

Ellen G. White Estate

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ELLEN G. WHITE

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Ellen G. White

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Overview

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About the Author

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

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A Word of Explanation

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Trustees and their successors became increasingly aware of the potential usefulness to the church of this gold mine of unpublished materials.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

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

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. 526—Health Reform and the Bible

Read to the hands employed in the Office verses sixteen to twenty-seven of the first chapter of James; for here is contained God's great remedy for the diseases of the body and soul. It is God's health reform prescription. The whole chapter is a practical one. I advise all to follow the instruction; for if they take heed to it day by day, they will triumph at last with the overcomers.

The second chapter of James also presents these health principles. Let the lessons of these two chapters be brought into the daily life.—[Letter 26, 1907](#), pp. 2, 3. (To W. D. Salisbury, February 5, 1907.)

Released May 20, 1977.

[2]

MR No. 527—The Home School

I read from the second epistle of Peter: “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: 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.”

This scripture is full of instruction for those who are engaged in educational work for our youth. Our brethren in positions of responsibility should give special study to the management of matters in connection with the establishment of new schools for the training of our children, in order that the youth may be surrounded by circumstances the most favorable for the formation of a character strong enough to withstand the evils of this world.

After the descendants of Abraham had spent many years in Egyptian servitude, God raised up Moses to deliver them from their oppressors. In order to induce the Egyptians to heed the message given to them through Moses, God brought upon them many plagues. But they continued to harden their hearts. Because of their stubborn resistance, Moses was at last directed to say to Pharaoh, “Thus saith the Lord, Israel is My son, even My firstborn; and I say unto thee, Let My son go, that he may serve Me. And if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.”

[3]

Before Egypt was visited by this terrible judgment, the word of the Lord came to the fathers and mothers among the Israelites, directing them to gather their children with them into the house, there to remain until the destroying angel had passed over the land. “Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the

passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians, and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.”

“The children of Israel ... did as the Lord had commanded Moses and Aaron.”

“It came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon: and all the firstborn of cattle.” God passed over the homes of the Israelites. Upon the children of the parents who were faithful in gathering their little ones within the home, no judgment fell.

This experience of the Israelites is a wonderful lesson for us today. In this time of peril, God-fearing parents, like the fathers and mothers of ancient Israel, should understand the will of the Lord concerning themselves and their children. In planning for the education of their children outside the home, they should realize that it is not safe now to send them to public schools. Parents should endeavor to send their children to schools where they can obtain an education based on a scriptural foundation—an education to be gained gradually, line upon line, precept upon precept, here a little, and there a little. [4]

Some may ask, “How are such schools to be established?” We are not a rich people, but if we pray in faith, and let the Lord work in our behalf, He will open ways before us to establish small schools in retired places for the education of our youth not only in the Scriptures and in book-learning, but in many lines of manual labor.

The necessity for establishing such schools is urged upon me very strongly because of the cruel neglect of many parents properly to educate their children in the home school. Multitudes of fathers and mothers have seemed to think that if the lines of control were put into the hands of their children, they would develop into useful young men and young women. But the Lord has instructed me in regard to this matter. In the visions of the night I saw standing by

the side of these neglected children the one who was cast out of the heavenly courts because he originated sin. He, the enemy of souls, was standing by, watching for opportunities to gain control of the mind of every child whose parents had not given faithful instruction in regard to Satan's snares.

[5] Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, and to become partakers of the divine nature through obedience to God's will and way. A child's first school should be his home. His first instructors should be his father and his mother. His first lessons should be the lessons of respect, obedience, reverence, and self-control. If he is not instructed aright by his parents, Satan will instruct him in evil through agencies that are most objectionable. How important, then, is the school in the home! Here the character is first shaped. Here the destiny of souls is often largely influenced. Even the parents who are endeavoring to do their best, have not a hundredth part of the realization they should have of the value of a human soul.

The school in the home should be a place where children are taught that the eye of God is upon them, observing all that they do. If this thought were deeply impressed upon the mind, the work of governing children would be made much easier. In the home-school our boys and girls are being prepared to attend a church-school when they reach a proper age to associate more intimately with other children. Constantly parents should keep this in view, realizing that their children are God's purchased little ones, to be trained for lives of usefulness in the Master's service and for a home in the future, eternal world. The father and the mother, as teachers in the home-school, should consecrate hands, tongue, brain, and every power of the being to God, in order that they may fulfill their high and holy mission.

