the same Spirit, but in order for this to be, it is not necessary that we all have the same gifts....

God has given me a word to speak to you in New York. Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility, heavenly mindedness....

The workers in all lines of God’s work are to complain and criticize less and pray far more for wisdom from on high, that as workers together with God they may show forth His love far more plainly than they have yet done.—[Letter 170, 1902](#), pp. 1, 2, 4, 6. (To Elder E. E. Franke and Brother and Sister S. N. Haskell, November 10, 1902.)

Among those to whom this message [to the church in Sardis] was sent, there were those who had heard and been convicted by the preaching of John the Baptist, but who had forsaken the faith in which they once rejoiced. There were others who had received the truth from Christ’s teaching, and who were once ardent believers, rejoicing in the faith, but who had lost their first love, and were without spiritual strength. Because they did not hold the beginning of their

[243] confidence firm unto the end, they were believing as men without faith. They quibbled about matters of no special importance which were not given by the Lord as tests, and dwelt upon their differences of opinion till these differences became as mountains, separating them from Christ and from one another, destroying unity and love.—[Letter 179, 1902](#), pp. 9, 10. (To C. P. Bollman, November 19, 1902.)

I have a message for you. During the night season I was in a meeting where you were speaking of Elder Haskell the words which your irritated imagination had been framing against him. There were evil angels in the congregation, who were presenting before you suggestions in accordance with your utterances. The human impulses were awakened, and your words revealed the venom of a heart controlled by evil angels. Had you been under the guidance of the Holy Spirit, you would have looked upon the aged servant of God with tenderness and love, seeing the good accomplished by the stern, hard, earnest, constant labors put forth by him and his wife.

The success that has attended Elder Haskell and his wife has not been used to glorify themselves, but to glorify God....

I shall have to make more public than I have done my letters of reproof and correction, because those who are removed make known those portions of the testimony that encourage them if they will follow the course outlined by God, and withhold the plain words of warning and caution. Such a course as this makes it necessary to present matters as they are, that the enemy may not be permitted to work his will upon our churches by leading them to suppose that Sister White's testimonies justify a man who wounds and bruises the souls of his fellow men.

[244] Recently letters have come to me asking if I have condemned Elder Haskell and encouraged Elder Franke in the work that he has been doing against Elder Haskell. No, Indeed! The light that has been given me is that Elder Haskell was not sustained by his brethren as he should have been during his labors in New York. It is the Lord's will that when His servants shall go into fields as difficult as New York, that they shall receive encouragement and help for the doing of that which needs to be done.—[Letter 203, 1904](#), pp. 1-3. (To Elder E. E. Franke, October 1, 1903.)



It has been clearly laid out before me that Elder Franke is not fitted to take charge of churches. He is not a thorough health-reformer. His habits of living are not right. At times he sits up nearly all night preparing the maps and charts that he uses in his meetings. These are of great advantage to him in impressing the truth on the minds of his hearers. But the strain under which he places himself in the night work and study, is an injury to him.

Elder Haskell and Elder Franke could have been a wonderful power for good in New York City. But they failed to unite and draw together.

Elder Franke is impulsive, and he often treats church members as if they were school children. Then when his authority is questioned, he loses control of himself, and a tornado of angry words fall from his lips. Afterward he is sorry for this explosion of feeling....

Light was given me that Elder Franke was especially fitted to labor for unbelievers in our large cities. He could labor with success in speaking to them and bringing the truths of the scripture before them. The truth does not languish on his lips. I was shown that he could stir the ungodly as but few could do, but that in doing this, the church members are so wrought up that he can do them but little good.

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After laboring heroically to win souls to the truth, he will for a short time work earnestly for those who are interested. He will be patient with them and will help them, if they will do as he wishes them to do. But it is at this stage of the work that he needs the help that Elder Haskell and his wife are specially fitted to give. They could labor wisely to instruct those who are interested, carrying forward until they were established in the faith. But Elder Franke has not been willing to unite with Elder Haskell in this way. He wanted to have the entire charge of those who through his efforts have become interested in the truth.—[Letter 227, 1903](#), pp. 1, 2. (To A. G. Daniells and W. W. Prescott, October 9, 1903.)

There is to be an avoidance of controversy. We are to speak the truth in love. False doctrines of every kind will be brought in to divert the mind from a plain “Thus saith the Lord.” Wherever we go, we shall find men ready with some side issue. While I was at Melrose, a man came with a message that the world is flat. I was instructed to present the commission that Christ gave His disciples just before



His ascension, as recorded in [Matthew 28:16-20](#).—[Manuscript 10, 1905, 1](#). (“Non-Essential Subjects to be Avoided,” September 12, 1904.)

*Released December 2, 1974.*

**MR No. 386—In Manuscript Release No. 1216**

[246]

## MR No. 387—Personal Evangelism

In the Spirit of Christ, with a heart all aglow with His love, seek to win the hearts of those in the family. Give faithful admonitions and instructions from the Word of God. There is appropriate and applicable scripture that needs to be presented, and to be presented in the love of Christ and in love for the souls for whom Christ has died. “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.” But many souls have had no personal labor. Words of kindly instruction in the application of scriptures have not been spoken to them.

When a church is visited by wise and experienced workmen, let these men find out if there is not something for them to do for that church that will be a blessing to families. Converse with them in regard to their spiritual advancement. Show them that they are under obligation to work as those who have received the grace of God. The missionary spirit must be kept awake; and in order for this spirit to live, the members of the church must be laborers together with God. It is time that unselfish, consecrated workmen should enter into families who have already accepted the truth, and yet have not worked for its advancement. It is time that our preaching brethren should minister not only in the congregation, but in families.—[Manuscript 42, 1898, 1, 2](#). (“To Every Man His Work”, March 17, 1898.)

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Read the Word, and follow the Lord’s plan. The man who insists that he will not labor with another is setting an example that Christ does not sanction. We are to follow the Lord’s plans.—[Manuscript 19, 1910, 2](#). (“Theatrical Methods of Work to be Discouraged,” undated.)

Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or prosperity. It was a sin in the ancient economy to offer upon a wrong altar. It was a sin to offer incense kindled from a strange

fire. We are in danger of co-mingling the sacred and the common. The holy fire from God is to be used in our efforts. The right altar is Christ. The true fire is the Holy Spirit. This is our inspiration. It is the Holy Spirit that leads and guides the man and makes him sure in counsel. If we turn aside from God's chosen ones and from God to inquire at strange altars, we shall be answered according to our works.

We have forfeited all by sin. If we have any mercies and blessings it is by grace. We have not a blessing but that comes through Jesus Christ. Those who are sinners and disloyal to God are not to be trusted to pass wise judgment in regard to that upon which great results depend. In our course of action Satan will be on hand to put suggestions in the mind and words in the mouth that are entirely contrary to God's mind and God's will. Those that advocate these ideas may be honest in their advice because they are blinded and deceived. How safe is the man whose God is our God. Christ is our Advocate, pleading in our behalf. The Spirit pleads with us. Then let us show perfect trust in our Leader and not inquire of false guides. They will mislead, entangle, and ruin us, if they can. Will not God be dishonored if we depend on men of the world, whose wisdom God pronounces to be foolishness. Let us go to the fountain of wisdom. Will He not help us?

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“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.” “Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?”

There is great danger in our casting aside the counsel of God for the counsels of men. Satan is delighted when he lays his snares and we walk into the meshes of his net. It is spread for our feet. Shall we be led in false paths? In figures it has been presented to me that we are to beware of men. Trust in the Lord, heed his voice, and turn from men.—[Manuscript 41, 1894, 16](#). (Diary, October 19, 1894.)

*Released December 2, 1974.*

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## MR No. 388—The Shut Door

I saw that a paper was needed, and all should be interested in it. I saw that the burden of the paper was laid upon James, and that it was as important to publish the truth as to preach it. I saw that James should not be discouraged if all did not feel the interest in the paper that he did. I saw that Brother Bates had not the interest in the paper that he should have, and that his lack of interest has discouraged James. I saw that James should set his face as a flint and go forward. I saw the flock looking for the paper, and were ready like hungry children to eat the truth published in it.—[Manuscript 15, 1850, 1](#). (Untitled, circa 1850.)

The Lord showed me that he, James, must take the testimonies that the leading Adventists published in '44, and republish them and make them ashamed. He is now doing that work.... A little longer and Jesus' work will be finished in the sanctuary.—[Letter 8, 1850, p. 1](#). (To Sister Arabella Hastings, August 4, 1850.)

The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in '44 upon the truth, Satan would try to hinder us; but we must struggle for the victory and go on. It has been just so. He knows this work will hurt His cause and save some jewels. That is why he rages so but he is driven back.—[Letter 12, 1850, p. 2](#). (To Brother and Sister Howland, August 15, 1850.)

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I saw the cruel power of Satan that has afflicted us of late and bound us to keep the truth from coming out in the paper.... I saw these efforts of Satan were to hinder the paper coming out, for the lines that were being published were written in the Spirit of God, and would rejoice the hearts of the trusting ones, and Satan knew it would hurt his cause because it would be seen by these testimonies that most of the Advent people once believed as we do that there was a shut door in '44. And to have the plain, clean truth come out in the paper ... would cause many to decide for the truth and to take a firm and unyielding stand for God and His truth. I saw that the

paper would strengthen the things that remain and would help build up God's people in the most holy faith....

I saw that God wanted His people to be separated from the world, for wicked persons were the lawful prey of the enemy and he would work through them in every way to perplex and destroy the saints, and if we were obliged to be in company with the wicked persons we must pray and watch every moment lest we should partake of their spirit, for they corrupted the atmosphere where they were and their very breath was darkness, and that the wicked would wax worse and worse, and we must cut loose from them and be free and free indeed, and God does not want His people to mingle with the wicked more than they are obliged to.

I saw that the rapping was the power of the devil. Some of it was directly from him and some indirectly, but it all proceeded from Satan....

I then saw Brother Edson that he must gird on the whole armor and stand in readiness to go, for a journey was before him, and that souls needed help and that Jesus' work was almost finished in the sanctuary, and that we must work while the day lasts, and when Satan comes up with his power to oppress us we must have faith in God and beat him back, and if we could not get the victory we should fast and pray and we should surely get the victory and triumph over Satan.

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I saw that Brother and Sister Edson would have to move soon from the place where they now live, for there was enmity enough in the hearts of the wicked there to take their lives for they hated them for the truths they believed and have advocated for it condemned them, and a number of times the wicked had it in their hearts to take the lives of Brother and Sister Edson; but God had defeated the wicked, and guarded their lives.—[Manuscript 7, 1850, 1-5](#). (“A Vision the Lord Gave Me at Bro. Harris’, August 24, 1850.)

Brother Hewit from Dead River was there. He came with a message to the effect that the destruction of the wicked and the sleep of the dead was an abomination within a shut door that a woman, Jezebel, a prophetess had brought in and he believed that I was that woman Jezebel. We told him of some of his errors in the past, that the 1335 days were ended and numerous errors of his. It had but little effect. His darkness was felt upon the meeting and it dragged.

I felt that I must say a few words. In the name of Jesus, I got up and in about five minutes the meeting changed. Everyone felt it at the same instant. Every countenance was lighted up. The presence of God filled the place. Brother Hewit dropped upon his knees and began to cry and pray. I was taken off in vision and saw much that I cannot write. It had a great effect upon Brother Hewit. [252] He confessed it was of God and was humbled in the dust. He has been writing ever since that meeting and is now writing from the same table renouncing all his errors that he has advanced. I believe God is bringing him up and he is calculated to do good, if God moves through him.—[Letter 28, 1850](#), p. 3. (“To the Church in Bro. Hastings’ House,” November 7, 1850.)

Dear Brother Rhodes was with us in our last conference. It was good to see his face once more and cheering to hear him talk the plain cutting truth of God from the Bible. How plain our position is! We know that we have the truth. Brother Rhodes has now gone in company with Brother John Andrews to the eastern part of the State to hunt up the scattered sheep. We have received two letters from them. God is at work and is bringing souls from the rubbish to the clear light of truth. We have received cheering letters from different places. God is with Israel.—[Letter 30, 1850](#), p. 2. (To Brother and Sister Loveland, December 13, 1850.)

We have received letters from some that we have never before heard from. There is a great call for publications. The work of the Lord is moving forward. We had consecrated ourselves anew to God, soul, body, and spirit to do His work. Oh, that we may do it faithfully; time is very, very short. What we do must be done quickly and we must be very humble or God will not use us in His cause.—[Letter 6, 1851](#), p. 2. (To Brother and Sister Loveland, April 1, 1851.)

[253] I have been writing out the visions that God has of late given me that will benefit His children and we shall have all the visions published in a pamphlet in a few weeks.... Our warfare is almost over.—[Letter 7, 1851](#), p. 2. (To Brother Hastings and Sister Harriet, July 27, 1851.)

Monday morn we had another meeting; the power of God rested upon us. I was taken off in vision and saw many things. I saw that Brother Baker must not sink down, that God had a work for him to

do, not to feed the dogs, but the starving sheep. Feed the sheep, feed the sheep, said my accompanying angel. It was a melting, weeping time when I related the vision. Bro. Baker was comforted and made strong.—[Letter 8, 1851](#), p. 5. (To Brother and Sister Howland, November 12, 1851.)

The voice of the angel seems to ring in my ears tonight so loud and clear, *Get ready, get ready, get ready*, lest ye be weighed in the balance and found wanting.—[Letter 9, 1851](#), p. 2. (To Brother and Sister Dodge, December 21, 1851.)

I saw Brother Lothrop, that he also had traveled too extensively and was too self-sufficient. I saw that souls who wanted the truth would come into meeting to hear, and repeatedly Bro. Lothrop would get up and talk until he would talk the spirit all away from the meeting, and these souls would leave disgusted with the truth, when, if the right course had been taken and Brother Lothrop had not moved in his own strength, the unbelievers would have been convinced that power and strength were with Israel, and they would have decided to have gone with the humble few.—[Letter 4, 1852](#), p. 3. (To “Dear Friend,” October 25, 1852.) [254]

***Released December 2, 1974.***



[255] **MR No. 389—Mrs. White's First Automobile Ride**

At the Chicago railway station we found one of your automobiles waiting to take us to the Sanitarium. It was a covered carriage, shaped like a street-car, and I lay down on one of the seats running along each side. It was great relief to me to be able to lie down.... I was pleased to meet, while in Chicago, several of the members of the firm with which you are connected.—[Letter 11, 1902](#), pp. 1, 2. (To H. W. Kellogg, January 28, 1902.) [H. W. Kellogg was connected with the Chicago-based motor vehicle company which manufactured the “Worth” car.]

*Released December 2, 1974.*

## MR No. 390—Improper Literature

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The enemy has had his way with your daughter until his bands have bound her about like bands of steel, and it will require a strong and persevering effort to save her soul. If you have success in this case, no half way work will do. The habits of years cannot easily be broken up. She should be placed where there is a steady, firm, abiding influence constantly exercised. If I were in your place I would do all I could. I should put her in the college at Healdsburg; let her have the discipline of the boarding house.... You have encouraged the reading of story books, and papers with continued stories lying upon your tables have educated and trained the taste and appetite of your daughter until she is a mental inebriate and needs a stronger power and will than her own to hold her.—[Letter 12, 1886](#), pp. 1, 2. (To Sister Chapman, December 27, 1886.)

There has come to us from Battle Creek an address given in Battle Creek, Michigan. I think this will do good, but I was pained to see in this book the statement, “There are undoubtedly novels, such as *Uncle Tom’s Cabin* and a few others which I might mention, which have been active agents in the accomplishment of great and good results. Such novels are not likely to do anybody any harm.”

This is the way many regard the matter, but is it really truth? My brother, the Lord has not opened before you the beginning, and carried you down through the end, showing you the influence of these works, that you can give such unqualified statements as these. Have you looked into the inward workings of these books which you pronounce “active agents of great and good results?” The fact is, my brother, you need a deeper insight to see the tendencies and the results of the reading of even *Uncle Tom’s Cabin*. There are many things in the work that would do no harm, and there are many things which have served a purpose in the exposure of slavery, but I would not want to recommend this book to our youth for their perusal.

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There are statements and pen-pictures which set the imagination upon a train of thought that has been deleterious and positively

injurious. These highly-wrought pictures have taken hold of nervous, susceptible youth, and they have lived them over and over again in imagination. It has destroyed appetite for the Bible, and the desire to attend prayer-meetings; for everything was stale and without interest after feasting upon the diet found in this book. The food taken into the mind was of such a character that heavenly and divine things found no place in the thoughts, and the imaginations were evil, and these youth have made confessions that this was caused by the reading of *Uncle Tom's Cabin*. This laid the foundations for a train of evils, and the imaginations became intensely excited, and the thoughts would recur again and again to immoral subjects which led to sin of licentiousness and impurity, to disobedience, to secret plannings, and to deception.

[258] But let this statement be treated as it may, many individual cases have been reproved by testimony for a wrong course of action which was the sure result of reading this book which you have recommended, and which Elder Canright has also recommended. While I esteem your wisdom and skill as a physician, I do not praise your wisdom in making these statements. Your little pamphlet is a *good work*, but while this statement may increase its value in the minds of novel readers in our churches, yet I shall have to meet its results with pen and voice by saying that God has not prompted the writing of these sentences in regard to novels. I know whereof I speak.

At the present time I am writing to a wealthy family of high standing, and who have been long in the truth; and the oldest daughter living is fast becoming a physical and mental wreck because of reading just such a class of books as Elder Canright and you have so decidedly recommended. Such statements are exactly of the same order as telling the poor inebriate, You must not drink a certain class of stimulating liquors which are intoxicating, but you may drink the milder kinds, such as wine, cider, and beer. Just as though you could describe and define and have your word law in the matter. The only safety for the inebriate is total abstinence.

At least those who have no understanding of the workings of the appetite, the cravings of the mind, should not have all barriers broken down by those who ought to know better, and who understand the working of the human mind in these things. They will claim that the fictitious books that they read are among the novels that are doing

*great good*, and this may be the popular opinion, and they declare that there is no harm in them. They say they do not read anything of an impure character; it all condemns everything of this kind; and yet the influence is demoralizing to the mind. The sense of right and wrong becomes confused; deceptions and imaginations are practiced as truth. I might go on and write a volume on this matter.

Whatever you yourself may think of this class of books, for Christ's sake do not present to others the temptation to read them. You may think they do good, but in the Judgment, when the matter is weighed in the balances of God, it will be found that the evil results predominate a hundred-fold above the good results. [259]

This matter has been opened before me. There are many minds that are hopelessly wrecked. The beautiful girl just entering womanhood, of whom I have spoken, is, I fear, hopelessly ruined, both in physical and mental health, so that she has had a partial shock of palsy. She was encouraged in her course of reading by the story books and papers found on their own tables at home. Notwithstanding all the pure, elevating influences of home, her parents fully in the truth, the daughter is, I fear, hopelessly lost to the truth and ruined in health and in mind. This appetite was cultivated by the parents. Now the mother writes me in mournful strains, she knows not what to do for her daughter. She has no desire to attend meetings, although she has professed to be a Christian. She wants to do nothing but read, read story books. And it all comes from these *good, fictitious novels*. While answering the mother's piteous appeal to me for help, your address was placed in my hands, and when I read that paragraph which I have quoted, I felt a burden, a weight upon me; I felt like weeping aloud. I shall meet this statement, and shall have to answer to it.

I am laboring to call the attention of the young to the close searching of the Scriptures. I am laboring to have them bring to the foundation gold, silver, and precious stones, that the last day cannot consume. I am working with pen and voice to awaken the youth to the stern realities just about to open before us, and to lead them to leave the superficial, the fictitious in everything large and small, for living realities, that they shall not live an unreal, imaginary life, but take right hold of the verity and truth of practical life. It is realities with which we are to deal. Everything is tainted and [260]

corrupted with falsehood and fiction in this age. We want now solid truth for our foundation. Men and women are asleep. Youth are enchanted, infatuated with the false. They lay upon the foundation hay, wood, and stubble which the fires of the last day will consume. The mind will be of the same character as the food is composed of upon which it has been fed. There is only one remedy; that is, to become conversant with the Scriptures. We cannot study the Bible too much. Christ said, "Search the Scriptures;" but the natural heart would search everything else rather than the Scriptures.

Every faculty is injured. The affections become depraved, and the whole heart becomes, through improper reading, even among our people, deceitful in practice, fictitious in life and character, living and acting a lie.—[Letter 6, 1886](#), pp. 1-5. (To Dr. J. H. Kellogg, December 30, 1886.)

[261] Give your boy something to do. Teach him to be industrious. He has naturally no love for work; he loves indolence and seeks to shirk responsibility. If you want your children to bless you, teach them to be useful and self-denying. Restrict their reading. They should not be allowed to pore over the pages of novels or story books filled with the tales of lust and knavery, for it will not leave a heavenly influence on their minds. They are young and inexperienced, and will be just what you make them. All such habits of reading will cut up by the roots the principles of virtue which enter into the formation of a good, firm character. Novel reading is like taking poison, and will sooner or later reveal its bitter results. The mark for good or evil made upon the characters of your children is not written in the sand but is traced as on enduring rock.—[Letter 10, 1888](#), pp. 10, 11. (To Brother and Sister E. P. Daniels, April, 1888.)

You have not stored your mind with the precious things of God's word, and unless you repent, you will surely be deceived by Satan's manifold devices. You have left the precious word of life for a dish of fables, and you are perverting your God-given powers; you are intoxicated with that which is false and deceptive. You have indulged in a kind of reading that gives you not a knowledge of God or of the truth. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." We want to understand every jot and tittle of God's will as revealed in His word; but you are filling your mind with rubbish, with trifling

things. Time is passing, and you are not gaining an experience for the future, immortal life. The class of reading you enjoy destroys your appetite for solid reading that would improve the mind and strengthen the intellect. This much reading of unprofitable literature is a snare to your soul. You are like a man intoxicated with strong drink. Your mind is not clear upon any subject which concerns your eternal interest. You are unready for that which is coming upon the earth, unfitted to act your part in the great whole. You place yourself in the way of temptation; and when you stand upon Satan's ground, you are inviting his assaults.... Your faith is adulterated, and your only safety is to determine that you will not fill your mind with fiction. You have not wisdom to discriminate, and the indulgence of your love for reading spoils you for your business.—[Letter 8, 1893](#), pp. 1, 2, 7. (To Joseph Hare, March, 1893.) [262]

God commands you to make the most of your talents. You are to improve every talent. Satan has the control of those who give themselves to novel reading and many do not know it. We talk to you of Christ.—[Manuscript 9, 1893, 13](#). (“True to Principle,” March 5, 1893.)

No child is to be allowed to rule in the house, but parents are to teach their children to do justice and judgment, and to keep the way of the Lord. But your children know not how to reverence or even respect the truth, and they never will unless they turn from fictitious reading,—the idol to which they have given soul and body. They keep their minds intoxicated with this reading, it is the god they worship, and while they continue this practice they are virtually intoxicated in mind as any drunkard.—[Letter 32, 1896](#), pp. 4, 5. (To Brother and Sister Hughes, March 7, 1896.)

No line of literature or education in book knowledge is to become supreme. But to know God and Jesus Christ whom He hath sent is life eternal. Let the students take the love and fear of God with them into their school life, and this is wisdom more precious than words can express. Connected with God it can be said of them as of Daniel, God gave him wisdom and knowledge in all mysteries. Learning is good. The wisdom of Solomon is desirable; but the wisdom of a greater than Solomon is far more desirable and essential. Through the learning in our schools we cannot reach Christ, but we can through Christ reach the highest end of the ladder in science; for [263]

the word of Inspiration says, "Ye are complete in him." Our first business is to see and acknowledge God, and then He will direct our path.

We would not, with pen or voice, discourage knowledge in literature, in trades, and in art, but first let the student secure the knowledge of God and His will concerning his own individual self, that he may adorn, exalt, and sanctify by sacred, holy influence, in all his studies. Then there will be requirements in perfection of character that will make every study an acquisition to glorify God.—[Letter 141a, 1896](#), pp. 4, 5. (To J. Edson White, January 30, 1896.)

The knowledge of the way of the Lord is increasing, and will continue to increase. Heresy and superstition are clothing the world in the sackcloth garments of rebellion and transgression. Literature and cheap fiction of every order is circulated like the leaves of autumn; and the minds of thousands are so taken up with irreligious, cheap trash that there is no place in the mind for solid reading. The word of God and all that would elevate man from his degradation is passed by with indifference.—[Manuscript 46, 1897](#), 1. ("The Entrance of Thy Words Giveth Light," May 2, 1897.)

[264] Some were strenuously urging the study of infidel authors, the very books that God has condemned, and which, therefore, should not be in any way sanctioned. After much earnest conversation and discussion, One who is, and has long been, our instructor, stepped forward, and taking in his hand the books which had been earnestly advocated as essential to a higher education, he said, Do you find in these authors sentiments and principles which make it altogether safe to place them in the hands of students? Human minds are easily charmed by Satan's lies; and these works produce in the mind a distaste for the contemplation of the word of God, which, if received and appreciated, ensures eternal life to the receiver. You are creatures of habit, and if you had never read one word in these books, you would today be far better able to comprehend that book which, above all other books, is worthy to be studied, and which gives the only correct ideas regarding higher education.

Because it has been customary to include these authors among your lesson books, and because this custom is hoary with age, is no argument in its favor. This does not necessarily recommend them as

safe or essential books. These books have led thousands where Satan led Adam and Eve, to eat of the tree of knowledge which God has forbidden. They lead students to forsake the study of the Scriptures for a line of education that is not essential. The words of men who give evidence that they know not Christ are not to find a place in our schools....

The world acknowledges as teachers those whom God does not endorse as safe instructors. The Bible is discarded by these. Infidel authors are recommended as if they were in possession of those sentiments which should be interwoven into the course of study. What do you expect from the sowing of this kind of seed? In the study of these objectionable books, the minds of teachers, as well as students, become corrupted, and the enemy sows his tares. It cannot be otherwise. By drinking of the impure fountain, poisonous malaria is introduced into the system of education. Inexperienced youth taken over this line of study receive, because of their inexperience, impressions which lead their thoughts into channels that are fatal to piety. [265]

Thus youth have been sent to our school in Battle Creek to learn from books which, because tolerated in our schools, are thought to be safe. But it is impossible to sanction these books by retaining them as lesson books, without reaping the harvest which is sure to come from the sowing of such seed. It is this class of education that has sent students from the schools of the world infidels.

The Messenger of God took books from the hands of several teachers, and laid them aside, saying, There never has been a time in your lives when a study of these books was for your present good and advancement, or for your future eternal good.—[Manuscript 69, 1897, 1-3](#). (“The Bible in Our Schools,” June 17, 1897.)

Those who would bring forth precious things from the storehouse of the heart will avoid all cheap reading, all cheap ideas and talk. They will seek for the most precious store of information. They will search the Scriptures that they may understand the word of God.—[Manuscript 74, 1897, 5](#). (“Our Words,” July 4, 1897.)

A creative imagination cannot supply the lack of a proper, high, pure, all-round symmetrical character. All immorality, all loose, cheap, unchaste ideas, all impurity of any kind, not only impairs the Christian experience, but destroys the inward spiritual adornment.



[266] The vices in which young men indulge impart their nature to the soul. Low, cheap food given to the mind means a low, cheap character. Selfish gratifications become woven into the texture of the life. The moral appetite is perverted. Vulgar thoughts, cheap reading, are demoralizing. If this is the fountain from which they choose to drink, the taste soon becomes as coarse and vile as the books and the associates chosen.—[Letter 99, 1897](#), pp. 4, 5. (To Brother and Sister O. A. Olsen, August 19, 1897.)

After speaking to the church at North Fitzroy, a great burden came upon me. Again, on Monday night, the agony of my soul seemed to be more than I could bear. I seemed to be in an assembly in which the men in positions of responsibility connected with the various lines of our work were gathered together, and the Spirit of the Lord came upon me. The question in regard to commercial work was being agitated. What should be its character and position in the Echo Office. Should it be allowed to crowd out our own legitimate work, for which the Office was established? I was moved upon by the Spirit of the Lord to say that the work which represented the truth should come first, and the commercial work second.

[267] The question was asked, What do you include in commercial work? What is the character of the work of those employed in the Echo Office? Some years ago a message was given me for the Oakland church, in regard to the mingling of the profane and the sacred. Novels and a most objectionable class of literature were being brought into the Pacific Press, and these were sowing tares in the minds of the workers. Some of them eagerly read this poisonous matter, and were obtaining an education in accordance with the food they were giving their minds. Truth was being eclipsed by error. The objectionable matter was demoralizing those who handled it. This matter is degrading, and should be discarded. Only the matter that will leave no evil influence behind it, that will elevate and ennoble, should be handled by the workers in our publishing houses.

The same difficulty that existed in the Office in Oakland exists in the Echo Office. A class of matter that is not elevated is taken in. In the Calendar line, many things are exaggerated and made falsehoods are printed. Those who work on this class of matter might much better use their talent and influence upon our own work....

When business men seek the Office with work to be done, tell them that you will do it for them if it can be done without neglecting the work of giving the truth to the world by publishing tracts and pamphlets and small and large books. But nothing should be introduced into the Office that will lower its dignity and place the work done on a level with cheap, fictitious literature. The Lord would have every one connected with the Office an earnest, eager candidate for the treasures that are enduring. The energy now concentrated on cheap, perishable goods should be enlisted in the work that is to enlighten the world. Let every energy God has given be used in the work which bears with it the blessed satisfaction that it is for time and for eternity.

I must now present before our people the facts as they have been given me. The Lord is our instructor. Should the Echo Office divorce the commercial business from its work, [It was essential in the earlier years of our publishing in Australia to do commercial work to keep skilled men and equipment we needed for our work fully employed. The type of work taken in was the point at issue.] and give itself wholly to the publication of our own literature, the atmosphere pervading the Office would not be any more spiritual than it is now. Continuing or discounting the publication of proper business matters will not make any difference religiously...

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Matters have been opened before me that have greatly burdened my soul. A great pressure is being brought into the Office. [Ellen White does not further define this pressure. The paragraph preceding this refers to Daniel's experience in witnessing for God.] The Lord is not pleased with any such pressure. Have you thought whether your solicitations for work in worldly or religious lines are of a character to do service for God? You gain nothing by receiving a class of literature that will unsettle the faith of the workers in the principles of Christianity. My brethren, will you not reason from cause to effect. The time taken to publish matters that do an evil work is worse than wasted. Thus Satan is introduced into the Office. His sophistry is surely being aided by those who help in the promulgation of this literature. If the work solicited is of a character to give a wrong tendency to the minds of the youth, it were better not to accept this work; for it is work that God condemns.

[269] After considering this matter carefully, I see reason for great concern. The very same difficulty prevails in our Office that has prevailed in our schools. There books containing the seeds of infidelity were placed in the hands of the youth. What better is it to receive into the Office work that will cause doubt and unbelief to spring up?

...

It is not in God's order that the literature published in the Echo office shall dishonor the Redeemer. By accepting and publishing this class of matter, you will send forth to the world an army of educated infidels, and then Satan's object is accomplished. If Christ were upon the earth today, he would cleanse the Office of all the things that defile it, as he cleansed the temple courts of Jerusalem. He would say, as he said then, Take these things hence. It is written, My house shall be called a house of prayer, but ye have made it a den of thieves.

Is not this the case? When you reproduce and send forth with the endorsement of the Office, the argument that Christ was only a man, it is a disgrace, a dishonor, to the Office. Brethren, work on different lines. Better never solicit any matter to publish, if this wretched, religious tare-sowing must be mingled with the wheat coming from the same press.

[270] The special testimonies given to our office in Oakland are in every way appropriate to the Echo Office. Where is the spiritual eyesight, the spiritual discernment of the men at the head of the work? Nothing should be handled by the youth in the Office that will sow one seed of questioning or doubt in regard to the authority or purity of the Old Testament Scriptures. It may be thought that the truth which we advocate is an antidote that will counteract all the infidel sentiments placed before the youth, whose minds so eagerly grasp anything new. But how can God prosper the Office unless those at the head of the work shall discern good from evil and righteousness from sins?—[Manuscript 47, 1898, 1-4, 6, 7, 11](#). (“The Echo Office and Commercial Work,” March 31, 1898.)

Eating the flesh and drinking the blood of the Son of God means studying God's word. But you have cast aside the word of God for a class of reading that has separated you from God, and result of this course of action has been seen in your words and actions, in your attitude toward those with whom you associate in the office. If you

leave the cool snow waters of Lebanon for the turbid streams of the valley, your spiritual life will be of a malarious character. Put away all reading of a cheap character. It is exerting a baleful influence upon your soul. It is corroding your thoughts, filling your mind with hay, wood, and stubble. You cannot possibly do the work of God with clear-sighted perception while you give your mind this food. Your choice of reading is dwarfing and crippling your spiritual experience.—[Letter 26, 1899](#), p. 5. (“To the Men in Responsible Positions in the Work,” typed February 10, 1899.)

You have knowledge, plenty of it. Have you used it as sacred fire of the Lord’s kindling? If you have cultivated your knowledge, you know that it is possible for you to lay hold of wisdom. But God never elevates a man above his fellow men because of his much learning. The question the Lord asks is, Has he wisdom to appropriate that knowledge? The gathering together of so many books for study has interposed between God and man a mass of knowledge which dwarfs the mind and makes it unable to organize that which it has already taken in. The mind becomes dyspeptic. Wisdom is needed, that man may choose aright between these many authors and the word of life, that he may eat the flesh and drink the blood of the Son of God. [271]

My brethren, discard the streams of the lowlands, and come to the pure waters of Lebanon. Never can you walk in the light of God while you crowd your brains with a mass of matter which they cannot handle. It is time we resolved to have heaven’s help, and allow the mind to be impressed with the word of God. Let us close the door to so much reading. Let us pray more, and eat the words of life. Unless there is a deeper work of grace in mind and heart, unless we reveal true Christian charity, we can never see the face of God.—[Letter 101, 1899](#), p. 4. (“To the Responsible Men in Our Institutions,” July 3, 1899.)

In this age the trivial is praised and magnified. There is a call for anything that will create a sensation and make a sale. The country is flooded with utterly worthless publications, which were written for the sake of making money, while really valuable books are unsold and unread. Those who handle this sensational literature, because by so doing they can make higher wages, are missing a precious opportunity of doing good. There are battles to be fought to arrest

the attention of men and women, and interest them in really valuable books that have the Bible for their foundation; and it will be a still greater task to find conscientious, God-fearing workers, who will enter the field to canvass for these books of highest value for the purpose of diffusing light and a correct knowledge of God.

[272] My heart aches as I see those who profess to be looking for Christ's coming devoting their time and talents to circulating books that contain nothing concerning the special truth for our times,—books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work, when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it for side issues, employing men and means to bring to the attention of the people books that have no bearing upon present truth. The angels of God do not accompany those who do cheap service for worldly profit, when there is earnest service to be done, in which they can be laborers together with God.

The world is deluged with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read. There is Satanic fascination in such books. The heart-sickening relation of crimes and atrocities has a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. The enormities, the cruelties, the licentious practices, portrayed in more strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the Satanic acts of human beings are giving publicity to evil work. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them.

[273] There is another class of books, love stories and frivolous and exciting tales, that are a curse to every one who reads them. The author may attach a good moral, and religious sentiments may be woven all through these books, yet in most cases Satan is but clothed

in angel robes, to deceive and allure the unsuspecting. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales, become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems which relate to the mission and work of Christ, the plan of salvation.

I have been instructed that the youth are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work upon human minds, and corrupting human hearts. Satan is constantly leading both the youth and those of mature age to be charmed with feeble stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe, and think that no one need be anxious about them. All this trashy reading should be resolutely discarded.

We have no permission from the Lord to engage in either the printing or the sale of such publications; for they are the means of destroying many souls. I know what I am writing; for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; he will scatter more than is accumulated.—[Manuscript 122, 1899, 19-21](#). (“The Canvasser and His Work,” undated.)

No kind of honorable work is degrading to God, but to engage in work that sows the seeds of infidel sentiments in reference to the incarnation of Christ is a great displeasure to God. The Echo Office has put into the hands of some of its workers a class of work which is of a character to cheapen the experience of every one who handles it, while at the same time there is a great dearth of intelligent workers who should unite in the work to strengthen the faith of all with whom they come in contact. [274]

Let not that class of work come into the office which is of a character to sow seeds of doubt in reference to the truth. All who touch this work are working on the side of the enemy of God, making of none effect the commandments of God by their traditions, teaching for doctrines the commandments of men. Better cut out all this kind



of education, and take hold of that kind of literature which will strengthen the faith of those who already know the truth, and carry conviction to the hearts of those who have not as yet a knowledge of the truth. But let it never be said that the press is doing a work which is against the truth which should go everywhere speaking in positive tones. How much will this busy activity do for the office? Our work is to advance the truth. As we do this we should keep in touch with the world, that the truth may be as a light set on a candlestick to give light to all that are in the house.—[Manuscript 43, 1900, 7](#). (“Echo Office and Commercial Work; Sale of Our Literature,” typed August 2, 1900.)

[275] Poems and stories have been recommended in the columns of our papers in a way that seemed quite out of harmony with their value. The small story books that are being handled by our people, what are they? Many of them contain nothing of more value than can be obtained in any book store. We have books of great value, which should be recommended to the people; but it pains me to see our papers recommending and our people handling so many story books. These books may be excellent in some ways, but they do not contain the knowledge that we should hunger and thirst to obtain in this period of the earth’s history.—[Letter 75, 1900](#), p. 2. (To Elder G. A. Irwin, May 21, 1900.)

Let us have more Bible reading and less story reading....

“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.” What a representation. Is there not danger, great danger, of the appetite for story books being cultivated? Is there not danger of many becoming intoxicated by a class of reading that gives no real strength to the mind or solidity to the character? Let there be less recommendation of books which are fables. Do not encourage the publication of books of this character. The word of God, if earnestly pursued and diligently studied, will make man wise unto salvation.—[Letter 76, 1900](#), p. 2. (To Elder G. A. Irwin, May 22, 1900.)

There is missionary work to be done in every place, and let those who are preparing to be missionaries begin to deny self and restrict their desire for reading matter that is not food for the mind. The

money expended for magazines may not seem to be much, but it is too much to spend for that which gives nothing in return. Those who are in God's service should spend neither time nor money for light reading. What is the chaff to the wheat? There are missionary papers that are of real value. Invest your money in that which will bless and benefit.—[Letter 48, 1901](#), p. 2. (To Elder J. Edson White, June 16, 1901.) [276]

Managers whose spiritual perception is perverted will enter into contracts to publish questionable matter merely for commercial gain. The result of taking in this work is that the purpose for which the offices of publication were established is lost sight of, and these institutions are regarded very much as any other commercial enterprise....

In the Pacific Press an objectionable class of work has been taken in,—novels and story books, which absorbed the minds of those who handled them, diverting their attention from the word of God. Some of the workers have become so infatuated by this cheap literature that they are mentally inebriated. The introduction of this class of matter destroys the spirituality of the office. The Lord has instructed me that the practice of reading many story-books means death to spirituality.—[Letter 140, 1901](#), pp. 1, 2. (“To the Managers of our Publishing Houses,” October 16, 1901.)

Fathers and mothers, take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach your children the importance of taking care of the body,—the house they live in. Form a home reading circle, in which every member of the family lays aside the busy cares of the day, and gathers for study. Fathers, mothers, brothers, sisters, take up this work unitedly, and see if the home-church will not be greatly improved. [277]

Especially should the young women who have been accustomed to read novels and cheap story-books, join in the evening family study. The Lord has appointed them to be His helping hand. Young women, read the literature that will give true knowledge and that will interest the entire family. Say firmly, “I will not spend my precious moments in reading that which will be of no profit to me. I will devote my time to God's service, I will close my eyes to frivolous and sinful things. My ears are the Lord's property, and I will not



take them where I shall hear the subtle reasoning of the enemy. My voice must not in any way be subject to a will that is not under the influence of the Spirit of God.—[Manuscript 119, 1901, 4, 5](#). (“The Church in the Home,” November 24, 1901.)

[278] Satan is watching all the outposts, to see where he can steal an entrance. For years he has been working with all his deceivableness of unrighteousness to find standing-room in the Review and Herald publishing house. And he has found it. He has been allowed to come into the very place that should ever have been regarded as a sacred, holy place, the temple of God, from which the Lord would send forth clear, bright rays of light to all parts of the world. Satan has succeeded in placing in the hands of the employees of our publishing houses a class of literature that is prepared to deceive, if possible, the very elect. Matter containing dangerous errors has been brought into our office of publication, and these errors have been perpetuated by being printed on our presses and published in book form. These principles of evil have influenced the minds of those who have handled this matter. As a result souls will be lost to the cause of God. Already some have nearly lost their sense of discernment between truth and error.

Even the men who are endeavoring to exalt their own sentiments as wonderful science, are astonished that men in positions of responsibility in our office of publication—a printing office set for the defense of the truth of God—have consented to print their books. To do this outside work, the managers of the publishing house have neglected to do the very work that they should have been doing. The denominational work has been delayed, while the commercial work, which should ever be regarded as second in importance to our own work, has been made first. The employees have worked on books containing spiritualistic, demoralizing theories. They have spent their time on strange matter, much of which is filled with Satanic science. They have not taken the lesson of Nadab and Abihu who confused their senses by the use of wine and could not discern between the sacred and common fire.

God has not appointed us to the work of publishing Satanic theories. This class of literature has been represented to me as counterworking the means that should ever be used to meet the foe on his own ground. Books containing false theories have been permitted

to come from an Office controlled by Seventh-day Adventists, while the very books that the managers should have been active and zealous in circulating everywhere, have been left to lie unused on the shelves. When the pure truth is mingled with the slime of Satanic deceptions, how can God work for the advancement of His cause?

The very fact that Satanic literature has come from the presses of the Review and Herald Office, is a victory for the forces of Satan; for seemingly it bears the endorsement of the Office, and the enemy will use this fact to influence others to accept this objectionable matter. Satan is now working “with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish.”

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In the place of treating the commercial work as something of secondary importance, those in positions of trust have treated it as being of primary importance. Books that should have been circulated in these critical times have been put aside until the worldly work had first been finished. The very class of literature that God has especially condemned has been allowed to come in.

The introduction of this class of matter has been distinctly pointed out to me as the most effective way of demoralizing the apprentices. It reveals a decided lack in those who have to do with these questions. Some in responsible positions are not controlled by the Holy Spirit. The Lord regards as unfaithful stewards those who have agreed to take into the Office for publication this class of literature. The apprentices working in the Office have been left unguarded by unfaithful shepherds. Seeds of evil have been sown in the hearts of the apprentices and in the hearts of all who have handled this literature,—seeds that will spring up and grow, “first the blade, then the ear, after that the full corn in the ear.” Thus error will continue to grow.—[Manuscript 124, 1901, 1-4](#). (“Satanic Literature,” December 9, 1901.)

Brethren, let us come to our senses. In more ways than one are we departing from God. Oh how ashamed I was of a recent number of the “Signs of the Times!” On the first page is an article on Shakespeare, a man who died a few days after a drunken carousal, losing his life through indulgence of perverted appetite. In this article it is stated that he did many good works. Man is extolled. The good and the evil are placed on the same level, and published

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in a paper that our people use to give the third angel's message to many of those who cannot be reached by the preached Word.

The publication of this article robbed me of my rest last night. I was thrown into an agony of distress. If our brethren have not discernment enough to see the evil of these things, when will they have? Why can they not understand the tenor of such things? We are to stand on the elevated platform of eternal truth. The edge of the sword of truth is not to be dulled. We must take a straightforward course, using the truth, as a mighty cleaver, to separate from the world men and women who will stand as God's peculiar people.

When we give the message in its purity, we shall have no use for pictures illustrating the birthplace of Shakespeare, or for pictures similar to the illustration of heathen goddesses that was used to fill the space on the first page of a recent number of the "Review and Herald." We are not to educate others along these lines. God pronounces against such articles and illustrations. I have a straightforward testimony to bear in regard to them. We are to extol neither idolatry nor men who did not choose to serve God. Years ago, reproof was given our editors in regard to advocating the reading of even such books as "Uncle Tom's Cabin," "Aesop's Fables," and "Robinson Crusoe." Those who begin to read such works usually desire to continue to read novels. Through the reading of enticing stories they rapidly [281] lose their spirituality. This is one of the principal causes of the weak, uncertain spirituality of many of our youth.—[Manuscript 169, 1902, 6, 7](#). ("The Work of the St. Helena Sanitarium: Our Institutional Work to be Denominational," July 14, 1902.)

You are not to treat your life as a romance, but as a reality.—[Letter 72, 1903, p. 4](#). (To Mrs. Addie S. Watson, April 28, 1903.)

Fathers and mothers, teach your children how to exercise their physical and mental capabilities in useful work. How much better for them to be usefully employed than to be reading stories, preparing themselves to become mental inebriates.—[Manuscript 138, 1903, 4](#). ("How We Can Help the Southern Work," November 17, 1903.)

Gain a knowledge of the Scriptures. Do not fill the head with the nonsense of novels. Brain nerve-power is required by those who desire to comprehend the truth so clearly that they can teach it intelligently to others. We have none too much brain-power. Never can we afford to use tobacco, or alcoholic liquors, or any other

injurious substances; for we must strive to keep our minds clear for the work of saving souls.—[Manuscript 102, 1904, 9, 10](#). (Sermon, July 2, 1904.)

Were all the useless books destroyed, were all the money saved that is expended for reading that does not cause one ray of light to shine upon the pathway, were the word of God studied with the deep interest that its importance demands, there would be a wonderful increase of appetite for the bread of heaven. [282]

Read and study the word of God. Do not fill your minds with the reading contained in magazines and novels. Reject this, and spend the money thus saved in sending our papers to those who have them not. Keep searching the Scriptures and eating the bread of life.—[Letter 11, 1905](#), p. 7. (“To Those Assembled in Council at Nashville,” January 10, 1905.)

Let not those who are ministering in word and doctrine be dull of understanding now. The world is being flooded with books and magazines which contain that which will lead the mind astray. I would say to God’s people, For Christ’s sake do not spend your time in reading that which is a hindrance to spiritual growth. Remember that, spiritually, men and women are built up from the food which they give the mind. The Bible contains the bread sent down from heaven.—[Letter 43, 1905](#), p. 2. (To “Dear Brethren and Sisters,” January 29, 1905.)

“Because ye are strong.” Do not spend your time reading magazines and novels. Read your Bible. You have many temptations to meet and overcome. You have a great truth to proclaim. Only by a constant study of the word of God can you gain the strength needed for this work. Put novel-reading out of your lives. Let not the novels appear upon your table or in your bookcase. You have none too much time in which to gain an understanding of what saith the Scriptures. The Lord wants the young men in His cause to stand where they are worthy of being trusted with sacred responsibilities.—[Manuscript 56, 1905, 7, 8](#). (“Lessons from the First Epistle of John,” talk given at the General Conference, May 16, 1905.) [283]

The word of God contains food for mind and soul. The appetite for reading the novels or the trashy reading to be found in many of the magazines that are flooding the world, will cause a dwarfage of spiritual growth. An unhealthful appetite is created, and very feeble

will be the desire for the sincere milk of the word. We desire to encourage all to be sensible, and give up the reading of all that is unprofitable, and to become interested in the Word of God, which teaches young and old how to set an example of righteousness. Eat ye that which is good and instructive, that your souls may have a healthful growth.—[Letter 279, 1905](#), p. 3. (To Elder Clarence Santee, October 4, 1905.)