[6] To shield their children from contaminating influences, parents should instruct them in principles of purity. Those who form the habit of obedience and self-control in the home-life will have but little difficulty in school-life, and, if surrounded by Christian influences, will escape many temptations that usually beset the youth. Let us train our children so that they will remain true to God under all circumstances and in all places. In their tender years let us surround

them with influences that will tend to strengthen character.

Parents who give their children proper instruction at home, will train them to obey their teachers at school. And, unless surrounded by unusual circumstances, they will, in time, see the necessity of sending their children to some school outside the home. This school may be simply a church-school, or it may be an intermediate school or a large training-school. I am pleased to learn that here in Southern California you have established a school at Fernando, and that it will be opened in about a week. I am glad that the Lord has wrought for you in providing a place for the education of your children.

A few days ago I had the privilege of seeing the buildings and the surroundings of the Fernando school. My time was very limited, but I was thankful for the opportunity of visiting the school-grounds. I am glad that you are several miles away from the city of Los Angeles. You have good buildings, and are in a favorable place for school work. I greatly desire that you shall make a right beginning. In planning for the erection of cottages for our brethren and sisters who may move there, be careful not to allow buildings to be put up too near the school property. Try to secure the land lying near the school, so that it will be impossible for houses to be built close to the campus. The land may be used for agricultural purposes. Later on, you may find it advisable to introduce various trades for the employment and training of the students; but at present about all that you can do is to teach them how to cultivate the land, so that it shall yield its fruit.—[Manuscript 54, 1903, 1-4](#). (“The Work of Our Fernando School,” Remarks, September 17, 1902.) [7]

Released May 20, 1977.

[8] **MR No. 528—Evangelism and the Husbanding of
Conference Funds**

My soul is burdened and distressed, because of the way in which the work of our cause in _____ has in some respects been managed for the past three years. It has been laid out before me that there has been a lack of spiritual discernment....

The men composing the Conference Committee should be men of ability. They are called by God to take their place in the work, ... to build up the cause of God in right lines.

It should not be the chief consideration of conference officers to collect and save up money, for then the real work of the conference, the salvation of souls, will become a matter of secondary importance. Our people should never be permitted to lose sight of a world shrouded in darkness, waiting for the light of the gospel message.

What a change would have been seen in this conference, if all its laborers, with truly converted hearts, had worked with zeal and sanctified ability! Men and women would have been converted to the truth through the preaching of the Word, and these would have reached out for others. Many souls would have been converted, and these new converts would have brought additional revenue to the cause of God in their tithes and offerings.

[9] The character of the economy which has often been revealed in the effort to save up means, is an offense to God. He says, "The gold and the silver is Mine." Religious and spiritual interests must not be narrowed down and subordinated to the accumulation of means in the conference treasury, that the officers may stand high in the estimation of the people as good financiers. The Lord looks beneath the surface to the outcome, and He does not approve of such financiering.—[Manuscript 17, 1908](#). ("The Work in California," February 15, 1908.)

Released May 20, 1977.

MR No. 529—In Manuscript Release No. 1165

[10] **MR No. 530—“Surface Religion”-Will It Stand the Test?**

Keep your soul in the love of God, and make straight paths for your feet, lest the lame be turned out of the way. Keep your taper kindled from the divine altar, and then let your light shine to others. Let your confidence be wholly in the Lord. Learn meekness and lowliness of heart. You need to put your entire trust in Jesus Christ. He is the only safe Teacher. The great question now is the salvation of the soul. If you walk with Christ, you learn wisdom by communion with him, as did Enoch.

It is the privilege of every soul to reach the highest standard. Stop at no low standard in your experience. Beware of admitting any worldly or selfish motives whatever in the settlement of the great question between God and your soul. The Lord requires all that there is of you through constant improvement of every talent, that you may make a success in the formation of Christian character. By faith let the Holy Spirit instruct you, that you may not only receive but impart the heavenly grace.

All is to be surrendered to Christ. There must be no reservation. God expects more of us than we give him. It is an insult to Jehovah to claim to be Christians and yet speak and act as worldlings. We cannot yield the smallest place to worldly policy. We need to be sanctified every hour through the belief of the truth. It is not safe for one day to neglect putting on the Lord Jesus Christ. We can make no compromise. We want not to make extra efforts for a more tasteful development of Christianity. We want Christ formed within, the hope of glory.

[11] Catch the divine rays of light from Christ, and you need not try to shine; for you will reflect his image, which is formed within. You cannot help shining. Others will see the Christ side of the character revealed. There is a great deal of rough work to do, but the grace of Christ will be revealed in spirit, in speech, in experience. The salvation of souls is the grand object to be kept before us, and

mental and spiritual improvement will be seen in all our ways, habits, and practices. They will be fragrant with the atmosphere which surrounds Jesus Christ. We all have now, and ever have had, the sympathies of the divine intelligences. Heavenly beings cooperate with us in the battle as we advance against fallen angels and fallen men to press the battle into new territories, even where Satan's seat is.

Young men who have little experience in the self-denial that Christ practiced, will be constantly urging the necessity of a more tasteful development of Christianity than we are wont to meet with, even among those who have long known the truth. I agree that there is need of sanctified refinement. There is need of an emptying of self and an opening of the heart to an abiding Christ. But my heart has been much pained by the introduction among us of certain forms that ape worldly customs and fashions. In connection with the most precious sentiments of truth there is brought in an outside polish, a regard for that which is called taste, which has little of the true element which works by love and sanctifies the soul. That quality of refinement which is but an outside polish and which is esteemed by the world is of little value with God. In everyday life we must have an abiding Christ, who is working constantly to conform all our attributes to the image of the divine.

That surface religion talked of so glibly by the tongue that prates [12] of the beautiful, I have learned the value of to my sorrow. Many who with flippant words are ever ready to speak of elevation and refinement do not act as though they had any practical knowledge of that which their tongues express. Their poetical religion is not the religion that will stand test and trial. I have learned to my sorrow that they have little respect for true Christlike piety, little desire for the sanctification of the Spirit of God unto true holiness. To exalt a theory which will exalt self is their great ambition. To conform to the divine plan does not suit their frothy ideas.

O what deceptions are upon those who are looking for the beautiful and poetic in their speculations. They hear not the voice of the One who gave his life to self-denial, to humiliation, to suffering and a cruel, ignominious death to make it possible for human beings to keep the law of God. They can do this only by heeding the invitation, “Come unto me, all ye that labour and are heavy laden, and I will

give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” ([Matthew 11:29, 30.](#)) These are the lessons the great Teacher has given us. We are to take his yoke of submission, restraint, and obedience, in meekness and lowliness of heart. Those who yoke up with Christ will find rest and peace.

[13] Exhibitions of self, strife for the supremacy, putting the false in the place of the true, will be developed in a certain class. In theory they represent the God of the beautiful, the divine author of the material world. They observe the beautiful representations in his operations and plans, and they weave into poems a sentimentalism that tells for nothing in making their own character-building symmetrical. Their work is not in harmony with the plan of God for fitting men to unite with the angelic family and to become children of the heavenly King. All these soaring ideas God counts as nothingness. There is a supposed inspiration which is modified by hereditary taste and by education and temperament.

Let us hear what Christ has to say. “Whosoever will come after me, let him deny himself, and take up his cross, and follow me.” ([Mark 8:24.](#)) To follow in the footsteps of Christ is to practice true godliness. All who are partakers with Christ of his humiliation and self-sacrifice will be constantly learning how to lay upon the foundation stone gold, silver, precious stones, not the material represented as wood, hay, and stubble, which will perish in the fire of the last days. We want true sanctification, true wholeness to God. We would not encourage the soaring element in the make up of character, but we would encourage true solidity. What is the chaff to the wheat? The world is not to be saved through the divine songs and melodies of even the angelic host in heaven. These angels have their appointed work to do on earth. They find a world in gross darkness as to what constitutes sin, which is the transgression of the law of God. Darkness, vice, deception, prevarication, dishonesty, exist among those who profess godliness. And there is a call made, “Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, ... as a nation that did righteousness and forsook not the ordinance of their God.” ([Isaiah 58:1.](#))