Study the Word. Keep out of your house the miserable magazines; keep out of your house the novels. Take every penny that you would pay for these things to get the truth before the people; and we want it should go broadcast through the world....

[284] Now we want that every soul in this congregation shall make a covenant with our God by sacrifice, right in this room, to make a covenant that they will study the Word. Let your magazines go. Why, here the magical books were burned. As we read away back in the days of persecution of Paul, and the apostles were laboring, they brought out their magical books, and they burned them. I think if you would clear your house, many of you, of all these magazines, with the ridiculous pictures in them, those representations are as it were from Satan, and we do not want them; we do not want those representations; we want the truth in our books, in our houses.—[Manuscript 119, 1906, 5, 8](#). (Sermon, May 5, 1906.)

There are those among us who are cultivating a taste for fictitious reading. These are not walking in accordance with the precious instruction given here. I ask such souls to make a decided change in your religious life. Is it not high time that each one examine his life and character, and cut away every perverted appetite and taste?—[Manuscript 25, 1907, 5](#). (“A Practical Faith,” January 18, 1907.)

Do not spend your money for unnecessary things, do not waste it on story magazines or cheap literature, but take your surplus means, and say, I will use this in employing men and women to give the last message of warning to the world.—[Letter 32, 1908](#), p. 10. (“To our Brethren in Positions of Responsibility,” January 6, 1908.)

Let us educate to discard the reading of fictitious works. Bring into the home that class of literature that will give true knowledge to young and old. Thus all will be benefited. Our time should not be spent in searching for literature that is above the comprehension

of the average mind. The word of God is the most profitable book to read; it is elevating to the morals; it clearly defines our duty; and its language is the most simple. Close the door to all frivolous and cheap reading. As a father and mother I exhort you to take up this work. Influence the youth to study and to read that class of reading that will elevate the mind and prepare them for a place in the school above, and qualify them to inherit that life that measures with the life of God. There Christ will lead His people to the fountains of living waters and to the tree of life. He will open to the mind glories which in this life they have not been able to comprehend.—[Letter 288, 1908](#), p. 4. (To Elder G. W. Reaser, September 29, 1908.)

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The people who are preparing for the future eternal life must learn of God out of His word. All that would divert the mind from His service is to be recognized and put away. The story magazine, the novel, and the cheap, worthless literature is to be given up. The means thus saved can be spent in buying those publications that will bring heaven's light to those who read them. Every family should act a part in endeavoring to keep out of the home the worthless productions that are a power for evil to the youth, robbing them of the sense of the preciousness of the word of God which they should read and understand.

I would that all could have made to them the representations that have been given me concerning the great events of the future and our need of preparation for the times before us. The Lord desires to prepare the hearts and minds of His people, that the blessedness of His way shall make its impression upon mind and heart and character, so that Satan's plans for spoiling their interest in the word of God shall not succeed. God's people need to understand that Satan is working with all his ingenuity to keep minds engrossed with those things that close the door of the heart to things of eternal interest, that men and women and youth shall not be touched by the messages of warning and invitation that are coming to the world in these last days. He is working in every conceivable way to hinder the sanctification of God's people through a belief of the truth.—[Letter 112, 1909](#), pp. 8, 9. (“To the Board of Managers of the Melrose Sanitarium,” July 4, 1909.)

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The enemy is at work in every way to divert from the study of the Scriptures. In the cars, or wherever you go, you will find men



trying to sell trashy magazines. You may be tempted to buy some of these magazines and put them on your tables. But do not place on your tables light reading for the perusal of whoever may come to visit you. Keep the Word there.—[Manuscript 55, 1909, 4](#). (“Lessons from the Sermon on the Mount,” Talk, August 16, 1909.)

All heaven is looking upon us to see what course we will pursue—whether we will overcome by the blood of the Lamb or be careless and indifferent, going on as we please, filling our days with the pleasures of the world, and our minds with the foolish novel, while God’s work is neglected and His word cast aside.—[Manuscript 73, 1909, 6](#). (“Lessons from the First Chapter of Daniel,” Sermon, August 27, 1909.)

I greatly desire that every one of us shall seek to understand the word of God. Let us not choose to spend our time in reading the daily newspapers and the frivolous and foolish novel. We can see evil enough without doing this.—[Manuscript 87, 1909, 2](#). (“Words Addressed to the Workers at the Boulder Sanitarium,” September 3, 1909.)

[287] If we will study the book of Revelation and seek to understand its full significance, we shall see the necessity of putting away from our lives all the frivolity that so often marks our experience. We will have little desire for the foolish novel, and the amusements of the world.—[Manuscript 95, 1909, 6](#). (“A Message to the Churches,” Sermon, September 5, 1909.)

We are standing in a time that is of the greatest consequence to the whole world. We see the necessity of understanding the instruction given in the Scriptures. The religious life is not to be represented from the pulpit or in our papers as a romance. It pains my soul to see in the papers coming from our press, the most important truth placed before the people in the form of a romance. Let the articles in our papers at this time, when the eternal interests of souls are at stake, be of a character to arouse souls to a sense of their peril. At this time Bible truth is to make a solemn impression upon hearts. The genuine facts of truth are to be presented as they came from the lips of the greatest the world has ever known.

Novelty and romance do no honor to our publications. I am growing heartsick and weary over productions from the press that lower the truth as it should not be lowered. The fewer of these produc-

tions that are brought in, the more influence will the genuine, sacred truth connected with the scenes that are to take place, have upon minds.—[Manuscript 17, 1910, 1, 2.](#) (“Regarding Representations in Our Papers,” undated.)

In this age there is a fearfully high pressure upon minds. The instruction given me is that great harm is done to the minds of children and youth by cheap, trashy reading. By the reading of magazines and novels, impressions are made on the mind that spoil it for the reception of Bible truth, which alone can supply the necessities of the soul....

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What can I say to break the spell that now endangers not only the youth, but men and women of maturity? What can I say to impress upon their minds a realization of this danger:

To those who are tempted to indulge in trashy reading I would say, Read your Bible. “Search the Scriptures,” Christ commanded, “for in them ye think ye have eternal life, and they are they which testify of Me.” Obedience to the word of God is our only safety. It is through study and belief of the word that we obtain a knowledge of the means by which holiness is attained. And as the principles of truth are believed, they become obligatory upon the conscience. Wonderful victories may be gained by studying the word of God, and obeying from the heart the requirements of that word.

The death of Christ in behalf of the human race should call forth from us grateful thanksgiving. The grace by which we overcome is in the word of promise. It is the act of faith to draw it forth to enrich the soul. Faith takes hold of the word and applies it (eats it); and God delights to satisfy the expectant soul with His blessing.

This matter has been most clearly presented to me. I have been instructed that the money expended for worthless literature should be spent for the books and papers containing the light of present truth. Let these be sent to those who have not yet heard the truth for this time. As they read these publications, light from the throne of God will shine into the soul-temple. Jot by jot, here a little and there a little, the truth will appear to the mind, and the soul will be fed with provender thoroughly winnowed from the chaff. Pamphlets and leaflets dealing with the truth for this time should be scattered everywhere like the leaves of autumn.—[Manuscript 53, 1911, 1-3.](#) (“What is the Chaff to the Wheat?” November 21, 1911.)

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***Released December 2, 1974.***

## MR No. 391—How Mrs. White Kept the Sabbath

[290]

### Spent Afternoon At Home

**[Battle Creek] Sabbath, March 19, 1859**—Attended meeting in the forenoon. Brother Loughborough preached with great liberty upon the sleep of the dead and the inheritance of the saints. Tarried at home in the afternoon. Read to my children, wrote a letter to Brother Newton and wife, encouraging them in spiritual things. In the evening attended meeting for communion and washing feet. Was not as free as I wished to be on such occasions.—[Manuscript 5, 1859, 20](#). (Diary, January 1 to March 31, 1859.)

### Took a Walk, Wrote, and Read

**[Denver] Sabbath, July 20, 1872**—It is a beautiful morning. This is the Lord's rest day and we desire to keep the Sabbath that God may accept our efforts and that our own souls may be refreshed. We walked out, seeking a retired place in a grove where we could pray and read, but we were not successful. We spent the day in conversing upon religious subjects, writing, and reading.—[Manuscript 4, 1872, 3](#). (Diary, July 14 to September 4, 1872.)

### Walked in Orchard

**[Petaluma, Calif.] Sabbath, January 4, 1873**—We arose and walked in the orchard before breakfast.... We attended meeting at 10:00 a.m. At Sabbath School I spoke a few words to the children in reference to their lesson, "And what went ye out for to see?" etc. I then spoke to the people from [Malachi 3:13](#) and [4:1-3](#). The ordinances followed. We think it was a profitable season. This is a delightful day. It seems like June weather rather than the fourth of January....

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### Dinner at Stipp's, then Missionary Visits

**San Francisco] Saturday, January 11, 1873**—I was urged at the close of the meeting to go to different places to dinner, but my husband was at Brother Stipp's and I felt it duty to go there. Sister Ball went with us. In the afternoon we called upon Sister Jones. Found Sister Billet there. We conversed and prayed with these sisters. We had a very precious season. We then visited Sister Hall who was sick at Brother St. John's. We had a precious season of prayer with our sister. In the evening had conference meeting, then my husband spoke upon the coming of the Lord. The house was well filled and the subject was deeply interesting.—[Manuscript 3, 1873, 2, 6](#). (Diary, January 1 to 31, 1873.)

### All-Day Meetings

**[San Francisco] Sabbath, February 1, 1873**—It is a wet, cold, dreary day. I have appointment and must fill it. I am sick. My face is swollen. My teeth will hardly remain in my mouth, my gums are so badly swollen.

I committed my case to our heavenly Father and at the appointed time I went to the meeting in Excelsior Hall....

Notwithstanding I suffered much pain in my face and head, the Lord enabled me to rise above it all and speak with great freedom and power to the people from [Psalm 15](#)....

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### Prayed for Dying Boy

**[Bloomfield, Calif.] Saturday, February 15, 1873**—It is rainy today, but we ventured out to the meeting....

Between the afternoon and evening meetings we spent at Brother Palmer's. Their son appeared to be sinking. My husband and myself prayed for the afflicted family and dying son.—[Manuscript 4, 1873, 1, 7, 8](#). (Diary, February 1 to 28, 1873.)

### Made Many Missionary Visits

**[Battle Creek] Sabbath, April 12, 1873**—My husband spoke to the people in the forenoon. I remained at home because I did not feel able to attend. In the afternoon I attended meeting....

After the meeting closed I visited Ella Belden. Had a sweet season of prayer with her. I then visited Brother and Sister W. Salisbury. We had a precious season of prayer with the family. Brother and Sister Salisbury united their prayers with mine. We all felt that the Lord blessed us. I then called upon aged Brother and Sister Morse.... I visited Brother and Sister Gardner. He is nearing the close of his journey. Disease has made him very weak. He was overjoyed to see me. We united our prayers together and the hearts of these afflicted ones were comforted and blessed.—[Manuscript 6, 1873, 4, 5](#). (Diary, April 1 to 30, 1873.)

### Rode a Few Miles, Slept Some

**[Battle Creek] Sabbath, May 17, 1873**—We rode out a few miles in the oak grove. Rested about an hour. We slept some.... We had a season of prayer before returning home. In the afternoon we went to the meeting.—[Manuscript 7, 1873, 10](#). (Diary, May 1 to 31, 1873.)

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### Wrote on Sufferings of Christ

**[Washington, Iowa] Saturday, June 21, 1873**—A beautiful day; rather warm. Took a pack. Felt better. Wrote fifteen pages on sufferings of Christ. I became much interested in my subject. Brother Wheeler, Hester, and Brother Van Ostrand went to the meeting. We had some prospect of rain. Called the family together and read the matter I had written. All seemed interested.—[Manuscript 8, 1873, 7](#). (Diary, June 1 to 30, 1873.)

### Rested

**[Walling's Mills, Colorado] Saturday, August 30, 1873**—We felt that it was our privilege to rest. We wrote to Elder Butler in regard to Elder Canright's position. A messenger came to us with

the sad news that Bertie Walling had broken his legs. We prepared to go immediately to see the afflicted boy.—[Manuscript 10, 1873, 10](#). (Diary, August 1 to 31, 1873.)

### Entertained a Non-Adventist

[294] **[Walling's Mills, Colorado] Friday, September 12, 1873.** — We traded some in Central and Black Hawk. We arrived home a little before sundown. Received letters from Brother Canright, also Mary Gaskill and Daniel Bourdeau, giving us an account of camp meeting. When we headed home we found John Cranson there. We felt sorry that he should come to see us on the Sabbath. We do not like to have visitors to entertain upon the Sabbath, who have no respect for God or His holy day.—[Manuscript 11, 1873, 5](#). (Diary, September 1 to 30, 1873.)

### Read Some to Children

**[Walling's Mills, Colorado] Saturday, October 18, 1873**—It is a rather cold and windy day. The wind increases, making it very unpleasant. I arose with the headache. We walked out and prayed in the grove. I wrote an important matter for Pilot Grove church. My husband wrote to Battle Creek for paper. 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.—[Manuscript 12, 1873, 7, 8](#). (Diary, October 1 to 26, 1873.)

### Traveled on Sabbath, Regretfully

**[En route from Colorado to Battle Creek] Sabbath, November 8, 1873**—Rested well on the car during the night. We were unwilling to report ourselves on the cars this morning, but circumstances connected with the cause and work of God demands our presence at the General Conference. We could not delay. If we were doing our own business we should feel it a breach of the fourth commandment to travel on the Sabbath. We engaged in no common conversation. We endeavored to keep our mind in a devotional frame and we enjoyed some of the presence of God while we deeply

regretted the necessity of traveling upon the Sabbath.—[Manuscript 13, 1873, 2](#). (Diary, November 5 to 18, 1873.)

### Attended Testimony Meeting

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[**Copenhagen**] **October 10, 1885**—We had a social meeting after the discourse. Testimonies were borne, intelligent and interesting, that made my heart rejoice.—[Manuscript 25, 1885, 4](#). (Diary, October 6 to 14, 1885.)

### Another Testimony Meeting

[**Stockholm**] **October 17, 1885**—We had a precious social meeting. Many intelligent testimonies were borne, which Brother Matteson interpreted.—[Manuscript 26, 1885, 5](#). (Diary, October 15 to 30, 1885.)

### Participated in Testimony Meeting

[**Torre Pellice**] **Sabbath, April 24, 1886**—I sought to impress upon my hearers the importance of meekness in opening the truth to those who are in darkness. There are too many who love to fight and they have not the meekness of Christ. This is a great work, and most solemn, and must be carried forward in great wisdom. Our words must be well chosen, our deportment of that character that will recommend the truth we profess, because of its sanctifying power upon our character. The Lord blessed me in speaking and the people in hearing. In the afternoon there was a social meeting. Good testimonies were borne, an evidence that the word spoken in the forenoon had been received and was making impressions upon hearts to the good of souls and to the glory of God.—[Manuscript 62, 1886, 12](#). (Diary, April 15 to 29, 1886.)

### Boarded Ship for New Zealand

[296]

[**Sydney, NSW**] **February 4, 1893**—We rode in the cab to the church in Sydney, and I spoke from [Hebrews 11](#) upon faith. The Lord strengthened me by His grace. I felt much strengthened and

blessed. The Holy Spirit was upon me. Strength, both physical and spiritual, was given me in large measure....

In the afternoon at two o'clock we stepped on board the steamer to take the journey we long dreaded. All our luggage had been stored away on Friday. We dislike very much to travel on the Sabbath but the work must be done in giving the message to the world and we can keep our minds and hearts uplifted to God and can hide in Jesus. When we cannot control these matters we must leave all with our heavenly Father. If our trust be in God He will help us.—[Manuscript 76, 1893, 4](#). (Diary, February 2 to 20, 1893.)

***Released December 2, 1974.***

Henry's health is good. Edson is not very well. Baby seems to be in perfect health. He is a great fat boy. Is three months and a half old and he weighs 17 pounds. He is good natured, seldom cries, is very playful and active. He has but one fault, that is, he is afraid of singing. My health is quite good for me. But James, poor James, I think he must leave the work sometimes and have quiet rest. I fear at times his life will fall a sacrifice to his incessant labors. I ask again your prayers. I do want to see you very much. I have about as much as I can do to take care of my three children. You have seen Henry, well Edson has more life and roughery than Henry so you must know my hands are full.—[Letter 5, 1854](#), p. 1. (To "Dear Brethren and Sisters," December 16, 1854.)

I saw that God had qualified him who had to stand at the head of the publishing for his station, and if he did not fill his place, God would remove him from it. God had the oversight of the work. I saw that this was an important place.... When Satan was exulting that he had his prey and that he would lay him in the grave, then God's hand interposed and He put bands around James and strengthened him to fill the place He had put him in.—[Manuscript 1, 1855](#). (Fragments.)

Dear Sister, it would be impossible for me to go into a recital of the sufferings I have passed through, the anxiety, and the dread thought that I should be left a widow, my dear children without a father's care. The scene has changed. God's hand has mercifully been reached down to our rescue. My husband enjoys good health, and my children are rugged. They never enjoyed so good health before. Little Willie is healthy and very pleasant.

I never took so much comfort with my family as now. Our family has always been so large. But now we only number eight and I can enjoy the company of my children. They can be more under my own watchcare, and I can better train them in the right way. All of us are united for the blessing of God, and morning, noon, and night His sweet blessing distills upon us like the dew, making our



hearts glad and strengthening us to fill our place and glorify our Redeemer.—[Letter 2a, 1856](#), p. 2. (To Brother and Sister Loveland, January 24, 1856.)

Please write if you intended that the boys should have steady employment in the office until your return. Henry says you told him he could do as he pleased, work in the office or about home, after the hurry was over in the office. I told Henry I did not so understand it. I thought one day each week could be spent about home, the rest of the time in the office. Please write your wishes and all will be well. We want to follow as you think best in these things. I do not see much to be done at home.—[Letter 12a, 1860](#), p. 2. (To James White, October, 1860.)

[299] When we went to Monterey last summer, for instance, you went into the river four times and not only disobeyed us yourself but led Willie to disobedience. A thorn has been planted in my heart from that time, when I became convinced that you could not be trusted. I am not easy any time, whether at home or abroad.—[Letter 4, 1865](#), p. 4. (To Edson White, June 20, 1865.)

Either the operator at Battle Creek or at Detroit was negligent. We went on board the sleeping car by crowding and pushing and jamming our way through a crowd of people who could get no berths. We found two empty seats and occupied them, but they were taken and every berth was taken. I was sent to the forward car for a berth, but our names were not registered anywhere. I went back to the rear car and waited the movement of events. It was all hustle and bustle.

James had endured the journey thus far well, but it was close and stifling in the sleeping car, and it was a long time past nine o'clock before things were in any degree settled. Your father seemed languid. I begged the man who had charge of the sleeping car to find us berths. He was kind. He did for us all he could. Said there were no berths. I told him one double berth I must have, for it was a case of absolute necessity. He finally prevailed upon a gentleman to give up his lower berth to your father.

After lying a short time in his berth and resting, he wished to go to the saloon. I helped or steadied him along. He seemed more languid, and while helping him back I saw his face grow very white and he was pitching forward to the floor. I raised and held him and called aloud for help. The manager in the sleeping car kindly,

tenderly, and firmly supported your father to his berth. I succeeded in opening a window in his berth and a strong wind blew upon us all night. Willie and I could obtain no berths.—[Letter 2, 1866](#), p. 1. (To Edson White, September 12, 1866.)

Father grows feebler every day. He is very white and his face is pinched. I do not think he will live over a month. He is liable to die any day or any night. We have sent for your aunts Mary and Lizzie to come immediately if they would see father alive.—[Letter 16, 1866](#), p. 1. (To Edson White, October 14, 1866.) [300]

We took him back to Michigan, and ceased not our prayers in his behalf. All winter he remained an invalid. We did not lose courage. We had the assurance that God would raise him up, and we believed he would yet be able to work in the cause of God. I thought my husband should have some change, and we took our team, faithful Jack and Jim, and ventured a journey to Wright, Michigan.

In this matter I was obliged to move contrary to the judgment of my brethren and sisters in Battle Creek. They all felt that I was sacrificing my life in shouldering this burden. For the sake of my children, for the cause of God, I should do all in my power to preserve my life. His own father and mother remonstrated with me in tears; physicians looked pitifully upon me and said, “You will not realize your expectations. There was never known a case where one was afflicted with paralysis of the brain and recovered.”

I answered them, “God will raise him up.” In answer to the appeals of father and mother White that I had done all that was in my power, and I must not attempt impossibilities, that my life was precious, that I had children that needed my care, I answered them, “As long as life is left him and me, I will make every exertion for him. That brain, that noble masterly mind, shall not [be] left in ruin. God will care for him, for me, for my children. Satan shall not exult over us. You will yet see us standing side by side in the sacred desk, speaking the words of truth unto eternal life.”—[Manuscript 1, 1867, 10, 11](#). (“The Sickness and Recovery of Elder James White,” written about 1867.) [301]

When we entered the waiting-room at the depot at Kansas City, we found it crowded with emigrants of the lower class, who were so filthy in their persons and clothing as to be absolutely repulsive. The huge box stove was heated to redness, and every window was

tightly closed. The sickening sensation which we experienced in that atmosphere was absolutely overpowering. We could not endure it. It was a cold morning, but we took our hand baggage, climbed a hill some distance from the depot and there, seated on a ledge of rock beneath a tall oak tree, with the frost lying on the ground around us, we ate our cold lunch. Refreshed by our walk in the keen morning air, we returned to the depot and were soon on our way to Pleasanton [Kansas].

And now you will wish to hear something about the meeting here. We have had excellent freedom. The people are hungry for the Word of God. Some were one week coming in their large covered wagons. One man traveled in this way 300 miles; he spent ten days in making the journey, and did not reach the campground till the last day of the meeting. Delegates came from Missouri, begging for help in their state. Such entreaties I never heard before.—[Letter 16a, 1870](#), pp. 3, 4. (To Edson and Emma White, October, 1870.)

[302] I have no special news to write you, except I greatly desire to see your face and look forward to the time with great pleasure.—[Letter 44, 1874](#), p. 3. (To James White, July 17, 1874.)

All will be rejoiced to see you here and none more so than your Ellen. I pray for you earnestly that God would bless you and strengthen you, and I believe He will.—[Letter 47, 1874](#), p. 1. (To James White, July 23, 1874.)

We arrived here this morning, all safe, considerably tired. The elders were looking anxiously for us both; were much disappointed in not seeing you. They say there was great disappointment upon the Vermont campground among all, but the Lord helped Brethren Haskell and Butler and they had an excellent meeting; but this did not cure the disappointment of the outsiders. There was a great turnout, expecting Elder White and wife from California would be there. They say the outsiders listened with attention and candor to the preaching.—[Letter 49, 1874](#), p. 1. (To James White, August 28, 1874.)

Now my dear Husband, do not, I entreat of you, do too much.... I think you might remain in Battle Creek if you would not do those things that God has not called you to do. God has not called you to lay sidewalks or move privies, but to be a counselor to His people and aid them in large and important plans....