What have God’s people to learn? “Humble yourselves therefore under the mighty hand of God.” (1 Peter 5:6.) “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded.” (James 4:8.) There is work, solid work, to be done for every soul that shall stand in the great day of the Lord. “Therefore 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.) [14]

The one in whose heart the grace of Christ abides is daily undergoing a transformation of character. He is preparing for the higher school, where all characters blend in a perfect whole. The divine harmonies of the heavenly intelligences would be out of place in the world. They would not be understood. For the world knoweth not God nor Jesus Christ whom he hath sent. Sin and violence are in the land. In transgression of the law of God, fallen men with their sinful tempers, appetites, tastes, and attributes have arrayed themselves in hostility to God. They resemble the inhabitants of the Noachian world.

He who would be an effective co-worker with God in his broad vineyard must do most diligent, earnest, hard work; he must meet the people where they are. If they will not come to the gospel feast to which the call of Christ invites them, then God’s messengers must accommodate themselves to the circumstances, and bear the message to them in house to house labor, thus extending their ministry to the highways and by ways, giving the last message to the world.—Letter 164, 1899. (To Edson and Emma White, October 20, 1899.)

Released May 20, 1977.

[15]

MR No. 531—Letter to Lucinda Hall

It is five o'clock. I improve this opportunity while the yet nameless one is asleep. (Send him a name.) He needs much attention. Never did I miss you as now. We have had Addie Jones to help us but I should wish to be delivered from such help. She is just good for nothing; shall not keep her after this week. I employed her that Jenny might be released to take care of me and tend the baby; but instead of that Jenny did the washing and I was left without help until about four o'clock, and felt almost crazy with weakness. I told her to tell Jenny I must have help. She said to her, "Sister White says she will want you this afternoon." That night I could not sleep and Monday was very weak and could not sleep Monday night.

Sister Kellogg came for me yesterday and took baby and me home with her and we spent the day; had a good visit. Last night I rested, yet my back is weak and I am so lame I cannot get around much. I went upstairs once on my knees to get these things together for the poor. Czechowski is quite poor and we shall send a box to them in about four weeks. Mr. Warren's little girl is dead; died with croup very suddenly. They had no little chemise to lay her out in; got one of Mary Loughborough. The family, we find, are destitute of almost everything. They must have help or suffer this winter. Dr. King is near his end; can live but a few weeks.

Lucinda, I found a pair of shoes in the "Poor" box. Do you know whom they are from, so as to credit them to the giver? And there is a bundle of clothing—a small petticoat, a shirt, nightdress and a few such articles. Do you know who from? They must have been handed in when I was sick.

[16] We have heard from James often. He is somewhat encouraged and thinks much of Brother Snook and Brother Hull.

Lucinda, had I seen how much I needed just such a girl as you with me this winter I should have made a strong plea for you to stay, but there you are at home and nothing, I suppose, will tempt you to leave it, I don't blame you, but I miss you so much I sometimes

wish you had never come! I have a long cry now and then, and it does me good; I feel better afterwards.

My babe is a fat, healthy fellow, and takes all my strength to tend him. He is as large as a child three months old.

I can't endure to see things all in confusion about the house. Jenny does all she can, but she can't do everything around the house and tend baby too. I wish I were with you but this cannot be. Sister Benedict has taken a class in Sabbath School—your class. Brother Frisbie has moved back to the Creek.

We have had earnest seasons of prayer that the Lord would increase my strength. Do pray for me. I need help. I need strength.

We send love to you and all your family. In haste, (Signed) Ellen G. White.

[P.S.] No sewing done since you left.—[Letter 18, 1860](#). (To Lucinda Hall, November 2, 1860.)

Released May 20, 1977.

[17] **MR No. 532—Preparation of Testimonies for the Church, Volume 9**

Just now we are very busy. We are finishing up *Ministry of Healing*, which is now in the printer's hands, and are making an effort to prepare matter for Testimony IX.—[Letter 73, 1905](#), p. 8. (To Brother and Sister Kress, February 1, 1905.)