We must have a strong hold of God. We must not look at the tumultuous waves. Look to Jesus and walk by faith. One touch, one word, one look from Him can remove disease, despondency and gloom. Look up, dear Husband. Look up, not down; not at the things which are seen, but at the things which are unseen, which are eternal.—[Letter 51, 1874](#), pp. 1, 4-6. (To James White, September 10, 1874.) [303]

You must not lift and carry any more burdens than you are now bearing. You should be laying off instead of increasing objects for which you will be solicitous. We are both descending the hill of life. Your hair is already white. Mine is growing gray fast. Our physical powers are weakening. Our mental powers will be enfeebled, I fear, with the physical.—[Letter 49, 1876](#), p. 5. (To James White, April, 1876.)

I get no light in dreams or in any other way to attend campmeetings. I pray for light. I cannot go upon any other's light. God will lead me. It will do our people good to be without my labor this season....

You are happy and cheerful. I am the same. The Lord has in His providence arranged matters that we both can work and not get in each other's way. I accept His providence and will do my work to His acceptance with His divine aid.—[Letter 23, 1876](#), pp. 1, 2. (To James White, May 10, 1876.)

I am worn; your father is worn. We both work too hard. We pray that God will give us strength and wisdom to work discreetly. We dare not follow our own judgment and feel that it would be dangerous to walk in the sparks of our own kindling. God is our hope and strength.

We see a very great work to be done in the world and we cannot endure the thought of failing in physical strength now. I look all over the field and I see none who could fill your father's place. His head to plan and his life of experience to balance the inexperienced is very essential. God has a work for us to do and we need the help, the encouragement and confidence of our people to do this work.—[Letter 41, 1876](#), pp. 1, 2. (To Edson and Emma White, August 24, 1876.) [304]

He [James White] does not suffer bodily pain but his great trouble is battling with depression of spirits. He seems to feel that he

has wronged me very much. He goes back to the letters he wrote me when he was in California, and you and I attended the camp meetings. He feels that he has committed a great sin that the Lord can hardly forgive. My work is to comfort him and to pray for him; to speak cheerful, loving words to him and soothe him.—[Letter 13, 1877](#), p. 1. (To W. C. and Mary White, September 3, 1877.)

Your father is painfully conscientious which makes it hard for him to cling to faith for himself, but he is steadily coming up and he views the case of your mother very differently than he has for the last ten years. He thinks he must have been blinded by the enemy. The scales have fallen from his eyes. We are in perfect harmony in views and feelings. I never enjoyed his company so much in years as I do now.—[Letter 16, 1877](#), p. 1. (To Edson and Emma White, September 7, 1877.)

[305] We are seeing already the beneficial effects of this move from Oakland. Father's mind is diverted. He eats more liberally and it does not injure him. He sleeps like a baby from the time he retires till five or six o'clock a.m. He is cheerful. He is so pleased with his home. He tries to do what he can and is busy from morning till night about something. He spends some time in writing. His mind is very happy dwelling upon Bible subjects. I am glad for every step he advances, climbing the hill of health.—[Letter 43, 1877](#), p. 3. (To W. C. and Mary White, December 25, 1877.)

I have felt greatly perplexed to know just what to do in the case of your father. He seems to have mind enough, but is forever studying his own feelings, which eclipses faith. He gets habits and notions, such as wetting his head and hands and feet. All these are innocent, but carried to excess are doing him great injury.... The restlessness, wanting to be riding continually, is very difficult to manage.... These habits keep his mind centered upon himself.... I feel so sorry for poor Father.—[Letter 18, 1878](#), pp. 1, 2. (To W. C. White, March 20, 1878.)

For eight months I have been on a constant strain of anxiety and now I feel the care lifted somewhat. I feel as though I was running down like an old clock but I shall rally again soon.—[Letter 65, 1878](#), p. 1. (To W. C. White, April 2, 1878.)

Why are you thinking Elder Loughborough the man for Old England? ... I should select others before him.... Hurrying Lough-

borough to Old England is in my mind an oversight in judgment.—[Letter 39, 1878](#), pp. 2, 3. (To James White, July 8, 1878.)

I am worn out with anxiety and this journey has nearly killed me. My ambition is gone; my strength is gone, but this will not last if we can have a fair chance. I hope that by the cheering light of the countenance of my Saviour, I shall have the springback power.—[Letter 20, 1879](#), p. 2. (To Mrs. W. C. White, May 20, 1879.) [306]

We will spend next winter in California. I never want to risk another winter east.—[Letter 3b, 1881](#), p. 3. (To Elder and Mrs. W. C. White, April 19, 1881.)

Father has excellent health. He has worked hard on the place here; put in more than one acre of strawberries, some raspberries, more than an acre of potatoes, several acres of corn, fifty hard maples, many peach trees, pear trees, and two long rows of pie plant.—[Letter 4a, 1881](#), p. 4. (To Elder and Mrs. W. C. White, May 15, 1881.)

Tuesday morning it came to me distinctly, “Go to Iowa; I have a work for you to do.” I should as soon have thought of going to Europe, but I told your father my convictions, that I should go with him or alone. He seemed surprised and said, “We will go.”—[Letter 5a, 1881](#), p. 4. (To Elder and Mrs. W. C. White, June 14, 1881.)

I was taken back to the Sanitarium. Sunday [the day after James White’s funeral], I rode out to my home on a bed. Brother John, Willie, Mary, Edson and Emma and Brother John’s son-in-law [came] in three different teams. Brother John and his son-in-law were greatly delighted with our home but I was too feeble to sit up at all and the light of my home had gone and henceforth I should love it for his sake who thought so much of it. It just met his taste. It is grandly beautiful but how can I ever regard it as I could if he had lived?—[Letter 9, 1881](#), p. 4. (To “Dear Brother and Sister,” October 20, 1881.) [307]

You must know that it is a great loss to me [to be] deprived of the wisdom and ability of my husband to help me plan, to bring in means, that mine is steadily decreasing.—[Letter 61, 1884](#). (To John White, November 27, 1884.)

*Released November 21, 1974.*

**MR No. 393—Material Appears in Manuscript  
Release Nos. 448 and 449**



## MR No. 394—The Health Reform Message and Medical Missionary Work

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There is real common sense in health reform.... To care for the body by giving it that quality of food which is relishable and strengthening is one of the first duties in order to prepare the workers to do good sound work.—[Letter 12, 1887](#), p. 9. (To C. L. Boyd, June 25, 1887.)

You say that some connected with the school object to the use of “Healthful Living,” and state that I disapprove of the book. In answer to this statement I would say that I have always appreciated “Healthful Living.” In no instance have I uttered a word of disapproval, neither has a thought of disapproval entered my mind. “Healthful Living” is a good and useful book, and can be used in your school with good results.

I am sorry that so many are ready to receive statements which have no true foundation. Let none of your teachers be ready to catch up and repeat “They say.” Ask those who make such statements to produce their authority. It means something to report hearsay, especially concerning a book which has been as carefully prepared as “Healthful Living.” Those who circulate reports of this kind, unless they have the very best authority, will do harm instead of good.

If all, old and young, were seeking more earnestly to acquire all the knowledge possible on healthful living, and to reform their habits of eating, drinking, and dressing in accordance with the principles of temperance, they would have a life-saving influence. May the Lord impress all who are engaged in the work of educating with the fact that before they can be acceptable, God-fearing, intelligent teachers, they must be daily learners in the school of Christ. “Take my yoke upon you, and learn of me,” says the great Teacher, “and ye shall find rest unto your souls.” If this can be carried out in the practical life in the school to be established in Sheridan, (Illinois) you will have the blessing of God, and complete success. The life which God has entrusted to us is to be regarded as sacred, to be preserved by

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healthful living, for the service of the Master.—[Letter 152, 1900](#), pp. 1, 2. (To Roy F. Cottrell, November 20, 1900.)

I thank God for the medical missionary work. God will call for every soul who is educated to work in this line in connection with the gospel ministry. He has places for them. Let not one stone be placed in the way of those who are striving to teach our youth how to do this work.... The Lord desires His people to adopt the light on health reform, leading out in paths of self denial and self-sacrifice. Oh how it has hurt me to have blocks thrown in my way in regard to this subject....

I want you to think of these things. Do not make any human being your criterion. You have a body which is fearfully and wonderfully made. That body should be most carefully dealt with. The physical system must be kept in perfect order, that the brain power may be keen and strong.

Any unnecessary burden placed on the stomach will becloud the brain. Come to a meeting like this, eat a hearty meal, take no exercise, and your ideas are good for nothing. You are sleepy. You do not really understand the propositions to which you assent. Bring your diet into conformity with natural laws, and a great change will be seen.

[310] Do not refer to what Sister White has said. I do not ask you to do this. God has told me that my testimony must be borne to this Conference, and that I must not try to make men believe it. My work is to leave the truth with the people, and those who appreciate the light from heaven will accept the truth. God wants you to make straight paths for your feet, lest the lame shall be turned out of the way.

The Lord desires that with the Conference shall be connected the ability He has given Dr. Kellogg. He wants His people to make the most of the ability He has bestowed on His servants. He did not wish the medical missionary work to be separated from the gospel work, or the gospel work separated from the medical missionary work. These are to blend. The medical missionary work is to be regarded as the pioneer work. It is to be the means of breaking down prejudice. As the right arm, it is to open doors for the gospel message.

God wants His workers to stand shoulder to shoulder with Dr. Kellogg, who at times has been almost desperate and has almost lost his reason because of the positions taken by some. Many have thrown stones before the car to hinder its advance, when they should have realized that God wants the medical missionary work to go forward.

Before I came to this Conference, I was in doubt as to where to stay during the meeting. Dr. Kellogg had courteously invited me to make his house my home. The question arose, "It will be said that Dr. Kellogg has influenced me." But I thought, "Let people say this if they wish to. They have said it before, when there was no more reason for it than there is now." Still, as I wished to remove every possible excuse for talk, I decided not to go to the doctor's. On Friday evening, at our season of worship, [at her Elmshaven home] I was asking the Lord to direct me where to stay. I had been sick, and was still sick. I did not wish to attend the Conference at all, because I knew that the exertion would be a terrible strain on me. [311]

As I was praying, a soft light filled the room, bringing with it a fragrance as of beautiful flowers. Then a voice seemed to say, "Accept the invitation of My servant, John Kellogg, to make his house your home. I have appointed him as My physician, and you can be an encouragement to him." This is why I am staying at Dr. Kellogg's house. I wish in every possible way to treat Dr. Kellogg as God's appointed physician. This I am going to do. And I want my brethren to put their unjust sayings far away from them. Inquire, What saith the Lord? Go to Him for help. Depend not on the opinions of human beings; for they are liable to err. Go to the Lord God of Israel. He will give you understanding and knowledge. You are not to lean on any human being.

At our season of prayer that evening the whole family was broken down. Though they knew nothing of what I had seen, yet they realized that the Spirit of the Lord was among us. The blessing of God flowed through the room like a tidal wave. The Spirit took hold upon us, and Brother and Sister Druillard wept and praised the Lord. We did indeed have an out-pouring of the Spirit. Such things are more precious to me than gold or silver.

I want to say to you, For Christ's sake unify. We cannot reform ourselves by putting our fingers on the wrongs of some one else.

[312] Christ says that we must love one another, that we must deal honestly, justly, and truly with one another. He says, "I hate your false weights and measures." He knows every one of us, and he wants us to come into close connection with him. He told Cornelius where to find Peter. He knew just where Peter was to be found. The angel of the Lord could have given Cornelius the message, but this is not God's way. He wished to bring about a connection between Peter and Cornelius. The light He had given Peter was to be given by Peter to Cornelius.

My brethren, let the Lord God of Israel in among you. Give Him room.... I believe that God is here today. If I did not believe this, I would not say what I have said. I believe He can send what I have said home to your hearts.

There is a work to be done, not by standing aloof from one another, but by working on God's principles. The Lord wants you to stand in His strength. He wants you to open the windows of the soul heavenward and close them earthward. He wants to reveal His salvation. He wants the medical missionary work and the gospel to be inseparably bound together. His work is to be a united whole. God wants the talents He has given Dr. Kellogg. He wants the talents that are in our institutions to be connected with the management of His work. Committees are to be formed which will have an interest in every part of the work. Then the work will be managed on a higher grade than it has yet been managed.

Medical missionary work opens the way for the gospel. I wish to say that God has not blessed the work as He would have blessed had there been an appreciation of the work that He is carrying on. I thank God that Dr. Kellogg has not sunk into despair and infidelity, as I was afraid he would. Dr. Kellogg, it may be that I have written to you too strongly, but I felt that I must get hold of you, and hold you with all the power I had. I appreciate the work that is being carried on in medical missionary lines. How anyone can see this work, and not realize that God is working, is a mystery to me.

[313] It is God's design that Dr. Kellogg shall stand in his place to give character to the work by reaching the higher classes. God's people ought to feel honored that He has given them instrumentalities whereby the higher classes may be reached.

I wish to say that I want to take hold of the medical missionary work to the utmost of my ability. We have done the best we could in this line of work in Australia. I thank the Lord that His blessing has accompanied our work. Christ's ministers must stand in an altogether different position. They must be evangelists, they must be medical missionaries. They must take hold of the work intelligently. But it is of no use for them to think that they can do this while they drop the work which God has said should be connected with the gospel. If they drop out the medical missionary work, they need not think that they can carry forward their work successfully, for they have only half the necessary facilities.

The Lord loves us yet. Let us praise Him for this. Let us take hold of the work in a new way, with heart, and mind, and strength. Do not any longer pick flaws in your brethren. I see enough vultures watching for dead bodies. Let us have nothing of this nature in our work. Let there be no picking flaws. Attend to yourselves, and you will have all you can do. When you purify your souls by obeying the truth, you will have something to impart.

May God help you all and help me. I want help and strength and power. But do not quote Sister White till you stand on vantage ground, where you know what you are doing. Take the word of God. It is full of meat and drink. Study the Bible, and you will know more of God than you do now. You will have something fresh to impart to others. You will not go over the same ground again and again. [314] You will realize that there is a world to save. I ask you to put on the whole armor, and be sure that your feet are shod with the preparation of the gospel of peace.—[Manuscript 43, 1901, 12-19](#). (Talk in Battle Creek College Library, April 1, 1901.)

*Released December 2, 1974.*

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## **MR No. 395—Counsel to a Newly Wed Couple**

Live for the glory of God. Be tender, kind, and courteous to each other. The happiness of your life will consist in making God your trust, and in seeking to make each other happy. Practice self-control. It is so easy to speak thoughtlessly, words that grieve and wound. Do not venture to trifle with each other's feelings. Practice patience, encourage love, discipline yourselves to guard every word and action, and study how you can be a blessing to each other.

Love is a delicate plant; rude blasts frequently bruise it if they do not uproot it entirely.

Never make a third person your confidante. Your private life is sacred; keep the barriers high, that no one may presume to intrude into the sacred circle. Be calm and tranquil, patient, forbearing, and forgiving.

A word more: do not speak a word in jest that shall injure or reflect upon the other. Never recount the mistakes, or errors, or faults of each other in the presence of a third person, or in company, be the circle ever so select. Live for God and for each other.—[Letter 16a, 1870](#) (To Edson and Emma White, October, 1870.)

*Released December 2, 1974.*

## MR No. 396—Instruction From the Heavenly Sanctuary

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From the Holy of Holies, there goes on the grand work of instruction. The angels of God are communicating to men. Christ officiates in the Sanctuary. We do not follow Him into the Sanctuary as we should. Christ and angels work in the hearts of the children of men. The church above united with the church below is warring the good warfare upon the earth. There must be a purifying of the soul here upon the earth, in harmony with Christ's cleansing of the Sanctuary in heaven. There we shall see more clearly as we are seen. We shall know as we are known.

It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth.—[Letter 37, 1887](#), p. 6. (To Elders E. J. Waggoner and A. T. Jones, February 18, 1887.)

Yesterday, which was Sabbath, we had a sweet, glorious time. The Lord met with us and the glory of God was shed upon us and we were made to rejoice and glorify God for His exceeding goodness unto us.... I was taken off in vision....

I saw that we sensed and realized but little of the importance of the Sabbath, to what we yet should realize and know of its importance and glory. I saw we knew not what it was yet to ride upon the high places of the earth and to be fed with the heritage of Jacob. But when the refreshing and latter rain shall come from the presence of the Lord and the glory of His power, we shall know what it is to be fed with the heritage of Jacob and ride upon the high places of the earth. Then shall we see the Sabbath more in its importance and glory. But we shall not see it in all its glory and importance until the covenant of peace is made with us at the voice of God, and the pearly gates of the New Jerusalem are thrown open and swing back on their glittering hinges and the glad and joyful voice of the lovely Jesus is heard richer than any music that ever fell on mortal

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ear bidding us enter. [I saw] that we had a perfect right in the city for we had kept the commandments of God, and heaven, sweet heaven, is our home for we have kept the commandments of God.—[Letter 3, 1851](#), pp. 1, 2. (To Sister Harriet, August 11, 1851.)

***Released December 2, 1974.***

## MR No. 397—Sing with the Spirit and Understanding

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These are the fruits that Christ would have from His vineyards, and from His saints who assemble to worship Him from year to year. Obedience to God's commandments makes our souls precious in His sight. The church is very dear to the heart of God. He would have His people sing with the heart and with the understanding also: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it." "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein." The vineyard of the Lord of hosts is the house of Israel.

Let songs pour forth from lips that the live coal from off the altar has touched. Lift up your voices in the words of the one-hundred and twenty-first, one-hundred and twenty-fifth and one-hundred and twenty-sixth psalms. The angelic host will join with those who sing with the spirit and with the understanding also.—[Manuscript 123, 1899, 4](#). ("The Vineyard," August 25, 1899.)

*Released December 2, 1974.*



[319] **MR No. 398—Church Architecture and Furnishings**

No means are to be invested for unnecessary display, with the plea that it will give character to the work. Character is not given to the work by investing means in large buildings, but by maintaining the true standard of righteous principles, with noble Christlikeness of character....

It is the planning and devising of men which has placed increased burdens upon our institutions. The Lord did not approve many of the plans which have been carried out. How much better it would have been if men had walked and worked humbly, as servants of Jesus Christ, not exalting themselves, and placing great value upon labor which the Lord does not approve because it does not represent His character. It is not wealth, parentage, position, or high accomplishments which God regards as of value. The imposing display of large buildings is valueless for the accomplishment of His purpose. The Lord values each human being just in accordance as He can put His Spirit into the soul-temple. The work that bears God's image is the work that He will accept. The ineffaceable characteristics of His immortal principles are the credentials which Christ would have His people bear to the world. This will rivet the soul to God. It testifies of His fostering care, His patient forbearance, His honor, His glory, revealing that He has a people that He can honor because they are loyal and true to His Sabbath and bear the last message of warning to a doomed world....

[320] The Lord has made human agents trustees of His goods. They are stewards in trust. The Lord is the owner of all they possess, and His stewards will one day have to render a strict account as to how they have administered the entrusted capital. No one can with safety waste his Lord's goods merely to gratify a desire for expensive dress or furniture.—[Letter 93, 1899](#), pp. 3, 5-7. (To "My Brethren in America," June 19, 1899.)

From house-building precious spiritual lessons may be learned. "Ye are God's building." The Lord desires His people to teach their

children the importance of bringing good timbers into their character-building, to teach them that what is worth doing at all is worth doing well.

All the work done in the home should be done with such painstaking effort, such care and thoroughness, that God can place His signature upon it. Nothing is to be slighted. Some may say, I cannot spend so long over one piece of work. Time is so short." But for this very reason—because time is short—we are to do our work well.

While we are to guard against needless adornment and display, yet all about our persons and our buildings is to be neat and attractive. Our young people are to be taught the importance of presenting an appearance above criticism, so that the world cannot speak of us as cheap and common. They are to be taught that while our work must be carried forward with strict economy, it is not therefore to lose the charm of good taste and perfect order.—[Manuscript 127, 1901, 2, 3](#). ("Nature of Buildings," November 26, 1901.)

In Oakland we need a church building. Soon a simple and inexpensive place of worship should be erected. In this the brethren and sisters in Oakland are to show that they fear the Lord, by refusing to build a stylish and costly church. We are living in perilous times; judgment is to follow judgment. Let us now reveal in our works that we believe that the time of God's judgments is come, that we are approaching the day when there will be no certainty regarding anything in this world. By our works as well as our testimony we are to tell that the end of all things is at hand.

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We are to take heed to the warnings given in the calamity that has overtaken San Francisco. The people of Oakland must not give the people of San Francisco cause to think that they feel secure. But that is what they would understand your action to mean if at this time you should erect a large and costly meeting-house....

At this time the building of costly meeting houses in any place is not in accordance with our faith. There are many places where meeting houses will soon have to be built; therefore we should not put large sums of money in any one place.—[Letter 10, 1907](#), pp. 1-3. (To the Members of the Oakland Church, January 18, 1907.)

The churches are fast being converted to the world. They have beautiful music and splendid decorations. But they are fruitless trees, bearing nothing but leaves. As the Lord unmasked the fig tree, so

He will unmask these pretentious hypocrites.—[Letter 45, 1891](#), p. 4. (To “My Brother,” December 28, 1891.)

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The instruction that has been given me in regard to the buildings to be erected in Washington is that it is not the Lord’s will for an imposing display to be made. The buildings are to show, to believers and to those not of our faith, that not one dollar has been invested in needless display. Every part of the buildings is to bear witness that we realize that there is before us a great, unworked missionary field, and that the truth is to be established in many places.

If the buildings erected correspond to the truth that we are proclaiming, a telling influence will be exerted on minds. Actions speak louder than words. Say frankly, “God has charged us not to invest a large amount of means in one place, and He has charged us also not to invest means in gratifying the desire for display.” The principles that we are to follow in our work are exemplified in the life of Christ. He was the Majesty of heaven, and yet He worked at a carpenter’s bench. And however lowly His task, it was done with the utmost exactitude.—[Letter 83, 1904](#), pp. 1, 2. (To A. G. Daniells, W. W. Prescott, and Dr. Hare, February 15, 1904.)

*Released December 2, 1974.*

## MR No. 399—Our Duty Toward the Jews

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Before His ascension to heaven, Jesus, with hands outstretched in blessing on His disciples, gave them their commission: “Go ye into all the world, and preach the gospel to every creature;” “and, lo, I am with you alway, even unto the end of the world.” Repentance and remission of sins were to be preached in His name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to the people living in their own country. Home missions were to receive their first attention.

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a home mission field, for which a responsibility is laid upon them by their Lord’s commission. In every city or settlement where Christians meet to worship God, there are men and women and children to be gathered into the fold. Many have never heard a discourse on God’s word. God is calling believers to take upon themselves a burden for these souls, learning from the great Teacher that the best way to reach souls is by direct personal appeal. It is the privilege of the Christian worker to bid those who are dead in trespasses and sins to behold their crucified, uplifted Redeemer, and *live*. The Lord designs that men who have had great light should so appreciate Jesus Christ, the truth and the Light, that the sweetness of the breath of the soul will testify that they have eaten of the living bread.

The work Christ came to do in our world was not to create separating barriers and constantly thrust upon the people the fact that they were wrong. Though He was a Jew He mingled freely with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept with them under their roofs, ate with them at their tables,—partaking of the food prepared and served by their hands,—taught in their streets, and treated them with the utmost kindness and courtesy. And while he drew their hearts to Him by

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the tie of human sympathy, His divine grace brought to them the salvation which the Jews rejected.