Of late, I have not thought it advisable for me to undertake to speak, fearing that the exertion might unfit me for the necessary work in closing up the book, *Ministry of Healing*, and the collection of material in regard to the Southern field. In hope that the *Ministry of Healing* and the next volume of the *Testimonies* may soon be in circulation.—[Letter 87, 1905](#), p. 1. (To Brother and Sister Haskell, February 25, 1905.)

I would be pleased could I visit you in San Diego at this season of the year, but my time is fully employed in the preparation of *Ministry of Healing* and some matter pertinent to the Southern Field that is to be published in the next volume of the *Testimonies*. I hope that when these books come out, some of the burden I now feel can be laid aside.—[Letter 85, 1905](#), p. 1. (To Sister Gotzian, February 26, 1905.)

I am very busy reading the proofs of *Ministry of Healing*, and the matter that is to go into the next Testimony regarding the work for the colored people of the Southern States.—[Letter 89, 1905](#). (To Brother Ballenger, March 1, 1905.)

[18] I am now looking over my diaries and copies of letters written for several years back, commencing before I went to Europe, before you [Mabel] were born. I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things to revive past history, that they may see that there is one straight chain of truth, without one heretical sentence, in that which I have written.—[Letter 329a, 1905](#), pp. 1, 2. (To Mabel White, November 16, 1905.)

All through the day I have important writings to examine. I find so much that ought to come before the people, and we are trying to prepare these writings as fast as possible. At times my eyes are severely taxed, but no one but myself can do this first work, to judge of their importance, and to decide which should come before the people.—[Letter 292, 1908](#), p. 1. (To J. E. White, October 5, 1908.)

Released May 20, 1977.

**MR No. 533—In Mind, Character, and Personality,
pp. 219-229, 237**

MR No. 534—Ellen White's Rides in Automobiles [19]

A Brother Crocker of Los Angeles brought Sara and Minnie Hawkins and myself out in his automobile. The camp-meeting has been extended for another week.—[Letter 240, 1908](#), p. 2. (To S. N. Haskell, August 16, 1908.)

I understand that you have an automobile that you desire to place where it will be of service in the Lord's work. I know of no place where it could render greater service than at the Paradise Valley Sanitarium. This institution is situated six miles from the city, and an automobile would furnish a convenient and pleasant means of transportation for our workers and for the patients.

If an automobile were owned by the Sanitarium, it should be cared for and operated by men who are capable and trustworthy. Otherwise it might be unsafe, and might involve large expense to the institution. But if proper caution is observed, an automobile would be a blessing to the Paradise Valley Sanitarium, and if you feel impressed to present your machine to the institution, it would be greatly appreciated by the managers, and also by the patients.—[Letter 118, 1909](#), p. 1. (To James Morrow, June 24, 1909.)

A week ago yesterday I spoke in the church in Los Angeles, and the house was crowded to its utmost capacity. I wish a picture could have been drawn of the crowd. That crowded congregation was the most agreeable sight I have ever looked upon, and everything was in order. Every receptacle for flowers was removed. Every seat that could be crowded in was occupied. There was not one crying voice of a child, and the pleasant, happy faces were a sight that brought joy to my heart and did my soul good. The sisters, as far as I could see, removed their hats, and what a pleasure it was to view their countenances. I had good freedom in speaking. [20]

At the close of the service, a brother brought us back to the Glendale Sanitarium in his automobile. Out of the kindness of his heart, this brother had thus accommodated us. I could but think that

a blessing would rest upon him for the kindness he showed to us. We had the utmost confidence in his skill in managing his machine.

When we were seated in the automobile, ready to return to Glendale, not a few colored sisters pressed about the conveyance to see and speak with me. They expressed their appreciation of the discourse. Cheerfulness and happiness was expressed in their countenances, and it was a scene of cheerful parting. I shall long remember that interesting meeting, and the stillness and peacefulness expressed in the countenances of both white and colored people.—[Letter 36, 1910](#), p. 2. (To Edson and Emma White, April 3, 1910.)

Released May 20, 1977.