Paul in his journeys combined home and foreign missions. Now he is preaching to the Jews in their own place of worship. Now he is preaching to the Gentiles before their own temple, and in the very presence of their gods. Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the Jewish economy in accordance with the truth.

Those of the disciples who carried the word of truth the widest were always ready to stand the test of any interview with those who remained close at home. Their foreign experiences were a blessing to the home churches. Christianity obtained decided victories, and the high and elevated stand was taken by the converted Jews that Christianity and salvation were for all nations, tongues and peoples upon the face of the earth.

[325] There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and through whom we shall see the salvation of God go forth as a lamp that burneth. There are Jews everywhere, and to them the light of present truth is to be brought. There are among them many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness.

“And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, ... I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches.

“And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

“Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear.”

In this we are plainly taught that we should not despise the Jews; for among them the Lord has mighty men, who will proclaim the truth with power. “For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness; if thou continue in His goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?

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“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance.”

Is it not a strange thing that there are so few among Seventh-day Adventists who feel a burden to labor for the Jewish people? The slumbering faculties of the Jews are to be aroused. The Old Testament Scriptures blending with the New in an explanation of God’s purpose, will be to them the dawning of a new creation, or as the resurrection of the soul. Faith will be awakened as Christ is seen portrayed in the pages of the Old Testament. As the doors of the Old Testament are unlocked by the key of the New, and it is seen how clearly the New Testament explains the Old, Christ will be recognized as the Saviour of the world. Many of the Jewish people

[327] will receive Christ as their Redeemer. To them the words will be fulfilled, "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." They will be changed into the same image from glory to glory, even as by the Spirit of the Lord. Being made partakers of the divine nature, the image of divinity will be stamped on the soul. If they will continue to learn of Christ, they will attain to the measure of the fullness of the stature of Christ.

The time has come when the Jews are to be given the light of the last gospel message. The Lord wants us to sustain and encourage men who will labor in right lines for this people: for there are to be a multitude convinced of the truth who will take their position for God. The Jews are to become a power to labor for the Jews, and we are to see the salvation of God.

Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. All who consecrate soul, body, and spirit, to His service, will be constantly receiving a new endowment of physical, mental, and spiritual power. The Holy Spirit puts forth its highest energies to work in heart and mind. Through the grace given us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible.

[328] Many lines of labor are calling for the efforts of God's servants. All cannot engage in the same kind of labor, but each has a work to perform. The wonderful sacrifice of Christ has made it possible for every man to do a special work.

Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all these other writers who have borne their testimony in regard to the life of the Saviour during His earthly ministry? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ's life and work? The gospels differ, yet in them the record blends in one harmonious whole. One writer brings in points that another does not bring in. If these points

are essential, why did not all the writers mention them? It is because the minds of men differ, and do not comprehend things in exactly the same way. Some truths appeal much more strongly to the minds of one class of persons than to others; some points appear to be much more important to some than to others. The same principle applies to speakers. Some speakers dwell at considerable lengths on points that others would pass by quickly or would not mention at all. Thus the truth is presented more clearly by several than by one.

From the case of Cornelius we may learn a lesson that we would do well to understand. The God of heaven sent His messengers to the earth to set in operation a train of circumstances that would bring Peter into connection with Cornelius, that Cornelius might learn the truth. It was with reluctance at every step that Peter undertook the duty laid upon him by divine command. When relating his experience, he does not defend his action on general principles, but as an exception, done because of divine revelation. And the result was a surprise to him. When Cornelius had related to him his experience, and the words of the angel who had appeared to him in vision, Peter declared, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." The conversion of Cornelius and his household was only the first fruits of a harvest to be gathered in from the world. From this home a widespread work of grace was carried on in a heathen city.

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In every age God works through His servants in various ways. He brings the honest hearted into connection with those of His people who can best reach the individual needs of the case. Some of His children, having special knowledge in certain lines, are adapted to give the greatest help to one class of inquirers; others, trained in a different way, are best fitted to help another class.

We are altogether too narrow in our plans. We need to be broader minded. God wants us to carry out in our work for Him the principles of truth and righteousness. His work is to go forward in cities and towns and villages. What we need is a deeper understanding of the word of God. We need to keep the principles of that word in mind, that we may proclaim them in their purity.

There ought to be thousands of laborers at work in the cities, laboring intelligently. Not all these workers should look to the



[330] conference for support. They should seek to make their work self-supporting. A great many can do self-supporting work, but some can not. Let not those who have not engaged in personal evangelistic work feel that everyone should look at things as they do. Let them keep their forbidding hands off those whom God is using to do a special work in the cities, and let God work in His own way. He has men of special talents and gifts, whom he will use to proclaim the truth in the cities.

We must get away from our smallness, and make larger plans. There must be a wider reaching forth to work for those who are nigh, and those who are afar off. The ministry of Elder Gilbert is accepted of God and he needs encouragement by words and means to continue the work. Let these special efforts be made for the enlightenment of the Jews. Every soul converted causes joy in the heavenly courts.—[Manuscript 87, 1907](#). (“Our Duty Toward the Jews,” typed August 16, 1907.)

*Released January 16, 1975.*

## MR No. 399a—Unity and Witness

[331]

In the plan of redemption a place is allotted to every soul and each one is to take the place assigned him and do the work appointed him. The work of God's people may and will be varied, but one Spirit is the mover in it all. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love. Christian unity is a mighty agency.

When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many souls will be converted, because of the unity which exists among believers. There is one body and one Spirit. Those who have been building territorial lines of distinction, barriers of color and caste, might better take those down much faster than they put them up. Man is to obey the word of God declared in the seventeenth chapter of John. He is to be one with his fellow-man and with Christ, and in Christ one with God. Then of him can be spoken the words, "Ye are complete in him."—[Manuscript 83, 1899, 1](#). ("That They All May Be One," May 17, 1899.)

*Released December 2, 1974.*

**MR No. 400—Counsel to E. R. Palmer**

In the past I have felt perplexed about saying to you all that I desired to say for I feared you would not understand me.... The Lord has given you a special and important gift, in your experience as a canvasser, and your ability to teach others how to engage successfully in this work. You are not to become discouraged when you find that many do not see in all points as you do, and that there is a diversity of plans. The Lord has not given you the responsibility of governing the work, but He has given you wisdom as a teacher, and He will help you to help others to learn how to carry the canvassing work forward to success.—[Letter 92, 1903](#), pp. 1, 2. (To Brother Palmer, May 21, 1903.)

*Released January 16, 1975.*

## **MR No. 401—Integrity of the Testimonies**

[333]

If God reprove His people through an individual, He does not leave the one corrected to guess at matters, and the message to become corrupted in reaching the person it is designed to correct. God gives the message and then takes especial care that it is not corrupted.—[Letter 8, 1860](#), p. 17. (To Elder J. N. Andrews, June 11, 1860.)

*Released January 16, 1975.*

[334] **MR No. 402—The Divine-Human Nature of Christ**

The world's Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the only begotten Son of God came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. He claimed the whole race under his control.

The Son of God placed Himself in the sinner's stead, and passed over the ground where Adam fell, and endured the temptation in the wilderness which was a hundred-fold stronger than was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner that every tempted soul may resist, by referring him to the inspired record and saying, "It is written."

Christ overcame the temptations as a man. Every man may overcome as Christ overcame. He humbled Himself for us. He was tempted in all points like as we are. He redeemed Adam's disgraceful failure and fall and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that man could keep the commandments of God through the divine power granted to him of heaven. Jesus the Son of God humbled Himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; He has thus bound up His interests with humanity by the closest ties, and has given the positive assurance that we shall not be tempted above that we are able, for with the temptation He will make a way of escape.

[335] The Holy Spirit was promised to be with those who were wrestling for victory, in demonstration of all mightiness, endowing the human agent with supernatural powers, and instructing the ignorant in the mysteries of the kingdom of God. That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with

him during His entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer.

The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ.

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

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

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Who but the Holy Spirit can work with human minds to transform character by withdrawing the affections from those things which are temporal, perishable, and imbues the soul with earnest desire by presenting the immortal inheritance, the eternal substance which is imperishable, and recreates, refines, and sanctifies the human agents that they may become members of the royal family, children of the heavenly King.

The question "What difference does it make what day we keep for the Sabbath," is often asked. Just the same as it did with Adam, it made every difference. Whether he should obey God and not eat of the tree of knowledge, or whether he should yield to Satan's specious reasoning and say "What difference does it make whether I eat of the fruit of this forbidden tree or the rest of the trees in the garden?" Adam's sin in doing the very things the Lord told him not to do was disobedience and transgression and opened the flood-gates of woe

to our world. The life of Christ is to be carefully meditated upon, and to be constantly studied with a desire to understand the reason why He had to come at all. We can only form our conclusions by searching the Scriptures as Christ has enjoined upon us to do for He says, "They testify of me." We may find by searching the Word the virtues of obedience in contrast with the sinfulness of disobedience. "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

[337] The garden of Eden with its foul blot of disobedience, is to be carefully studied and compared with the garden of Gethsemane where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him. Listen to the prayer of the only begotten Son of God, "Oh, my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." And the second time He prayed saying, "Oh my Father if this cup may not pass away from me, except I drink it, thy will be done." And the third time He prayed saying the same words. It was here the mysterious cup trembled in the hands of the Son of God. Shall He wipe the bloody sweat from His agonized countenance and let man go? The wail, wretchedness, and ruin of a lost world rolls up its horrible picture before Him. "And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." "And there appeared an angel unto him from heaven, strengthening him." The conflict is ended, Jesus consents to honor His Father by doing His will and bearing His curse, the consequence of man's transgression. He was obedient unto death, even the death of the cross. Here was what was involved in Adam's disobedience and what the obedience of the Son of God means to us. Adam did not consider all the consequences resulting from his disobedience. He did not set his mind in defiance against God, nor did he in any way speak against God; he simply went directly contrary to His express command. And how many today are doing the very same thing, and their guilt is of much greater magnitude because they have the example of Adam's experience in disobedience and its terrible results to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their guilt in denying and disobeying God's authority. Adam did not stop to calculate the result of his disobedience.

We can stand down here, in 1892, and with the hindsight we are privileged to have, we can see what it means to disobey God's commandments. Adam yielded to temptation and as we have the matter of sin and its consequences laid so distinctly before us, we can read from cause to effect and see the greatness of the act is not that which constitutes sin; but the disobedience of God's expressed will, which is a virtual denial of God, refusing the laws of His government. The happiness of man is in his obedience to the laws of God. In his obedience to God's law he is surrounded as with a hedge and kept from the evil. No man can be happy and depart from God's specified requirements, and set up a standard of his own which he decides he can safely follow. Then there would be a variety of standards to suit the different minds, and the government taken out of the Lord's hands and human beings grasp the reins of government. The law of self is erected, the will of man is made supreme, and when the high and holy will of God is presented to be obeyed, respected, and honored the human will wants its own way to do its own promptings, and there is a controversy between the human agent and the divine.

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The fall of our first parents broke the golden chain of implicit obedience of the human will to the divine. Obedience has no longer been deemed an absolute necessity. The human agents follow their own imaginations which the Lord said of the inhabitants of the old world were evil and that continually. The Lord Jesus declares, I have kept My Father's commandments. How? As a man. Lo I come to do Thy will O God. To the accusations of the Jews He stood forth in His pure, virtuous, holy character and challenged them, "Which of you convinceth me of sin?" The world's Redeemer came not only to be a sacrifice for sin but to be an example to man in all, a holy, human character. He was a Teacher, such an educator as the world never saw or heard before. He spake as one having authority, and yet He invites the confidence of all. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

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The only begotten Son of the infinite God has, by His words, His practical example left us a plain pattern which we are to copy. By His words He has educated us to obey God, and by His own practice



He has showed us how we can obey God. This is the very work He wants every man to do, to obey God intelligently, by precept and example teach others what they must do in order to be obedient children of God.

Jesus has helped the whole world to an intelligent knowledge of His divine mission and work. He came to represent the character of the Father to our world, and as we study the life, the words, and works of Jesus Christ, we are helped in every way in the education of obedience to God; and as we copy the example He has given us, we are living epistles known and read of all men. We are the living human agencies to represent in character Jesus Christ to the world.

Not only did Christ give explicit rules showing how we may become obedient children, but He showed us in His own life and character just how to do those things which are right and acceptable with God, so there is no excuse why we should not do those things which are pleasing in His sight.

[340] We are ever to be thankful that Jesus has proved to us by actual facts that man can keep the commandments of God, giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements showing it is possible to obey all the commandments of God. He has demonstrated that a life long obedience is possible. Thus He gives chosen, representative men to the world, as the Father gave the Son, to exemplify in their life the life of Jesus Christ.

We need not place the obedience of Christ by itself as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's representative and tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and he could do this only in the way that He came—a man, tempted as a man, rendering the obedience of a man.

Jesus says, "Follow me," "he that followeth me shall not walk in darkness, but shall have the light of life." Consider it not a hard duty. The commandments of God are His expressed character flowing out of a heart of love of thoughtful plans that man may be preserved

from every evil. They are not an arbitrary authority over man, but the Lord would have men as His obedient children, and members of His own family.

Obedience is the outgrowth and fruit of oneness with Christ and the Father. “By this we know that we love the children of God, when we love God, and keep His commandments: ... and His commandments are not grievous. For whatsoever is born of God [341] overcometh the world: and this is the victory that overcometh the world, even our faith.” 1 John 5:2-4.

When we have unmistakably heard His voice and obey, every murmuring thought will be repressed; and we will obey, leaving all consequences with Him who gave the commandment. If, as we see the footprints of Jesus, we step in them, in thus following Him there is love and power.

Bear in mind that Christ’s overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give, to His human nature, a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man.

Man cannot overcome Satan’s temptations without divine power to combine with his instrumentality. So with Jesus Christ, He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God’s Holy Law, and in this way He is our example.

The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God’s power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam through faith in Jesus Christ, serve Him in human nature which we now have.

The Lord Jesus has bridged the gulf that sin has made. He has [342] connected earth with heaven, and finite man with the infinite God. Jesus, the world’s Redeemer, could only keep the commandments of God, in the same way that humanity can keep them. “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.” [2 Peter 1:4](#).

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” [2 Corinthians 3:18](#). The glory he mentioned is character, therefore by thinking and talking of Jesus we become charmed with His character, and by faith we become changed from character to character. “And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” “Ye are the light of the world ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” We must practice the example of Christ, bearing in mind His Sonship and His humanity. It was not God that was tempted in the wilderness, nor a God that was to endure the contradiction of sinners against himself. It was the Majesty of heaven who became a man—humbled Himself to our human nature.

[343] We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We will never gain strength in considering what we might do if we were angels. We are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus “was in all points tempted like as we are, yet without sin.” Jesus says, “follow me.” “If any man will come after me, let him deny himself, and take up his cross, and follow me.” Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change making it easier for you to obey. Go forward for you know the will of God. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

The fourth commandment is given for us to observe. The third angel’s message comes to us in warnings, entreaties, and threatenings. “And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup

of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.... Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

John is shown that in these last days a remnant will be keeping the commandments of God. Where are they? In a description given of the workings of Satan it says, “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Who are the people here specified?—[Manuscript 1, 1892](#). (“Obedience to God Required,” November 15, 1892.)

***Released March 24, 1975.***

[344] **MR No. 403—Letter to Brother and Sister Stockton**

*Dear Brother and Sister Stockton,*

I am seated in my writing chair before my stone stove in my pleasant, roomy chamber with five windows. The wind is howling pitifully. I cannot tell you how many times I have looked back to California with desire to be with you if the Lord will.

Our conference has closed. My husband has been wonderfully sustained and blessed of the Lord. He has spoken to the people with great power and his words have found a lodgment in hearts. Many have come forward for prayers several times—between seventy-five and one hundred. I have spoken to the people six times with freedom. Souls are embracing the truth. At the Health Institute a German Baptist minister has received the truth. He came to be treated for dropsy. He has been wonderfully helped. His name is Alword. He is a man of great intelligence, pastor of a church not more than eight miles from here. He is a devoted Christian. He will, we think, take all his church with him.

Several are seeking the Lord for the first time. They are men and women of intelligence. They are now keeping the Sabbath but have not been awarded that blessing they desire.

[345] My husband has been especially blessed of God while engaged in prayer for his brethren in the ministry. Last Sabbath my husband spoke to about 400 people. The power of God was upon him and everything was melted before the word of the Lord. He called those who desired prayers to come forward while they sang, “Just as I am, Without One Plea.” About one hundred pressed forward to the front seats, weeping as they came. Ministers could not continue to sing for weeping. Some wept aloud. It was a most precious season. The place seemed to be awfully solemn because of the presence of God.

My husband is cheerful and happy. All depression is gone. He has been hard at work ever since he came home. We cry earnestly to God in faith for help and we believe we shall have it. We were much needed here. No one can do the work here but my husband. He

knows just how to take hold in the office to set things in order. All respect his judgment. He has utterly refused to take any office but yet I fear he will have to fill his position as president of Association this year again. No one will consent to take the office. It will have to remain vacant if he does not serve.

My health is very good. I am convinced it was best I came home. I have felt much of the Spirit of God at times. We would so love to see you all again, but when this will be we cannot tell. Much love to yourself and family.—[Letter 30, 1873](#). (To Brother and Sister Stockton, March 28, 1873.)

***Released March 11, 1975.***

[346] **MR No. 404—Regarding Examinations at Dansville**

I have been trying to find time to write to you for some days but there is so much to be done I cannot do half I wish to.

Adelia and the children have been examined today. The doctor pronounces Adelia sick. We shall have their written prescriptions this week, then you can know more in regard to them. I think Dr. Jackson gave an accurate account of the disposition and organization of our children. He pronounces Willie's head to be one of the best that has ever come under his observation. He gave a good description of Edson's character and peculiarities. He enjoined upon him outdoor exercise and not much study. I think this examination will be worth everything to Edson.—[Letter 6, 1864](#), p. 1. (To Brother and Sister Lockwood, September, 1864.)

**Dr. Jackson's Reports Description of Willie C. White's  
Character**

This boy is of the nervous-bilious constitution and gets his peculiarities almost entirely from his father or from his father's mother's side. He is of good stock and good blood—he is “thorough bred.” He has got a woman's temperament and will be kind loving and courteous. He has an excellent head, and will make a kind, good, true man. He will always make friends wherever he goes. He has a fine physical build throughout, with the exception of his bowels which are too large. He is of scrofulous habit and decidedly pre-disposed to enlargement of mesenteric glands, and is in danger, under bad habits of living, of having them so increase in size as to break down his nutritive capacity. He should live upon the simplest food, making fruit an essential or staple of his ailment. He should not be pushed in school, but be permitted to learn largely from out of door things or inductively, cultivating his special senses rather than his abstract capacity for learning until he is twelve or fifteen year of age. If he is cared for with proper heed and propriety, there is no reason

why he may not live, but he is liable to diseases of the glandular system, and bad habits of living (indicated by gross food and the use of stimulants and spices) would, in the long run, be very prejudicial to his health.

He has a very fine organization. His bone and brain, muscle and sinew and blood are all of fine quality. If he can be reared to manhood, he will take rank as a lover of whatever is good and true in any community where he may be. He naturally takes to the right and true. Of his own accord he would sustain loving relations to those of his own age or more advanced in years. [347]

His education we could hardly speak of at present until he is older. That needs to be decided by what he will, in years to come, exhibit. He should eat but twice a day have his body kept clean, be brought up to industrious habits, and taught to regularity in their exhibition.

(Signed) James C. Jackson, M.D.

Our home

*Dansville, N. Y.,*

*September 14, 1864.*

### **Adelia Patten Reports on Her Examinations by Dr. Jackson**

We passed examination a day or two ago. As my turn came he set me a chair and said “My dear you are sick, aren’t you?”

Brother White gave him a little sketch of our graham life during the past summer and of what my cares and labors had been. He said that I had evidently overworked that I must make a decided change, and take a rest or it would tell seriously by and by. He gave advice etc. And said when I got thoroughly initialed to their style of living, if I took proper exercise and rest I would enjoy better health than ever before. I have their system, about one half of it practically learned.—Adelia Patten to Sister Lockwood, September 15, 1864.

*Released March 11, 1975.*



[348] **MR No. 405—Counsel on Age of School Entrance**

**Report of an Interview, January 14, 1904**

[Up to 1902 the educational needs of the children in the neighborhood of the St. Helena Sanitarium were met by the Crystal Springs Public School, just under the hill. Mr. Anthony, an earnest Seventh-day Adventist, was the teacher. On Monday morning, January 14, 1902, before taking up the duties of the day, the parents met to hear Ellen G. White appeal for a church school where the Bible could be taught. To spur the folk in launching the enterprise, she offered to lease, without charge, a piece of land at the foot of the hill as a site for the proposed school. A one room building was erected and in the autumn Miss Sarah Peck, a teacher and one of Mrs. White's helpers, was called to teach.

Miss Peck conducted a well disciplined school with forty children attending. The initial work made provision primarily for children beyond the ages of nine or ten. As Ellen White in her 1872 article on education had called for parents to be "The only teachers of their children until they have reached eight or ten years of age," ([Testimonies for the Church 3:137](#)) little or no provision was made in the school for such. As is developed in the interview, this was the course quite generally followed.

As there were differences of opinion on the policies which should be followed, the school board sought Ellen White's counsel. She was apprised of the problem in advance and met with the board on January 14, 1904. Considering the understanding of the participants regarding the far-reaching nature of the interview, it is well to identify those present: Iram James—Chairman of the school board; Mrs. White's farm manager.

L. M. Bowen—Manager of the St. Helena Sanitarium.

C. L. Taylor—Chaplain of the sanitarium and pastor of the church.

H. M. Mcdowell- Sanitarium plant manager.

Mrs. J. Gotzian—A well-to-do widow deeply interested in forward

moves; a close friend of Ellen G. White.

Miss Sarah Peck—An assistant to Ellen G. White; now the church school teacher.

Brother Dennison—A layman, probably a sanitarium employee.

There is reference in the interview to Mr. Boeker, manager of the sanitarium health food factory.

The stenographic report of this meeting has remained in the general subject file of the White Estate (Document File No. 102) in a folder relating to church schools, but with the unchallenging cover title of “Report of a Meeting of the Church School Board, Sanitarium California, January 14, 1904.” Concentrated research in the area of education only recently brought to light this document.

This manuscript has since been published in [Selected Messages 3:214-226](#), with very few omissions. However, the document is reproduced in this volume so that the reader may have the interview in its entirety.]

## Counsel Regarding Age of School Entrance

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### *Report of Interview*

Report of a meeting of the Sanitarium [Cal.] Church School Board, held at “Elmshaven,” Sanitarium, Cal., Thursday morning, January 14, 1904.

Present: Mrs. E. G. White, Elder W. C. White, and the members of the School Board,—I. James, L. M. Bowen, Elder C. L. Taylor, H. M. McDowell, Mrs. J. Gotzian, Miss Sarah E. Peck, and Brother Dennison.

Sister White spoke for a time, as follows:

For years, much instruction has been given me in regard to the importance of maintaining firm discipline in the home. I have tried to write out this instruction, and to give it to others. In one of the forthcoming volumes of my writings will be published considerable additional matter on the training of children.

Those who assume the responsibilities of parenthood should first consider whether they will be able to surround their children with proper influences. The home is both a family church and a family school. The atmosphere of the home should be so spiritual that all the members of the family, parents and children, will be blessed

and strengthened by their association with one another. Heavenly influences are educational. Those who are surrounded by such influences are being prepared for entrance into the school above.

[351] Mothers should be able to instruct their little ones wisely during the earlier years of childhood. If every mother were capable of doing this, and would take time to teach her children the lessons they should learn in early life, then all children could be kept in the home school until they are eight, or nine, or ten years old.

But many who enter the marriage relation fail of realizing all the sacred responsibilities that motherhood brings. Many are sadly lacking in disciplinary power. In many homes there is but little discipline, and the children are allowed to do as they please. Such children drift hither and thither; there is nobody in the home capable of guiding them aright, nobody who with wise tact can teach them how to help father and mother, nobody who can properly lay the foundation that should underlie their future education. Children who are surrounded by these unfortunate conditions, are indeed to be pitied. If not afforded an opportunity for proper training outside the home, they are debarred from many privileges that, by right, every child should enjoy. This is the light that has been presented to me.

Those who are unable to train their children aright, should never have assumed the responsibilities of parents. But because of their mistaken judgment, shall we make no effort to help their little ones to form right characters? God desires us to deal with these problems sensibly.

### **Model Church Schools to be Connected with Our Sanitariums**

[352] In all our sanitariums the standard is to be kept high. With these institutions should be connected, as physicians, managers, and helpers, only those who keep their households in order. The conduct of the children has an influence that tells upon all who come to these sanitariums. God desires that this influence shall be reformatory. And this can be; but care is required. The father and the mother must give special attention to the training of each child. But you know how the families are up on this hillside. The patients understand how it is. The way it is presented to me is that it is a shame that there is not the influence over the young children that there should

be. Every one of them should be employed in doing something that is useful. They have been told what to do. If the father cannot be with them, the mother should be instructed how to teach them.

But since I have been here, the light has been given me that the very best thing that can be done is to have a school. I had no thought that the very little ones would be embraced in the school—not the very little ones. But it would be best to have this school for those who can be instructed and have the restraining influence upon them which a school teacher should exert. We have a school here because the Word of God could not be taught in the other [public] school. Our brother that teaches that school is fully capable of carrying a school with teaching the Word. He is fully capable of doing that. He has his position, they have hired him, and as long as they let him stay undisturbed, he had better stay there.

But here is a work that must be done for the families, and for the children that are as old as seven years and eight years and nine years. We should have a lower department, that is a second department, where these children could be instructed. They will learn in school that which they frequently do not learn out of school, except by association.

There are to be those who are older, that you have confidence in, who are trying to be Christians, as special monitors. Whenever the children are out of the building, these monitors should take charge of a certain company, and see that there are no wrong things carried on among them. That is what we used to have when I went to school. That is what was done when the children were let out at recess or at noon. And then when in the school, the older ones would take charge of the younger ones. The teacher would give them the lesson that they should have, and then the monitors would carry them on in the study, say in spelling, in reading, and such things as that, and they would become educated—the teachers as well as the little children were learners. That is the way the primary schools were carried on when I went to school.

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I thought it was a little strange that they should have these little classes given into the hands of the students, and I asked the teacher if she would not explain it to me. She said she would. She said that those who were put over these children were learning more in that very discipline of hearing them read and spell and cipher than it was

possible for them to obtain in their classes. That is why they were appointed.

### **Should the Children Be In School?**

[354] Now, it seems that the question is about these children going to school. I want to know from the parents, every one of them, who it is that feels perfectly satisfied with their children, as they are, without sending them to the school—to a school that has Bible lessons, has order, has discipline, and is trying to find something for them to do to occupy their time. I do not think there is anyone, if they come to understand it, who will have objections.

But when I heard what the objections were, that the children could not go to school till they were ten years old, I wanted to tell you that there was not a Sabbathkeeping school when the light was given to me that the children should not attend school until they were old enough to be instructed. They should be taught at home to know what proper manners were when they went to school, and not be led astray. The wickedness carried on in the common schools is almost beyond conception.

That is how it is, and my mind has been greatly stirred in regard to the idea, “Why, Sister White has said so and so, and Sister White has said so and so; and therefore we are going right up to it.”

God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things.

[355] Here is a Sanitarium, and that sanitarium must carry the highest possible influence inside and out. Then, if they see children who come there—sharp-eyed, lynx-eyed, wandering about, with nothing to do, getting into mischief, and all these things—it is painful to the senses of those that want to keep the reputation of the school. Therefore, I, from the light that God has given me, [declare] if there is a family that has not the capabilities of educating, nor discipline and government over their children, requiring obedience, the very best thing is to put them in some place where they will obey. Put them in some place where they will be required to obey, because obedience is better than sacrifice. Good behavior is to be carried out in every family.

We are educating God's little ones in our homes. Now what kind of an education are we giving them? Our words, are they loose and careless and slack? Is there an overbearing disposition? Is there a scolding and fretting because parents have not the powers to manage? The Lord wants us to take all things into consideration. Every parent has on his hands a sum to prove: How are my children? Where are they? Are they coming up for God or for the devil? All these things are to be considered.

The book that is coming out will have much to say in regard to the great principles that are to be carried out in training the children, from the very baby in arms. The enemy will work right through those children, unless they are disciplined. Someone disciplines them. If the mother or the father does not do it, the devil does. That is how it is. He has the control.

We want every child to be where he can be impressed in regard to God's claims upon him and to carry God's claims out. The Lord says of Abraham, I know him, that he will command his children and household after him, to keep the way of the Lord. These children are to come up with a discipline that they will carry out in their lives, wherever they are. Now here is the work, and it is no light job to decide what to do.

I shall not say so much now, because I want to understand just what I should speak on. I want the objections brought forth, why children should not have an education.

We could do the same as they have in Battle Creek. They took me from place to place in the orphan asylum [Haskell home] in Battle Creek. There were their little tables, there were their little children from five years old and upward. They were being educated on the kindergarten plan: how to work and how to manage. They had a great pile of sand of a proper quality, and they were teaching the children how to work together, how to make Noah's ark, and how to make the animals that enter into the Noah's ark. They were all doing this kind of work. It takes something.

Whoever has their children have this education should feel an interest to see that the teachers are paid for doing this extra work. There will have to be an extra teacher. Sister Peck cannot teach them all. She could not be around, but she could use those that are older to help and oversee and do the things that the children are learning,

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and so they can be worked in. Yet the school should be under the supervision of teachers that carry responsibility.

Now I have perfect confidence in Sister Peck's teaching, but if she carries on what she has carried on—and I am satisfied it is just the thing that ought to be done—there would have to be an extra teacher; don't you think so?

Sister Peck: I think if we did the work in a satisfactory manner, and if we have any more children, we ought to have some extra help.

Sister White: My ideas have come out in a crude way, just a jot here and a jot there. I have it written out, but not all. I have more to write. I want you to take care of what I have said. First, understand that. This is the light that has been given me in regard to these things.

Here are children that are quick. There are children five years old that can be educated as well as many children ten years old, as far as capabilities are concerned, to take in the mother's matters and subjects.

[357] Now I want that just as long as Willie's children are here, and they live here, [Ages: Henry and Herbert, 7 years; Grace, 3 years] I want they should have the discipline of a school. If it can be connected with this school by putting on an addition to the building, one room say, for such students, every one of us ought to feel a responsibility to provide that room. Those mothers that want to keep their children at home, and are fully competent and would prefer to discipline them herself, why, no one has any objection to that. They can do that. But provision is to be made so that the children of all that have any connection with this food factory and sanitarium and these things that are being carried on here, should be educated. We must have it stand to reach the highest standards.

Elder C. L. Taylor: Sister White, there is one question that I should like to raise, regarding the responsibility of parents and the relation of that responsibility to the church school. Now suppose I have a little boy—I have one—seven years old. We are perfectly capable of training him, we have fitted ourselves to do that work. Now suppose we choose not to take that responsibility, to neglect the boy, let him drift around. Then does it become the responsibility of the church to do what I could do if I would do? That is the question.

If I don't take care of my boy when I can, when I am able to do it, would I ask the church to do it in my place?

Sister White: You are not compelled to let your boy go out from your jurisdiction, unless you want him to. That is your privilege. But those parents who have children out of school and don't take charge of them, if they are not willing to have their children brought in and educated, then let them move off of this hill just as quickly as they can, because they should not be here. [358]

C. L. Taylor: I do not believe you catch my point. I have a boy. Suppose I neglect him. Then must the church go to the expense of fitting up a new building, to do what I can do at home, but do not do? Through my neglect, must they be put to extra expense to provide a teacher for my child when I can take care of him myself?

Sister White: You can take care of them, but do you?

Elder W. C. White: She refuses to take your isolated experience.

Sister White: The church here on this hill is a responsible church. It is connected with outside influences. These influences are constantly brought in to testify of us. The question is, Shall it be united, and shall it, if it is necessary, prepare a room—which won't cost everlastingly too much—a room that these children should come to and have discipline, and have a teacher, and get brought up where they are prepared for the higher school? Now that is the question.

I say, these little children that are small ought to have education, just what they would get in school. They ought to have the school discipline under a person who understands how to deal with children in accordance with their different temperaments. They should try to have these children understand their responsibilities to one another, and their responsibility to God. They should have fastened in their minds the very principles that are going to fit them for the higher grade and the higher school.

There is a Higher School that we are all going to, and unless these children are brought up with the right habits and the right thoughts, and the right discipline, I wonder how they will ever enter that school above? Where is their reverence? Where are their choice ideas that they should cultivate? And all these things. It must be an everyday experience. [359]

The mother, as she goes around, is not to fret and to scold, and to say, "You are in my way, and I wish you would get away, I wish



you would go out doors,” or any such thing. She is to treat her children just as God should treat His older children. He calls us children in His family. He wants us educated and trained according to the principles of the Word of God. He wants this education to commence with the little ones. If the mother has not the tact, the ingenuity, if she does not know how to treat human minds, she must put them under somebody that will discipline them and mold and fashion their minds.

Now, have I presented it so that it can be understood? Is there any point, Willie, that I have in the book that I have not touched here?

Elder W. C. White: I don't know. I find, Mother, that our people throughout the states and throughout the world, I must say, sometimes make very far-reaching rulings based on an isolated statement.

Now, in my study of the Bible and in my study of your writings, I have come to believe that there is a principle underlying every precept, and that we cannot understand properly the precept without grasping the principle.

[360] I have believed that in some of the statements which have created a good deal of controversy—like your counsels concerning the use of butter, and your statement that the only teacher that a child should have until it was eight or ten years old—it was our privilege to grasp the principle. I have believed that in the study of those statements that we should recognize that every precept of God is given in mercy, and in consideration of the circumstances.

God said, “What God hath joined together let no man put asunder;” and yet Christ explains the law of divorce as given because of the hardness of their hearts. Because of the degeneracy of the people a divorce law which was not in God's original plan was permitted. I believe that the principle should be understood in regard to such isolated statements as your protest against the use of butter, and the statement that the child should have no other teacher than the mother until it was eight or ten years old.

Now, when that view was given you about butter, there was presented to you the condition of things—people using butter full of germs. They were drying and cooking in it, and its use was deleterious. But later on, when our people studied into the principle

of things, they found that while butter is not best, it may not be so bad as some other evils; and so in some cases they are using it.

I have supposed that this school question was the same. The ideal plan is that the mother should be the teacher—an intelligent teacher such an one as you have described this morning. But I have felt that it was a great misfortune to our cause from Maine to California, and from Manitoba to Florida, that our people should take that statement that the child should have no teacher but the parent until it is eight or ten years old, as a definite forbidding of those children to have school privileges. If I understand it, that is really the question before us this morning.

When the brethren study this matter from the standpoint of the good of the child, from the standpoint of fairness to the parents, as far as I can see, they all acknowledge that there are conditions in which it would be better for the child to have some school privilege than to be ruled out. But there is the precept, a child shall have no teacher but the parents until it is eight or ten years old; that settles it.

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Elder C. L. Taylor: Brother White, I don't think you have that right, so far as our position is concerned. We do not believe that we have any right to bar out any children because of their age, simply because the testimony has said so. We have never talked for a moment that we should keep them out because they are too young. We have said repeatedly, "If your children want to come to the school, send them." But, on the other hand, where the parents are able to take care of their children who are younger than eight or ten years of age, we have felt they ought to do it, and not to make that a responsibility of the church. This is especially so when there is a matter of expense—extra expense—involved. Now that is the only question. We are not holding to a rule saying that no children excepting those of certain ages should come to school: But rather, we say that those who can educate their children at home, ought to do it, rather than to send them to the church school when we are so hard pressed for means and would have to hire another teacher.

Sister E. G. White: Well, if parents have not got it in them you might just as well stop where you are. Therefore, we have got to make provision, because there are a good many parents that have not taken it upon themselves to discipline themselves. They are not disciplined. When the father and mother are disciplined themselves,

[362] then we will begin to talk about their disciplining their children. But as long as they are not disciplined themselves, their children are not disciplined. There is so much lacking in the matter, so much to be presumed and ventured, that in the name of the Lord, I say, Establish something where you can have a mind that realizes the importance of the work of dealing with human minds. There are fathers and mothers who do not know anything about how to deal with human minds. They don't know how.

Elder C. L. Taylor: We will take Brother White's children. If Brother White wants to send his boys, they should go to school. I would never say a word against it in the world. I would never say they should not come to school. But, take Brother White, or take my own case, or take Brother Boeker's, if we can educate our children ourselves, would it not be better for us to do it, rather than to send them to the school?

Mrs. E. G. White: No one will force anybody to send them to school. If they cannot see the advantage, and think that home is the best place, why, it is their privilege to stay at home. But then again, there has got to be some advantage.

Sister Peck: I suppose, Sister White, we will never have a church where every family is just what it ought to be, and there will always be these exceptions to meet; and so some provision shall have to be made for those exceptions.

Sister White: I believe that the people about here that have advantages can each do a little something to support a school for the others. I am willing to do it. I do not think that should be a consideration that should come in at all. [We talk of] "the expense," "the expense," "the expense"—it is nothing at all to have the weight of a thimbleful of expense.

[363] Elder White: As my children have been mentioned, I should like to say a word about this. My interest in the outcome of this interview is not now at all with reference to my own children. My interest in the outcome of this interview is with reference to its influence upon our work throughout the world. My interest for this school from the beginning until now has not been principally with reference to my children.

Sister White: From the light I have, with every sanitarium that is established anywhere there shall be a school with that sanitarium.

That is the light given me. That is how it is we are to see that the children are cared for, and the sanitarium shall take an interest to sustain such a thing. It is their business to do it. It is right that they should do it.

Elder W. C. White: It is known by everybody that Sister Peck has had a broad experience in teaching, and that she has had four years' experience with Mother, dealing with her writings, helping to prepare the book *Education*. My greatest interest for the school has not been my own family, neither has it been simply the St. Helena Church.

My interest in this school lies in the fact that it is our privilege to set a pattern. The successes and failures and the rulings of this school will affect our church school work throughout California and much farther, because of Sister Peck's long experience as a teacher, and her work with you, Mother, in helping to prepare the book on education. All these things have put this school where it is a city set on a hill.

Now my distress at the ruling with reference to the younger children has been not principally because my children were ruled out, but to build up a ruling which I consider is very cruel. It is being used in a way to do our younger children a great deal of harm. [364]

The world is doing a great work for the children through kindergartens. In places where we have institutions, and both parents are employed, they would gladly send children to a kindergarten. I have been convinced that in many of our churches a kindergarten properly conducted for a few hours a day, would be a great blessing. I have not found anything in your teachings or rulings, Mother, or advice to our people that would be contrary to it. But the rulings of our school superintendents has killed, completely killed, in most parts of the country any effort toward providing kindergarten work for our children.

There are a few instances where they stand to carry it forward. Dr. Kellogg does it in his orphan's school that you have seen and praised, and in a few other places they are doing it. At Berrien Springs they ventured last summer to bring in a kindergarten teacher and to permit that part of the work to have a little consideration; but generally, in about nine-tenths of the field, this ruling of our school superintendents kills that part of the work completely.

Mrs. E. G. White: Well, there has got to be a reformation in that line.

[365] Elder White: And the ruling in this school here, and the reasons that have always been given me for this ruling has been based on your statement that a child's mother is to be its only teacher until it is eight or ten years old. I have believed that for the best interests of our school work throughout the world, that it is our privilege to have such an interview as we have had this morning, and also to study into the principle which underlies such things.

Sister White: Yes, it is right that it should stand before the people right. Now you will never find a better opportunity to have Sister Peck have the supervision over even the younger children. There has got to be a blending in some way.

As for a room, and there should be room, I question which is best, whether it should be connected right with the building, or whether it should be separate. It seemed to me that it might be a building by itself. I do not know which would be best. That must be considered—the advantages and disadvantages. I think Sister Peck, as well or better than any of the rest of us, could tell how that should be.

L. M. Bowen: While there has been a ruling as to the age limit, has it not been on account of space? I don't think any of us are opposed to kindergarten work.

Bro. Dennison: It was not altogether on room, was it? I know we talked there with Sister Peck. Did you not explain that the reason why the children were barred out was on account of the testimonies?

Sister Peck: We did not have room this year.

Elder White: The other thing has been used to cut off discussion.

Elder Taylor: Sister Peck has told us over and over again that she has told parents to send their children, if they wished. We did not say that they should.

[366] Elder White: My personal interest, as far as sending children to school, has entirely passed now. I have no thought of sending my children here. I don't expect to. But in the interests of truth, in the interests of principle, and in the interests of a good understanding of where we are at, and how we are to treat other people's children, I am just as much interested as I have ever been.

Elder Taylor: We have talked this: That the church school will not be a blessing to a community, when it comes to take a responsibility that the parents themselves can carry. And when we go ahead and put our money into a building, it does not make any difference whether it is a building or a room. But when we take the responsibility that could be carried by the parents, then the church school becomes a curse or a hindrance, rather than a blessing. Now that is all I have ever heard when we have come to the point.

It has been a matter of eight years, because we have recognized all the way along that some of six are better able to go to school than others of eight or nine. But it is the principle of others' bearing the responsibility. Now, so far as any one here is concerned, I have never known that any one has kept his children from school because provision was not made.

Elder White: That is the first intimation that I have ever had of any such position. I have never heard that before.

Brother Iram James: That can't be so, because you will find on the minutes that Horsemann's children were voted out, when they wanted to send them.

Elder Taylor: That was last year, when we had no room; but this year it has been talked all along that if they would send them, send them. It looks to me that the church school can become a hindrance if it opens up and says, send the children; it is the best place for them; send your children.

Sister Peck: It has been a question in my mind on that point, Sister White, what our duty as teachers is—whether it was to try to help the parents to see and to take up their responsibility, or to take it away from them by taking their children into the school. [367]

Sister E. G. White: If they have not felt their responsibility from all the books and writings and sermons, you might roll it onto them from now till the Lord comes, and they would not have any burden. It is no use talking about responsibility, when they have never felt it.

We want to have a school in connection with the Sanitarium. It is presented to me that wherever there is a sanitarium, there must be a school, and that school must be carried on in such a way that it makes an impression on all who shall visit the Sanitarium. People will come into that school. They will see how that school is managed. It should not be far from the Sanitarium, so that they can understand.



In the management of the school there is to be the very best kind of discipline. In learning, the students cannot have their own way. They have got to give up their own way to discipline. This is a lesson that is yet to be learned by a good many families. But we hear, "Oh, let them do this. They are nothing but children. They will learn when they get older."

Well, just as soon as a child in my care would begin to show passion, and throw himself on the floor, he never did it but once, I want to tell you. I would not let the devil work right through that child and take possession of it.

[368] The Lord wants us to understand things. He says, Abraham commanded his children and his household after him, and we want to understand what it means to command, and we want to understand that we have got to take hold of the work if we resist the devil.

Well, I do not know whether we are any farther along than when we began.

Elder Taylor: Yes, I think we are.

Sister White: But some things have been said.

L. M. Bowen: I think we know what we will have to do.

Sister Gotzian: Enough has been said to set us thinking, and to do something.

Sister White: The Lord is in earnest with us. Yes; we have got to be an example. And now you see there are so many sanitariums, and so many schools, that must be connected with them. We have got to come to our senses and recognize that we have to carry an influence—that is an influence in regard to the children.

Elder Taylor: There is another matter, on the studies. I have a burden for recognizing what Brother White says—that this school should be an example. I have felt that we are still following too much the plan of the public schools. We are cramming the students, the little children carrying all the way from five to ten studies. It seems to me that we really ought to begin to make a change by getting away from the plan of cramming and stuffing, and get back to the simple principles of teaching them to read and write and spell, and getting those foundation things. We should work that plan out here, and see if we cannot make a success of those principles that have been given us in the testimonies.

Sister White: Yes, I think the practical is of great value. The practical working out of these things should be accomplished not by merely a lesson, but the lesson must be so simple that the students can take it in, digest it, and know the reasons for it. If they do that, there cannot be so many studies. There must be fewer studies, and more drill. [369]

Sister Peck: I think that is right, Sister White, I think we ought to have more thorough drill in the fewer lines of study.

Elder Taylor: As it is now, parents are constantly comparing the Church School with the public school. They say, if you make a change, and begin to cut off certain things from certain classes, why, you don't give my children as much as they can get in the public school.

Sister White: If they prefer to send their children to the public school, let them send them. But these many studies is a great fallacy.

I have seen such precious talent that is sacrificed. A father says that a child can have so much money. And that is all he can have in his schooling. Some of the most precious youth came to Battle Creek. The father said so and so. They would go to the public school. And they would sit up with a little lamp burning, long into the night, to get all these studies that they had to have. Well, when they came to get through with that, they just broke down. Some of the most precious talent broke down, and they died in a short time.

Sister Peck: Even if they don't break down, Sister White, their knowledge is so fragmentary and without foundation that it is of no real use to them in after years.

Sister White: Your school is to be a sample school. It is not to be a sample after the schools of the day. It is not to be any such thing. Your school is to be according to a plan that is far ahead of these other schools. It is to be a practical thing. The lessons are to be put into practice, and not merely a recitation of [theory]. [370]

Elder Taylor: I am satisfied that when we begin to move in that direction, we will see real light come in.

Sister White: Brother Leininger's children had no need to have died, but they were not under the discipline of the care that they ought to have had. The Lord wants us to have that education that we can utilize, and the most simple education that the children can have now is the very best for them. Then there will be a reaching out



after more and more education, as years come on. But they are not to stuff themselves right now with things clear beyond their years. It is not the right thing to do. We have got to have our A.B.C., and the Alpha is not the Omega. We must learn that.

My idea is to have advantages for the little ones. We are not to throw them into Brother Anthony's school, because they are children, and don't have to pay anything. Brother Anthony I believe will do his best as far as the schooling is concerned, but he cannot teach the Bible. There is the Bible. That is what we want. It is to teach our children when they rise up and when they sit down, and when they go out, and when they come in. Your children here must be in such a school as that. You cannot teach them the commandments of God, the law of God, and importance of the law, in a public school.

What is their reading lesson—do they have reading books?

Sister Peck: We have three classes in reading. The youngest class uses a little Bible reader that Professor Sutherland got out. I don't know whether you remember it. Another class uses a book that Professor Bell has prepared; and another class are using "Mount of Blessing" this year.

[371] Sister White: Well, this has got to be worked out some way. Have you got any propositions to make? Let us hear them.

Sister Peck: No, I don't know that I have any propositions to make. I believe our school board here is solid on the idea of doing everything we can to work out this educational problem, not simply for the sake of this school here, but for the sake of our educational work in general. I am sure that we all appreciate very much the privilege of having you with us and helping us along this line. I know that what we have gotten this morning will really be a great help to us in working out this problem and planning for the school as we ought. We have talked over these matters a good deal in one way and another, and of course we meet a good many difficulties, too, and we shall expect to meet them. But we will have to learn how to overcome these difficulties.