MR No. 535—Secretarial Work in the SDA Church [21]

In connection with my work Dores, has reported my sermons, and has helped on my book work. Clarence Crisler has also engaged in this line of work. This work will continue to be done by Brother Crisler and also by Dores Robinson.—[Letter 340, 1908](#), pp. 2, 3. (To S. N. Haskell, December 9, 1908.)

Sister Helen Graham has been with us for several years. She is W. C. White's stenographer, and is excellent help in the office....

Miss Mary Steward is one of my staff workers. In the office each worker has a separate room, for in almost every room a typewriter is being run.—[Letter 356, 1908](#), pp. 1, 2. (To Marion Stowell-Crawford, December 13, 1908.)

You are acquainted with the workers in the office. These are Clarence Crisler, Dores Robinson, Miss Steward, Miss Hawkins, and Miss Graham. I find Miss Steward an excellent worker. I can talk freely with her at any time. She lives close by in the little cottage, for which she pays five dollars a month rent. Minnie Hawkins is also a good worker.—[Letter 18, 1909](#), p. 1. (To Edson and Emma White, typed January 13, 1901.)

I wish to write words that shall remove from the minds of any of my brethren the impression that I did not, before their publication, read the pages in *Testimony for the Church*, volume nine.... My discourses are reported, and what I write by hand is copied out by faithful helpers. Before any of this matter is printed, it is read over and closely examined by me.—[Letter 94, 1910](#), pp. 1, 2. (To William Duce, July 12, 1910.) [22]

Released May 20, 1977.

[23]

MR No. 536—Debating and the Ministry

I was led from room to room occupied by our brethren at that meeting [the 1888 G.C. Session at Minneapolis], and heard that of which every one will one day be terribly ashamed, if it is not until the judgment, when every work will appear in its true light. In the room occupied by you there was a Witness, and in the rooms of others there was a Witness to every remark made,—the ungodly jest, the satire, the sarcasm, the wit; the Lord God of heaven was displeased with you, and with every one who shared in the merriment, and in the hard, unimpressible spirit. An influence was exerted that was Satanic. Some souls will be lost in consequence.—[Letter 61, 1893](#), pp. 3, 4. (To Elder I. D. Van Horn, January 20, 1893.)

The enemies of the truth know that they have not strong arguments to sustain their position; therefore they will try the mettle of the one who presents the truth. In the position where you are placed to vindicate the truth, keep self out of sight, make no boast of knowledge, place your feet upon the Word, the eternal Word of truth. Make no reference to any sly thrusts of your opponent. Do not manifest a spirit of retaliation. But ever maintain the gentleness of Christ. Put on Christ. Your physical infirmities urge you to hasty feelings and hasty words, which give your opponent an advantage. Abide in Christ. For the truth's sake, for Christ's sake, preserve the dignity, the elevated and ennobling character of the truth. Your zeal will need to be controlled by the Holy Spirit of God, lest it quicken into impatience as you see the Scriptures wrested and fables and human assertions presented as truth. Men who know that they have the truth can have power only as they present the truth as it is in Jesus....

[24]

Dwell as little as possible upon your opponents' objections, but press in the truth, new and convincing, arguments to cut away and undermine error. Keep your own spirit ever calm, even against personal abuse. Never retaliate. Let the spirit of kindness, Christian courtesy, rule your every action. The Holy Spirit will help your

infirmities. People will pass judgment upon the men. Those in error have learned that their strength is to maintain self-control, while the fires of hell may be stirring every fiber of the being.

Your opponent will say words which will irritate a sensitive mind. Pass these by unheeded. Do not once forget that you are speaking for God's truth. Your spirit, if kept gentle under provocation, will speak louder than any force of argument. Do not imperil the truth by an unwise word. Remember how, when provoked, Moses once spoke unadvisedly, and dishonored God. You need larger experience as a student in the school of Christ, in copying His meekness and lowliness.—[Letter 9a, 1894](#), pp. 2, 4. (To Elder J. O. Corliss, December 8, 1894.)