I have wished a good many times that in our school here we might have another department, not altogether because the school could be improved, but because I have longed so much for an opportunity to give more time to solving some of these questions that are perplexing the minds of all our teachers. I feel sure that I could be a help in

some lines more than I am now, if I were freer to work out some of these problems. If the problems were solved problems, it would not require half the energy to execute the work. But so many of our problems are unsolved problems. We have never been over the ground, and we are going over a new road. We have to cut our way every step, and to do so takes more time and energy and thought than it will when we have been over it once, and can go over it again. I have often thought that some of our people feel that we should handle so much, because other teachers do, and because teachers in ungraded schools in the past have handled all the way from fifty to one hundred students, and they learned a good deal, too. But we have another problem altogether to solve. It is another question to manage.

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**Sister White:** We are educating for the kingdom.

**Sister Peck:** And everything is new, and it does mean a great deal more when the road is new and untried, than when we are following a road hundreds of years old.

**Elder Taylor:** In the number of studies today, we have duplicated all that the public school has, and then we have added Bible, and nature study, and manual training, and generally vocal music.

**Sister White:** I cannot see a particle of sense in that. Just cut off some of those studies. Teach them the Bible. Have that as one of their living, practical points of education. That is what it ought to be. We should take no account of how many things they bring out in some other schools. We are on a different road.

**Elder Taylor:** Now take the matter of history. We have history in the public schools, U. S. history. We are expected to teach history in our church school, but we cannot teach history in our school as they teach in the public school. Sister Peck, at the present time is simply working it out to connect all the events that have come into our history and the history of this country, with the Bible in the fulfillment of prophecy. She helps the children to see the signs of the times, and the working out of God's plans, and she keeps their minds in touch with God all the time. I have felt that if we could have time in our schools for that, we could cut off other studies that crowd in, and then we would begin to see light come in, and our children would get hold of God.

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Sister White: I think we should consider that problem. If there are those who do not want to send their children to our school, at which preparation is given for the future eternal life, to learn here the Alpha of how they should conduct themselves for the Omega, the end, then they can take their children and put them where they please. If this is the public school, all right. What we want is to educate our children for the future immortal life, and we have but a little time to do it in. This is the work to be accomplished. We are to educate them how to behave, and all of this. I tell you, the teacher carries a big responsibility to [inculcate] principles to work upon for all time.

We must educate our children so that we can come up to the gates of the city and say, "Here am I, Lord, and the children that thou hast given me." We must not come up without our children to hear the words, "Where is my flock, my little flock, that I gave you—that beautiful flock that I gave you, where are they?" And we reply they have been left to drift right into the world, and so they are unfitted for heaven. What we want is to fit them for heaven so we can present the little flock to God, and say, "I have done my best."

We think that another teacher should be brought in. We need one that has a good, all-round disposition. One that is even, and that can mold and fashion. These little ones move by impulse, just as they feel.

[374] I think what care the Lord had over the children of Israel. They were so forgetful. He told them just what to do. He told them to plaster the rock, and they were to write on this rock the commandments of God. This was after that they passed over Jordan. You see how particular He was.

And then there were the two mounts, there were places that they had to go through that repetition, one the mount of curses and the other the mount of blessings. From these two prominent positions the advantages of the blessing and the disadvantages of the curse were pronounced.—[Manuscript 7, 1904](#). ("Counsel on School Age Entrance," January 14, 1904. Copied from Document File No. 102—School Board Minutes.)

***Released March 11, 1975.***

## MR No. 406—Theology of Zechariah

[375]

I am instructed to make inquiry of the leading men in our cause, Are you carrying forward the work committed to your hands in all lines as the Lord would have you? Are there not many branches of the work that will testify that some are not carrying forward the work as the Lord would have them?

“The word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.” [Zechariah 7:8-10](#).

A strange spirit has been coming in among our people; but now there is to be an awakening. There is to be true, sincere missionary work done for the Jews. A little is being done, but it is nothing compared with what might be done.—[Letter 42, 1912](#), p. 1. (To “Dear Brethren,” November 6, 1911.)

*Released March 11, 1975.*

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## MR No. 407—Intercessory Prayer

I remember in Battle Creek when there were those who felt the burden for the unconverted, and those who were in darkness and saw no light; then prayer meetings were appointed that they might make the strength of God their strength. In every case the heavenly intelligences worked with these efforts, and souls were saved.—[Manuscript 32, 1893, 7](#). (Untitled, February 16, 1893.)

There is home missionary work that is to be done, and we hear the plea, So long as there is so much sin and such need of labor in our own country, why manifest such zeal for foreign countries? I answer, Our field is the world. Wickedness abounds to an alarming extent everywhere. The Saviour directed His disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria, and unto the uttermost part of the earth. Only a small proportion of the people accepted the doctrine; but the messengers bore the message rapidly from place to place, passing from country to country, lifting the standard of the gospel in all the near and far-off places of the earth. But there was a preparatory work. The Saviour's promise was, "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." Those who will not follow their own will and desires, but seek counsel of the Lord, will not be dull scholars for the Lord will teach them.

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Although thousands at home neglect this great salvation and prove themselves unworthy of eternal life, let zealous efforts be put forth for those who are in the midnight of darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not?"

How much more is needed! How much wise, well-planned efforts to send the truth by publications and the living preacher! Many, we are happy to say, are doing much, opening new fields

and broadening the work everywhere. But there are many ways in which we can personally do much more than we have done, by practicing self-denial, living not to please ourselves. Every soul who has accepted this truth should make personal efforts for the salvation of friends and relatives and neighbors. Individual cases should be presented as subjects of our prayers, to our heavenly Father. Let us imitate the life of Christ.—[Letter 42a, 1893](#), pp. 1, 2. (To S. N. Haskell, undated.)

The Lord is good and greatly to be praised. He has bestowed on you the talent of communicating the truth to others. I have a longing desire that you and every member of your family shall receive the reward to be given to the tried and faithful; that you shall be saved with an everlasting salvation. I have a far greater desire that this shall be, than you suppose. In our daily worship, your family is often mentioned by name. My earnest prayer to God is that you and your wife and children shall be kept by His power. I shall continue to pray for you, my brother and sister, and for your dear children, in whom I am deeply interested. I desire that every one of them shall have the precious experience that they may gain by cooperating with God. Let our prayers ascend to God, Brother and Sister Franke, for the salvation of your children. They are all dear to His heart. He is waiting to be gracious to them. He will receive them. If they will come to Him and learn of Him, he will use them in saving other youth. He will honor them with a sacred trust, making them laborers together with Him. How blest, how doubly blest, is the home in which father, mother, and children are consecrated to the service of Christ.—[Letter 126, 1902](#), pp. 4, 5. (To Brother and Sister Franke, August 7, 1902.)

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The Lord has warned me that there will come a great apostasy. There will come a falling away in spirituality. Many will turn away their ears from hearing the truth, and will accept fables. Our sanitariums are to be conducted by wise, God-fearing men, who will teach sound doctrines and show why we believe the truth and why we should practice strict temperance in all things, studying how to avoid all harmful practices and influences. Virtue and holiness shall be practiced.

In view of what the Word warns us is coming upon the earth, I felt that I must urge upon our people the necessity of establishing

Sanitariums. We cannot pray for the miraculous healing of those who know not the truth. They have prostituted their powers, and were they thus healed, they would not return God the glory, but would continue to dishonor him by following wrong practices. We are to educate those who come to our sanitariums, teaching them how to bring themselves into right relation with God by following right habits of eating, drinking, and dressing....

[379] We are to watch for opportunities to speak a word in season, asking God to help us to present the truth in such an acceptable way that those we are trying to help will not take offense, but will say, "Lord, evermore give us this bread." Hold up Jesus, and be sure that your words and deeds correspond with the principles found in the word of God. By Christlike beauty of character we are to show to the world the power of the principles of God's word.... How earnestly and devotedly we should labor to point sinners to the Lamb of God, which taketh away the sin of the world. Let every one connected with a sanitarium prepare himself by earnest effort to bear witness for the Master.

We dare not say, We must not pray for the sick. Let the voice of prayer be heard in our institutions in behalf of the sick, that they may place themselves where they can cooperate with Him who can save both soul and body. Many of those who have been Satan's willing subjects will turn to Christ, the great Healer. All need Bible teaching, line upon line, precept upon precept. Prejudice will give way, and even those who have been seducers of souls will turn to God and be saved. Educate, educate, educate, showing men and women how much relief a change in diet will bring to them. Be always kind and courteous, cheerful and hopeful. Keep praying and working for souls.—[Letter 338, 1905](#), pp. 7, 8. (To J. H. Kellogg, December 22, 1905.)

[380] We must be much more with God in earnest prayer. We must make God our only trust. The Lord is our God, the strength of our soul. We must take hold upon the Lord. The Lord is pleased when we importune Him for His grace and His favor, not only for ourselves but for those who are in need of help. Oh let us put implicit confidence in our Lord Jesus. Now pray, and believe, and pray, and the Lord will certainly hear us.—[Letter 403, 1906](#), pp. 1, 2. (To Brother Magan, February 10, 1906.)

***Released March 11, 1975.***



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## **MR No. 408—How to Know the Will of God**

The pure in heart shall see God. His presence can be revealed; comprehended it cannot be. This knowledge is too wonderful for us. There are feelings that cannot be communicated. Some things one cannot say. Words are tame, and our thoughts come far short of taking all in; for there is an infinity beyond our thoughts.

If we are to be co-laborers with God, we must hold direct communion with Him: we must ask His guidance in everything we undertake. We cannot commit to another the explanation, or ask them to direct us. But how few know what it is to hold intercourse with God. How readily some place the responsibility of their duty on others, and ask them to tell them what to do. We say to all such, You must know your duty from God. Many have depended on their fellow-men until they have no individual experience. They are towed along as a barge by a steamer.

All must see and understand their duty for themselves, after seeking wisdom from God. He is the only one to whom you may commit your soul for safe-keeping. If you come to Him in faith, he will speak His mysteries to you personally. You may sit together in heavenly places with Christ. We may individually understand God's will; we may know for ourselves what He would have us do; for He will direct us if we will consent to be consecrated and humble in heart before him. Our hearts will oft burn within us as One draws nigh to commune with us as He did with Enoch. "Who is this that darkeneth counsel by words without knowledge." We need Him who is the true light that lighteth every man that cometh into the world.

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A work that has been strangely neglected must be done. We must bear witness of the light. Who can do this, under the teaching of the Holy Spirit, in language pure, refined, simple, and clear as the running stream. Much cloud and darkness crowds upon us. Yield yourself, your individual self, to God, that you may be purified, cleansed, and sanctified, and you will be enabled to flash light amid the darkness of a sin-loving world. Study the word which is a lamp

to our feet and a light to our path. When you desire wisdom, go to the light of the world. Do not turn to any living soul; men are but erring mortals: in their human wisdom they may encourage where they should discourage, and discourage where they should encourage.—[Letter 55, 1897](#), pp. 10-12. (“To My Brethren and Sisters Who Shall Assemble in General Conference,” January 10, 1897.)

If the Lord’s will is to be our will, we need at the very first to understand our individual selves. We may mark out a course for ourselves which may be born of our own ambitions or of some selfish purposes. The Lord knows the end from the beginning. He understands the relation that each man should sustain to God and to his fellow man. The Lord may see that one man’s connection with men of a certain disposition or character will affect those with whom he associates to their injury. He may not be one who can reason clearly from cause to effect. The men with whom he is brought in connection may be just the ones who will not help him where he needs help.

The linking together of certain elements may produce unfavorable results. Therefore man cannot trust to his own judgment. Experience will convince him of his mistake. The Lord purposes that which will be of the greatest spiritual benefit to the soul which is in the balances, ready to begin some new enterprise which means more than he himself anticipates. What should such an one do? His only safety lies in putting his preferences and his plans on one side, saying, Not my will, but thy will, O Lord, be done. [383]

The lawyer came to Christ with the question, “What shall I do to inherit eternal life?” Christ answered, “What is written in the law? how readest thou?” “He answering said, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself.’ And he said unto him, Thou hast answered right: this do, and thou shalt live.” These are the two great principles of the law. Upon these two principles “hang all the law and the prophets.”

In the smallest as well as the largest matters the first great question is, What is God’s will in the matter; for His will is my will. To obey is better than sacrifice, and to hearken than the fat of lambs.

Who is he that will harm you if ye be followers of that which is good?

One man may be required of God to do a work and stand in a position that is peculiarly trying and taxing. The Lord has a work for him to do and he risks his life, his future eternal life, refusing to stand in that place.

[384] This was the position Christ occupied when he came to our world, entering into conflict with the rebel leader of the fallen angels. God devised a plan, and Christ accepted the position. He consented to meet the foe single-handed, as every human being must do. He was provided with all the heavenly powers to aid Him in this great conflict; and man, if he walks in the way and will of God, is provided with the same keeping power. The same heavenly intelligences minister unto those who shall be heirs of salvation, that they may overcome every temptation, great or small, as Christ overcame.

But anyone who places himself in a position of peril from any motive but obedience to the will of God, will fall under the power of temptation. We are in constant peril if we expose ourselves in a way that our reason tells us is unnecessary. When any one places himself where he has no call from God to be, Satan is on the ground before him, to make the most of his opportunities. We are only safe in the place which serves every soul—in the cleft of the rock covered by God's hand.—[Letter 22, 1899](#), pp. 1-3. (To J. J. Wessels, February 3, 1899.)

We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up His plan. Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect a design. So it is in the plan of God. He has a purpose in placing us where we must learn to live as individuals....

Draw nigh to God and then you will draw nigh to one another. By desire, by silent prayer, by resistance of Satanic agencies, put your will on the side of God's will. While you have one desire to resist the devil, and sincerely pray, Deliver me from temptation, you will have strength for your day. It is the work of the heavenly angels to come close to the tried, the suffering, the tempted ones. They labor long and untiringly to save the souls for whom Christ has died, and when souls appreciate their advantages, appreciate the

heavenly assistance sent them, the Holy Spirit is working in their behalf, when they put their will on the side of Christ's will, angels bear the tidings heavenward. Returning to the heavenly courts they report their success for the souls for whom they have ministered, and there is rejoicing among the heavenly host. "There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."—[Manuscript 14, 1899](#). pp. 1, 5, 6. ("To Every Man His Work," February 28, 1899.) [385]

***Released March 11, 1975.***

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## **MR No. 409—The Work in New Zealand**

There is a work to be done in New Zealand that has not yet been done. The impress of human imperfections has bound about the work. But the Lord's eye is upon His people in New Zealand. He wishes them to reach a higher standard. He desires them to overcome all self-exaltation. No envy or jealousy is to be manifested, no evil surmisings entertained. We are laborers together with God. One laborer plants, another waters or cultivates, and God gives the increase. The progress of the work in each individual soul determines the strength of the church. The church advances as God gives the increase.

The power of Satan's agencies is great. The Lord calls upon His people to unite their forces, to strengthen one another, "building up yourselves on your most holy faith." "Love as brethren, be pitiful; be courteous."

The work in this country has been progressive. Though small in the beginning, it has been increasing. Let every church member seek to preserve the unity of the Spirit in the bonds of peace. Then each will strengthen the other. Then God's people will persevere in doing good to one another, manifesting true godliness and brotherly kindness. They will press together, guarding one another's interests.

[387] Different gifts are imparted to different ones, that the workers may feel their need of one another. God bestows these gifts, and they are to be employed in His service; not to glorify the possessor, not to uplift man, but to uplift the world's Redeemer. They are to be used for the good of all mankind by representing the truth, not testifying to a falsehood. God would have his people help one another in the discharge of their various duties and in the faithful accomplishment of the work He has given them to do.

It is not enough to worship God on the Sabbath. The religious services held on that day should be of an uplifting character. Those who preach the truth should be able to present it with power because they live it in the daily life. The church members should carry the

influence of the correct observance of the Sabbath through every day of the week, in all their business relations and in all their home relations. They are to be Christians, controlled by the will of God, exemplifying the perfection of Christ's character.—[Letter 66, 1900](#), pp. 1, 2. (To W. L. H. Baker, May 2, 1900.)

***Released March 11, 1975.***

**MR No. 410—Predestination**

[[Ephesians 1:1-8](#) quoted in full.]

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared by sending His Son to our world to die in our behalf, that through faith in Him, we should become one with God. The praise and glory of His grace, power, and wisdom is the effectual salvation of a peculiar people. Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination of which God speaks includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world.

There is a serious, solemn work to be done at this time. In all places the standard is to be lifted.—[Letter 126, 1898](#), pp. 1, 2. (To J. H. Kellogg, December 18, 1898.)

*Released March 11, 1975.*

## MR No. 411—The Spiritual Significance of Baptism [389]

Many parents conclude that because their children have been baptized, that they are therefore quite safe. But baptism is not necessarily an evidence that the converting power of God is constantly at work in the daily life of the individual.—[Letter 106, 1909](#), p. 2. (“To Our Churches in Oakland and Berkeley,” September 26, 1909.)

In the place of devoting your powers to theorizing, Christ has given you a work to do. His commission is, Go throughout the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.... There is to be the imprint of the sacred name, baptizing the believers in the name of the threefold powers in the heavenly world. The human mind is impressed in this ceremony, the beginning of the Christian life. It means very much. The work of salvation is not a small matter, but so vast that the highest authorities are taken hold of by the expressed faith of the human agency....

The three great and glorious heavenly characters are present on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost upon whom they depend. All heaven is represented by these three in covenant relation with the new life.—[Manuscript 45, 1904, 9, 10](#). (“That They All May Be One,” May 14, 1904.)

*Released March 11, 1975.*



**MR No. 412—Appetite**

When will people learn that the appetite is not to be indulged at the expense of health? When men and women are always ailing, I inquire, is there not a cause? We want to be right, to do right, and then be cheerful and happy, believing that the Lord will bless us every day while we fight the good fight of faith, overcoming appetite and passion in the oft repeated conflict—overcoming as Christ overcame, by meeting the enemy with, “It is written.”—[Letter 10, 1891](#). (To J. H. Kellogg, May 15, 1891.)

*Released March 11, 1975.*

## MR No. 413—The Wrath of God

It is time for the message of God's forbearance to be proclaimed, [391] to win men to repentance; and it is just as verily time for men to be warned that there are limits to God's forbearance. Men may advance, as did Belshazzar, in presumption and defiance, until they pass the boundary. Blasphemy may be so developed as to exhaust the patience of the longsuffering God....

In the midst of mirth, feasting, and forgetfulness of God, the command will go forth for the sword of the Lord to be unsheathed, that an end may be put to the insolence and disobedience of men. The prayers of God's people have ascended, It is time, O Lord, for thee to work; for they have made void thy law. These prayers will ere long be answered. When men pass the limit of grace, God must let the world see that He is God.

The time has nearly come when transgression will no longer be tolerated, when God will interfere to repress the overflowing tide of iniquity.—[Manuscript 50, 1893, 10-12](#). (“Temperance,” September, 1893.)

A crisis has arrived in the government of God on earth. Divine compassion has been flowing to the people, notwithstanding that the heavenly current has been beaten back by stubborn hearts. But the time has come when a vast number are passing the boundaries, and a terrible alternative is to be realized; for Omnipotence keepeth a reckoning of the sum of guiltiness of every nation upon the globe. “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.”

The forbearance of the Lord is wonderful; He putteth constraint [392] upon His own attributes. Omnipotence exerted over Omnipotence. Why hath God kept silence? Why hath He forborne so long in looking for centuries upon a people who despised His goodness and forbearance and patience. He sees His holy law prostrated, broken, trampled under foot, by a rebellious confederate people, who give

themselves to work evil, cooperating with evil angels. The whole apostasy of evil angels has conspired with evil men, and gathered in strong armies to destroy the champions of God and the truth. The Lord will come out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood, and no more cover her slain.

The hostility to heaven will go on to still greater lengths. War, bloodshed, rebellion against God's law, will reach an aggravating pass that many do not think possible. So deep and increasingly strong is the infernal enmity and hatred to God, which has struck deep its roots into human depraved hearts throughout the mass of humanity, that anyone who shall show any inclination to return to God and keep His commandments, will be denounced as treacherous to the governments of earth.

[393] The first turning away from this impious, rebellious warfare against the law of Jehovah, will be detected by a sharp, wakeful, intense impiety. The accused will be dealt with as a traitor in the camp. Vice will be concentrated in all its forms. Men have turned away from God, and accepted satanic attributes. The only tie which will keep man in union and harmony with his fellow-men is the trampling down of the law of God. This is the principle—hatred to God, and it is the only bond of affinity in the great mass of transgressors. The hearts of the sons of men are fully set in them to do evil, exactly as was revealed in the inhabitants of the old world.

What can we say to make the wicked, the transgressors of the law of God, understand that they are at enmity to the forbearance of God? How shall we make them hear that they are surely presuming on His mercy, and that to exhaust it. The Psalmist marks the time in which he lived as that of great depravity, but what has it reached now? Centuries have been ripening up the harvest of the world for the sickle. "They have made void Thy law." They refuse to respect God's law, while they make human laws supreme. A more than common contempt is placed upon the holy law of Jehovah.

Men are fast exceeding the bounds prescribed by God. His interference must come, when He will vindicate His honor. Men are rushing on, to outrun the limits of His grace. God will not long delay. The swellings of unrighteousness have come to such a fearful

pass that all the plagues that are prepared as revealed in Revelation, will come upon a godless world....

Let all who love and fear God call upon Him in sincerity of soul that He will work in behalf of His people, and He will not be solicited in vain. Ways and means will certainly be provided whereby His people shall have a place where they can worship Him. Let not Satan depress any of you. Watch unto prayer. Oh, has not our Lord made us the repository of sacred truth? Will He not open the way that it shall come to the people?—[Letter 52, 1895](#), pp. 3-5. (To Elder S. McCullagh, December 6, 1895.)

***Released March 11, 1975.***

**MR No. 414—In Manuscript Release No. 1002**

## MR No. 415—Dating Sabbatical and Jubilee Years [394]

Special laws were given to the Israelites in regard to the tilling of the soil. [[Leviticus 25:1-7](#), quoted.]

These laws seem peculiar to those who have not known God's statutes; but the Lord knew better than man what arrangements to make with His people. These laws were written down, and the seventh year after they settled in Canaan was to be a Sabbath year.—[Manuscript 121, 1899, 4, 5](#). (“Lessons from Israel,” typed August 24, 1899.)

*Released April 16, 1975.*

[395]

## **MR No. 416—Christ as a Man on Earth**

Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our work to represent the character of Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit.—[Letter 17, 1893](#), p. 7. (To Elder William Ings, January 9, 1893.)

*Released April 16, 1975.*

## **MR No. 417—Ellen G. White Counsels Relating to the Moving of Two Colleges—Battle Creek College and Pacific Union College**

[396]

[Note: The following materials were cited in a 21-page paper prepared by Robert W. Olson in December, 1974, in response to a request to the White Estate for counsels from Ellen White which might have a bearing on plans for the possible move of Columbia Union College to a more rural location. The full paper is available from the White Estate upon request.]

Would it not be the best thing we could do to sell the large school building in Battle Creek, and take the money to establish a building free from debt where can be had the advantages of land for manual labor? Thus the students could work on the same plans that we are trying to work on here. We think that if this were done, it would be the first step in heeding the message given for families to get out of Battle Creek into a more healthful location and a more spiritual atmosphere. There are altogether too many interests in Battle Creek. But this matter needs to be handled with great prudence and much wisdom. The Lord is to be our counselor in all the movements made.