We are praying for you that the Lord may give you largely of His Holy Spirit, and that as His human agent you may represent the likeness of Christ's character, by manifesting the practical power of the truth in the manner in which you treat your opponent. Give him not the least semblance of an excuse to become irritated over any personal thrusts that may be given in the debate. On this occasion you are representing the Author of truth. You are to show that the truth is sacred, and not to be made a scourge to those who oppose it. In handling the words of the infinite God, you are not to manifest a sharp, cruel spirit. The Lord will be your teacher and enable you to carry the controversy through with Christ-like dignity. Your opponent will seek to make the truth appear unimportant, but to many he will not be successful in this design. You are Christ's instrumentality, and should clothe your words with sacred, reverential dignity. This attitude will not be without effect on human minds.—[Letter 113, 1894](#), pp. 2, 3. (To Elder J. O. Corliss, December 16, 1894.)

[25]

They [J. O. Corliss's opponents] were resolved at all hazards to stir you up, and make capital of your hastily uttered words; for they wanted to find occasion against you. The desire on their part for a discussion was not a desire to obtain light, but to evade the light and to confuse those who were ignorant of the Scriptures.—[Letter 21a, 1895](#), p. 2. (To Elder J. O. Corliss, August 20, 1895.)

Unless we know that we have a commission from on high, we are to refuse to enter into controversy with any one, because this is not our work.—[Letter 96, 1900](#), pp. 1, 2. (To Elder and Mrs. S. N. Haskell, July 5, 1900.)

Released May 20, 1977.

MR No. 537—Work and Study in SDA Schools

[26]

I have received instruction in regard to the college at Berrien Springs. The Lord said, If these, My servants, will walk humbly with contrite hearts, and will obey My voice, heeding the light I have given, I will grant them favor in the sight of men. I will not endorse the words of discouragement uttered by some of our leading men.

The Lord instructed me that some connected with the institution would not see the necessity of uniting agricultural work with the instruction given in the school. In all our educational institutions physical and mental work should have been combined. In vigorous physical exercise, the animal passions find a healthy outlet and are kept in proper bounds. Healthful exercise in the open air will strengthen the muscles, encourage a proper circulation of blood, help to preserve the body from disease, and will be a great help in spirituality. For many years it has been presented to me that teachers and students should unite in this work. This was done anciently in the schools of the prophets.—[Manuscript 40, 1903, 11](#). (“Perseverance in the Work of God,” typed May 4, 1903.)

Released May 20, 1977.

[27] **MR No. 538—Our Responsibility to Encourage Others**

If the doctor [J. H. Kellogg] fails in doing his duty and being an overcomer at last, those brethren who failed in their want of wisdom and discernment to help the man when and where he needed their help, will be in a large measure responsible.—[Letter 21, 1888](#), p. 16. (To G. I. Butler, October 14, 1888.)

If ever a people have need of clearer and increased light from heaven, it is the people whom God has made the repository of His law. The men to whom God has committed sacred trusts need to be spiritualized, elevated, vitalized by the sacred truth they profess to believe. When the history of our cause and work reveals that men who have occupied positions of sacred trust, who have been teachers of the truth to others, are found unfaithful and turn away from the holy commandment delivered unto them, what carefulness should it lead us to! What distrust of self! How it should strip us of self-sufficiency and spiritual pride! What humble views we should have of our wisdom and our own insufficiency! How we should sense the fact that we are kept by the power of God through faith!—[Manuscript 16, 1889, 5, 6](#). (“The Discernment of Truth,” circa January, 1889.)

[28] This was a precious day to our souls, a season long to be remembered, never, never to be forgotten. Praise and thanksgiving ascended from the hearts and lips of many to the glory of God. “Whoso offereth praise glorifieth God.” The Lord would have His people a bright, cheerful, gladsome people, light-bearers to the world. Light, precious light, represents the cheerfulness and happiness which should be reflected to the world.—[Manuscript 29, 1890, 8, 9](#). (Diary, November 20, 1890.)

Be of good courage in the Lord. He has wrought for you in the past, and He will continue to prepare the way before you. I cannot but feel assured that you have found the very place [Berrien Springs]

in which to begin your school work.—[Letter 89, 1901](#), p. 1. (To P. T. Magan and E. A. Sutherland, July 21, 1901.)

Released May 20, 1977.