We greatly desire to see the spiritual atmosphere in Battle Creek changed for the better. Decided changes need to be made in the church; for her lack of moral power and spiritual efficiency is to be lamented. What can heal the church? What can create a pure and holy sentiment in all our institutions in Battle Creek? We need to begin at the very first principles of willing obedience to God's holy law. An outward observance of the Sabbath will not save the soul. The principles interwoven with every one of the ten commandments are to be honored and obeyed in the individual, practical life. The law, God requires, shall be written on the tablets of every soul.—[Letter 191, 1899](#), pp. 3, 4. (To Elders Irwin and Haskell, November, 1899.)

[397]



Please to bear in mind that Dr. Kellogg is not to step in between you and me, and feel that my remarks are directed to him personally. It is you who are honored with the position of Board of Directors that I address.

I receive letters from those who are carrying the interests of the school in Battle Creek in regard to selling the college buildings there, and establishing schools in other localities out of and away from the city, so that they can have the advantage of land for agricultural purposes. The surrounding circumstances should be considered. Dr. Kellogg may feel delicate in regard to advising the Board to take these buildings, because some have felt that he has wanted those buildings, and was working to get possession of them.

If the Sanitarium needs more buildings, why should not the Directors buy the college buildings? There is no other way for the school to do but to sell. I would ask the Sanitarium Board to act as benevolently as possible in behalf of the school interest. It can help the school by purchasing these buildings at their own value. This will be the very best medical missionary work that could be done to advance the cause of God. It is our privilege to take this sick child off the hands of the school, to relieve it of this great burden. Is there not a privilege in this? Will not the Lord be pleased with such a movement?

[398] You should not feel that you can buy the college buildings at a price far below their value, and thus bind up the hands of those who are working in the interest of the school, so that they cannot build another school away from the temptations of the city.

The youth should have the very best surroundings; for they are strongly influenced by that which they hear and see. The many things they see to talk about in the city affects their mental and physical faculties. Daily they come in contact with a way of doing things on incorrect principles. Thus it is that those who have had great light, great opportunities, great privileges, have also disadvantages. Those who make large profession, but do not reveal Christ in their words and deportment to all around them, imitate insensibly the words and actions of those who are denying the Saviour. If they only knew that the eye of the Lord was upon them, they would be Christians in every sense of the word.

~~The Lord is weighing actions. He has been telling those who~~ have been crowding into Battle Creek to go out of Battle Creek, and begin in other places a work for those who need help. But how many have heeded the instruction given? In the place of people leaving Battle Creek, more money, ten thousand dollars, was called for to erect additional school buildings, while the college was under a heavy debt. How much better would it have been if they had heeded the word of the Lord.

That addition which the Lord warned them not to build has brought an oppressive debt, and we have now come to the place where something must be done to relieve the situation. Those who waved aside the testimonies given, should now be among the most earnest in restoring that which has been invested in a work that has brought depression rather than relief.

[399]

But shall not we all do what we can to relieve the situation? The Sanitarium is the instrumentality that can purchase the college buildings, not at an under value, for this would close the door so that the very work which might not be done could not be done. I will do as I have proposed in the letter that goes in this mail. If our institutions will now act their part liberally, if the managers of the Sanitarium will purchase the college buildings, not at the lowest price, but with the idea in mind that they are aiding the cause of God, I will help in the way I have proposed. Let us all unite our efforts to relieve the situation in Battle Creek.

Our youth can be educated far better out of the cities; for where there is so much going on, so many temptations, they are affected by the injurious influences, and learn much that it is not for their best good to learn. The teachers may do all in their power to instruct, but independent of all that is taught in the Bible classes, an influence is constantly at work that molds characters in the wrong direction.

If the Sanitarium Board decide to purchase the college buildings in the place of erecting other buildings, as they will be tempted to do, they will have abundant room for educating their students in medical missionary lines.

A portion of the college building can be secured for the church school, in which should be carried forward a judicious, practical education in habits of order and punctuality and the proper distribution of physical duties and mental taxation.

[400] If the Sanitarium Board do not take the buildings, I shall feel sad indeed, but not discouraged. I shall call upon all our institutions to share the burden and lift this debt by cooperating with me. Tangible proof of their willingness will be seen by the sacrifices they make in order to help.

Plan we must in the name of the Lord, and lift for all that we are worth. Let parents take their share of this work, and let us see what kind of a showing we can make for God when the new year shall open. Let all commence to work at once on a systematic plan. If we will draw in unity we shall achieve that which without united effort would be utterly impossible. Let us awake to our duty. The Lord will surely bless those who stand ready to bless one another. The Lord is soon to come, and in the place of drawing apart, we need to draw together in strong lines.

We need unselfish, devoted men to act as educators. Young men and young women are to be brought to our schools to receive an education, that they may learn how to teach others to understand the word of the Lord. We need ministerial laborers in every school to educate the children and youth in Bible lines, and the pastor has work to do for the teachers as well as the students. Our schools must be more like the schools of the prophets. We call upon teachers and all connected with the school to make self-sacrificing efforts. We call upon our sisters to work intelligently, devotedly, interestedly, to make the school a success. Let our churches help. God will bless all who cooperate with Him.—[Letter 192, 1899](#). (To the Directors of the Sanitarium, November 21, 1899.)

[401] I wish to express to you some things that appear to me of large importance. As Brother Irwin leaves here at five o'clock a.m., I can write but a few words. I write you the cautions that I have received, that nothing in regard to disposition of school property should be engaged in—the matter of transferring the property, any part of it, into other hands—at the present time.

The Lord has undertaken in your behalf. [Reference is here made to Mrs. White's gift of *Christ's Object Lessons* as a means of bringing financial relief to our schools.] Let the Lord's plan be fully and thoroughly worked out as it is outlined, and then after the Lord's plan is fully carried out, He will let you understand what next.

—Keep your school up in all its elevated character; for much is involved in this. Consequences will follow hasty action, which will spoil the plan of God's devising. Cannot we trust the Lord, and wait prayerfully for Him to indicate duty at every step now, which means so much to the church in Battle Creek? Everything is to be carefully studied and prayerfully considered from cause to effect. There are issues that will—hasty moves that will—be regretted. We must not follow human wisdom now. We must look to God in the humble contrition of soul that we can be taught and led of God.

There are many youth in Battle Creek that need to have every advantage possible to be prepared to stand with the whole armor on, fully and entirely awake as [to] the tremendous issues that are to be met, which will test and try every soul that has any knowledge of the present truth for this time.

The education of the youth in the church school at Battle Creek is not to be left at haphazard or after a slack makeshift. God has His purposes to fulfill, and if we will learn of Jesus Christ day by day and hour by hour, His wisdom will become the wisdom of the true seeker. "Ask, and ye shall receive."

[402]

But do not make any movements now to change responsibilities, that will create issues just at this time that will be unfavorable to the instruction of the youth in the very lines that they need to be receiving in every grade. Attach the very best abilities to this class of school work, and make every effort to educate the youth to stand in truth and in righteousness; and leave not the field of battle as if you were defeated, and scar and mar the work of God which should stand, in presentation, symmetrical and elevated. Then when the cloud shall move, it will be your time to make your changes. Let your souls' dependence be every hour upon God. When your school interests should be transferred, it will be at a time that will not mean defeat, but victory, climbing up the upward grade.

There are now issues that are before us, and we must be careful how we treat them, and be sure we make no mistakes.

Years ago, had the school been located as now looks to you the best thing to do, great advantages would have been the result. But now there is need of holding the fort, as you do not all see.—[Letter 165, 1900](#), pp. 1, 2. (To Brethren Magan and Sutherland, September, 1900.)

I have been conversing with you in the night season. You seemed to be quite anxious to make changes just now, and to give up the school in Battle Creek.

[403] Much has been said on this line, but for years nothing has been done. Had this movement been made when the Lord indicated that it was duty, the showing would be very different from what it is at the present time. But circumstances have changed, and the movements that might have been made with advantage in the past will not at this time be advisable. All the reasons I shall not attempt to lay before you. Many things will be revealed in the future that are not discerned now.

The Lord has put it into my mind to give the book on the parables [*Christ's Object Lessons*] to do a work which at this crisis should be done. The Lord has wrought upon the minds of the brethren to work up this matter nobly. Any changes in the school at Battle Creek at this time would be premature. You are now to tarry, and hold the fort. Do not do anything out of the Lord's order. Let the plan devised by the Lord be fully carried out. Do as your first work all that it is possible to do to free the school from the heavy debt upon it. This movement is in the order of God, and you will know from the great General of armies what is to be done next. Let the Lord devise and plan. This will be better than any human devising.

There is more depending on the movements you make now than presents itself from outward observation. I say now, Watch and pray, and pray and watch. Let not the enemy obtain an advantage by your haste. There are many things now that will have after results. Let the work of canvassing for "Christ's Object Lessons" do its level best; and when this work is carried out as earnestly and energetically as it is possible to carry it, you will understand what to do next in the order of God.

[404] One movement must not be rushed upon the heels of another. Nothing must be done to confuse the work which the Lord has outlined to be accomplished. Let not your desire to get out of Battle Creek lead to a work similar to the defeat of Israel through the testimony of the unfaithful spies. The Lord was holding back the armies that inhabited Canaan, but because of unbelief the children of Israel did not make the right moves at the right time; and their opportunity was lost. Then the people, determined to avert the

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judgment pronounced by the Lord, decided to follow their human impulses; and the result is plainly outlined.

Wait; do not cut across the Lord's designs. Let the plan He has devised have every advantage. When this plan is fully carried out, in accordance with the divine mind, the Lord will indicate what you are to do next.

I present this to you so that you will not rush forward to dispose of the school property till the purpose of God is accomplished. Many things devised by human wisdom will be failures. I shall write more when I feel at liberty. We are praying for you.—[Letter 129, 1900](#). (To Brother Magan, October 16, 1900.)

I will attempt once more to write to you in response to your letters. I cannot at this time write much. I do not feel it my duty to write all that I could write in truth; for it would not be the best thing to do. I must wait and watch and pray. I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this unless with a plain Thus saith the Lord. When God sees that the work He has given me will not be refused, and rejected, and His instruction mis-stated and misappropriated, then I shall have a work to do in connection with those who will cooperate with me in the last great work before us....

[405]

I will now come right to the point. You do not understand me. When I spoke of your petering out, I had reference to the impression which would be made upon others if you should at this point close up the school at Battle Creek. If this change were made now, if the school in Battle Creek were closed and the buildings sold, it would have the appearance that you were compelled to make this move. Have faith in God. He gave me the idea of giving "Christ's Object Lessons" for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily endorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy

Spirit. By this means they will accomplish the work God designs to have done.

[406] Should you at this time sell the school buildings, you would defeat the purpose of God. Stir up every family, every church, to do the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing—cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake....

I wish to say that the time will come when there will be a willingness to get out of Battle Creek. At present, let patience have her perfect work. There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for "Christ's Object Lessons." God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers.

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our conferences awaken. Let God's plan be worked out after the Lord's order. Then He will tell you what to do next.

You will need to have patience with the tardy ones, who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticizing, that they lose the peace and joy and happiness in the purposes of God before they can decide to move. We must become men and women of God's opportunity. I am so glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences.—[Letter 141, 1900](#), pp. 1-3, 6, 7. (To Brethren Magan and Sutherland, October, 1900,)

[407] I have something to write in regard to the school interest. "Christ's Object Lessons," in accordance with the Lord's instructions, was donated to our schools for the special purpose of releasing them from debt. And this gave the Review and Herald opportunity to

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do a generous work in behalf of the Battle Creek school. If the work of selling “Christ’s Object Lessons” had not been taken up, there would scarcely have been a hope that the debt of the Battle Creek College to the Review Office would ever have been paid. From the light given me by the Lord, I know that He will be displeased if the Review and Herald is in any way exacting in dealing with those who are trying to release our schools from debt. As those in the Review and Herald see their brethren struggling to free the schools from debt, they are to cooperate with them....

I hear that there is some thought of locating the school at Berrien Springs, in the southwest of Michigan. I am much pleased with the description of this place. The one hundred and twelve acres of unimproved land will be a great blessing to the school in many ways; also the forty acres of wood land. It will be a great blessing to have cheap water transportation. And the offer of buildings is of great value. The good hand of the Lord appears to be in this opening; and I hope and pray that if this is the place for the school, no hand will be stretched out to prevent the matter from reaching a successful issue. In such a place as Berrien Springs the school can be made an object lesson, and I hope that no one will interpose to prevent the carrying forward of this work.

The Review and Herald and the Sanitarium should help in this matter. I appeal to these institutions to do all in their power to help to secure this favorable opening. Let the school be established in such a place, and the name of the Lord will be magnified. I hope to see that which we ought now to behold,—the establishment of important interests outside of Battle Creek. I hope that there will be a revival and a reformation among our people, bringing back to hearts the first love of the gospel.—[Letter 80, 1901](#), pp. 1, 2, 4, 5. (To the Managers of the Review and Herald Office, July 12, 1901.)

[408]

I rejoiced when I heard that the Battle Creek school was to be established in a farming district. I know that there will be less temptation there for the students than there would be in the cities that are fast becoming as Sodom and Gomorrah, preparing for destruction by fire. The popular sentiment is that cities should be chosen as locations for our schools. But God desires us to leave the sin-polluted atmosphere of the cities. It is His design that our schools shall be



established where the atmosphere is purer.—[Manuscript 67, 1901, 9](#). (“The Church School,” typed July 29, 1901.)

There are those who with the Bible as their standard have been working in the fear of God to carry out the principles of true education. They are not old men, but they are, nevertheless, men whom the Lord desires to place on vantage ground. They have sought to bring into their teaching the principles that would lead the students to become Bible workers. They have walked humbly with God. They have wrestled with difficulties in different places. In their work there have been hard places to pass through, and many obstacles to surmount. There have been stern conflicts and fierce battles....

[409] The Lord sent them the message that propositions would be made to divide their working force, sending one to one place and one to another; but that unless providence indicated that some of their number were needed to take charge of schools in other important places, they were to keep their company united, and carry forward their work in complete harmony. Their force must not be weakened; their strength must be added to rather than diminished. They must stand together in unity, showing that nothing is so successful as success.

The words of criticism that have been spoken have at times had a very discouraging effect. But again and again in their necessity, the Lord sent them the word to go straight ahead, to follow their Leader. I have been instructed to lift up the hands that hang down and to strengthen the feeble knees, to encourage the faithful laborers with words from the Lord.

In the most trying times they took their stand firmly determined to breast every difficulty, and to free Battle Creek College from debt; also, if it were possible, to move the school from Battle Creek. I had been instructed by the Lord that the College should not remain in Battle Creek, because in that place there are many influences that are a temptation both to teachers and to students. Just before the General Conference, there seemed to be a favorable opportunity to sell the school buildings. But the word of the Lord came to me for the brethren, “You are in too great a hurry. Follow on as God shall open the way. He will guide you. Work up the sale of *Christ’s Object Lessons*. Interest the people in the work that you are trying to do. You will find that believers and unbelievers will help you.”

—During the General Conference, the way opened for the school to be moved from Battle Creek with the full approval of our people.

[410]

Cautions were given to Brother Magan and Brother Sutherland against carrying their teaching so far above the spiritual line of education to which the students had been accustomed. They were told that the people were not prepared at once to understand and act intelligently upon the advanced light in regard to the Bible in education. I was instructed that they must advance steadily and solidly, and that they must guard against going to extremes in any line and against expressing their ideas in language that would confuse minds. Plain, simple language must be used. Instruction must be given line upon line, precept upon precept, here a little and there a little, leading the mind up slowly and intelligently. Every idea that they expressed must be clearly defined.

They were told that unless they heeded this instruction, their teaching would result in a harvest of fanciful believers, who would not make straight paths for their feet, and who would look upon themselves as far ahead of all other Christians. In their teaching of truth, they were not to go so far in advance that it would be impossible for their students to follow them. Christ said to His disciples, “I have yet many things to say unto you, but ye cannot bear them now.”

I thank the Lord that the brethren heeded the instruction given them, and that they carried forward His work in simplicity and meekness, and yet intelligently. The Lord is qualifying them to teach the lessons He has given in His word, by object lessons from nature. This is the grandest, the most helpful, all-around education that the youth can have. Cultivating the soil, planting and caring for trees, sowing seed and watching its growth,—this work teaches precious lessons. Nature is an expositor of the word of the living God. But only through Christ does creation answer the highest purpose of the Creator. The Saviour has wonderful revelations for all who will walk humbly with God. Under the discipline and training of the higher teaching, they will behold wondrous things out of His law.

[411]

In establishing schools, enough land should be secured to give the students opportunity to gain a knowledge of agriculture. If it is necessary to curtail the expense anywhere, let it be on the buildings. There should be no failure to secure land; for from the cultivation of

the soil, the students are to learn lessons illustrating the truths of the word of God, truths that will help them to understand the work of the Creator.

Those who have charge of the school at Berrien Springs have been learners in the school of Christ, and He has been working with them, preparing them to be acceptable teachers. It is right that they carry on the work they have begun. If they will watch unto prayer, and plead earnestly with God to supply them with His grace, they will increase in wisdom and knowledge.

[412] It has been a tremendous struggle for them to advance in the face of great financial embarrassment. They planned and contrived and devised in every way, with self-denial and self-sacrifice, to bring the school through, and to free it from its burden of debt. Now they begin to see that the way pointed out was the way of the Lord's leading. This is the lesson the Lord would have many more to learn.—[Manuscript 98, 1902, 5-10](#). (“Consideration to be Shown to Those Who in Their Work Have Wrestled with Difficulties,” July 10, 1902.)

Our college that was in Battle Creek for so many years has been moved to Berrien Springs, a beautiful Michigan town about a hundred miles west of Battle Creek. This school was deeply in debt, and for a time the managers did not know how they could move the school away from Battle Creek; but through the sale of *Christ's Object Lessons*, this was made possible. They have succeeded in paying a large portion of the debt already, and they hope soon to be free.—[Letter 133, 1903](#), p. 3. (To Mary Foss, August 10, 1902.)

When the Lord warned His people against making Battle Creek a Jerusalem center, and said that plants should be made in many places, He meant just what He said. The large patronage of the Sanitarium is no sign that this institution should have been built up in its present magnificence. [Written in August, 1903, subsequent to the erection of the new sanitarium building following the fire of 1902.] Even though it had many more patients, this would be no evidence in this matter.

It is God with whom we have to deal, and we are not to move in accordance with human policy or with man's shortsighted wisdom. The Lord is in earnest with us. He means what He has said, and for us to build up in Battle Creek something to draw our youth there, and

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to give the families already there are excuse for staying, is working  
contrary to the light He has given.

Had our brethren been humbly studying the light which has been [413]  
given in regard to the scattering of our forces, the new sanitarium in  
Battle Creek would have been established in some other place, even  
though apparently strong reasons called for its rebuilding in Battle  
Creek.

The Lord presented to us the reasons for removing the College  
from Battle Creek. This instruction should now be searched out and  
studied by those who desire to see the former college re-established  
there. Let the light already given shine forth in its purity and beauty,  
that God's name may be glorified. It is not wise to plan to maintain  
such a school in a place where worldly influences prevail to so great  
an extent as to counterwork that which the Lord has outlined should  
be done for the youth in our educational institutions.

Many youth should not be brought together in Battle Creek. Let  
no plans be laid for enlarging the work at Battle Creek. But the  
question remains, What shall be done for those who are there? It  
is certainly our plain duty to do our best to guard the young men  
and young women who are serving those who know not the Lord.  
Knowing that those who are trying to obey God will be brought  
into close connection with those who know not the truth, let faithful  
pastors and teachers work zealously to save the souls both of helpers  
and of patients.—[Manuscript 112, 1903, 1, 2](#). (“The Work to be  
Done in Battle Creek,” August 22, 1903.)

In moving the College from Battle Creek and establishing it  
in Berrien Springs, Brethren Magan and Sutherland have acted in  
harmony with the light that God gave. They have worked hard under  
great difficulties. Upon the school there was a heavy burden of debt [414]  
that they had not created. They labored and toiled and sacrificed in  
their endeavor to carry out right lines of education. And God has  
been with them. He has approved of their efforts.

But who has appreciated the work that has been done in this  
place? Many have taken an attitude of opposition, and have spoken  
words that have caused sadness, and have made it hard to carry  
forward the work. Wicked prejudice and false accusations have been  
met. With some there has been a settled disposition to complain and

to find fault with those who have striven with all their might to carry out the Lord's instruction....

You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines, under many discouraging circumstances. This work of opposition and dissatisfaction has come from the enemy....

I would say to Brethren Magan and Sutherland, God has looked with pleasure upon you as you have struggled through the difficulties you have had to meet here.—[Manuscript 54, 1904, 1-3](#). (Remarks at Berrien Springs, Michigan, May 23, 1904.)

Some who were opposed to the school being moved from Battle Creek have kept up a continual warfare. They were not in harmony with the movement, and they have made it hard for Brother Magan and Brother Sutherland.

There is a condition of things existing at the present time that unless changed will be greatly to the dishonor of God. The Lord forbids that it shall prevail.—[Manuscript 58, 1904, 1, 2](#). (“A Change of Feeling Needed,” May 24, 1904.)

## MR No. 418—Proper Motivation for Christian Service

[415]

While doing aggressive work in America, remember how much more difficult it is to labor in foreign fields, where our brethren are deprived of many of the advantages that are enjoyed by those laboring in America. The carrying forward of the work in Germany or in any other foreign country demands the sharing of our advantages more freely with them because of the disadvantages in those fields. Remember that charity—love—is true blessedness. Whether in the Old Country or in America, how can our brethren give a better illustration of the fruit of the tree of life than by sharing their advantages with others in more difficult places? Our spiritual blessings will be proportionate to our self-denying works....

Let all engage in this effort from pure, unselfish motives, cooperating with Elder Conradi and his companions in labor, working not because of personal ambition or for the praise of men, but because they long to act a part with Christ in the work of saving perishing souls. In Christ's service, everything depends upon the motives prompting believers to action. Those who labor for the love of souls will advance His work in our world.

Let no one cherish a zeal that is not according to knowledge. Impulse is good when it is controlled by the Holy Spirit of God; but he who does not cherish sanctified principles will practice dishonesty in order to make a wonderful display, that others may see "what I can do." By "I," selfishness is wrought out. "I" disregards greater need elsewhere, grasps too much, and selfishly builds up his own work. Such a course of action is a sad spectacle to angels and to men. None are to circumscribe their influence, their God-given talent of means, in order to make a display, which God would have to destroy in order to bring them to their senses.

[416]

Who has elevated man and given him power? Who upholds and sustains him, increasing his efficiency to do good? Is this done in order that man may glorify himself? No true disciple of Christ can

be self-centered. Personal ambition will strive for the mastery with our German brethren in America, as it has been and still is striving with our English-speaking brethren. But, my brethren, watch unto prayer, lest ye enter into temptation. Be neither selfish in withholding means, nor selfish in devising and carrying out unsanctified, ambitious projects that will absorb the means that should be used in other places. Realize that as Christ's disciples you are in duty bound to give the truth to the world....

My German brethren and sisters in America, if you work with self-denial, doing what you can to further the advancement of the cause in new fields, the Lord will help and strengthen and bless you. Trust in the assurance of His presence, which sustains you, and which is light and life. Do all for love of Jesus and the precious souls for whom He has died. Work with a pure, divinely-wrought purpose to glorify God. The Lord sees and understands, and He will use you, despite your weakness, if you offer your talent as a consecrated gift to His service; for in active, disinterested service the weak become strong and enjoy His precious commendation. The joy of the Lord is an element of strength. If you are faithful, the peace that passeth all understanding will be your reward in this life, and in the future life you will enter into the joy of your Lord.—[Letter 121, 1902](#), pp. 4, 5, 7. (To “My German Brethren and Sisters in America,” typed August 7, 1902.)