**MR No. 539—In Mind, Character, and Personality,
pp. 226-227**

MR No. 540—Ellen White and Her Son Edson

[29]

Last night I visited Edson. Went to his house at seven and there remained until half past nine o'clock. I talked with him plainly but kindly, but his feelings were very strong that he had been misused. No mercy had been shown him when he left the office, although he had acknowledged his wrong. I saw that he was making no headway and we bowed in prayer.

I felt from the first fastened with entreaty and earnest pleading upon God. Still no break. I prayed over Edson, but his heart seemed unbroken. I then decided to spend the night in prayer for our help could come from God alone. I had prayed five times and Edson four, he coming a little nearer the point every time. The last time he broke all to pieces. He made an entire surrender to God and such earnest pleadings and entreaties I have seldom heard. He then prayed again and again, and seemed to be in agony of spirit, confessing his wrongs, broken in spirit, his tears freely mingled with his prayers.

The room seemed to be lighted up with the presence of God. Edson then prayed for Emma. He got his arm around her and made his prayer to God with his resolves that they would seek God daily and earnestly watch against the temptations of Satan. He put his arms around me and talked and prayed and wept. Salvation indeed had come to that house. He then accompanied [me] home. I did not sleep much last night and feel worn this morning, but very thankful that we broke through the cloud of darkness last night and obtained the victory. I was determined not to give over the struggle till victory came. I never saw Edson so deeply exercised before and so sensible to his danger and weakness. But it did seem that I must succumb to the powers of darkness. I have spent many hours in prayer to God for Edson before I visited him.... The Spirit of God filled the room where we were. It was indeed a light place.—[Letter 1, 1876](#), pp. 1, 2. (To James White, March 31, 1876.)

[30]

Released May 20, 1977.

[31]

MR No. 541—The Covenants

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

Released May 20, 1977.

MR No. 542—Beauty in the Ellen White Writings

[32]

Who is it that has given us all the things that are beautiful in nature? It is the Creator of heaven and earth that has done this....

Such scenes as we have on this ground cheer my heart and I want to know how many of us look upon the lofty things of nature and then return thanks to the God of nature? Do we see in the things of earthliness the hand of the Creator? It is the Christian that can set the true value upon everything that God has given us on this earth. Every flower and every shrub, everything beautiful in nature calls our mind away from nature to nature's God. Who gave that beautiful flower its tint, its color? It was our heavenly Father. And you can teach your children that here is an expression of the love of God to fallen man. You can look upon the beautiful things of nature, blighted now by the load of the curse, and they represent but feebly the joys that are to come. You visit the most beautiful places on earth and delight yourself in them, and yet, "eye hath not seen, nor ear heard, ... the things which God had prepared for them that love Him!" (1 [Corinthians 2:9](#).) How many there are that do not think of those things that God has given us. Now, if we could readily appreciate these blessings, then we would always be happy, but there is an enemy who is always working against us, so that the praise and gratitude which should flow forth from our lips is often withheld.—[Manuscript 17, 1887, 1, 3, 4](#). ("Practical Godliness," June 11, 1887.)

Released May 20, 1977.

MR No. 543—In Manuscript Release No. 995

MR No. 544—How Inspiration Operated

[33]

I write all that the Lord gives me to write.—[Letter 52, 1906](#), p. 9. (To Brother and Sister Farnsworth, January 29, 1906.)

Your work has been represented to me in figures. You were passing round to a company a vessel filled with most beautiful fruit. But as you offered them this fruit, you spoke words so harsh, and your attitude was so forbidding, that no one would accept it. Then Another came to the same company, and offered them the same fruit. And so courteous and pleasant were His words and manner as He spoke of the desirability of the fruit, that the vessel was emptied.—[Letter 164, 1902](#), p. 1. (To A. T. Jones, September, 1902.)

In the night season I was in a council meeting where the brethren were discussing the matter of the Sanitarium in Los Angeles. One of the brethren presented the advantages of establishing the sanitarium in the city of Los Angeles. Then One of Authority arose and presented the matter with clearness and force.—[Letter 40, 1902](#), p. 3. (To J. E. White, March 18, 1902.)

I was [in vision] in a room where a number were assembled in council. Brother E. R. Palmer was presenting the idea that small, local presses were not needful, and were run at great expense. He said that he thought that all our bookmaking should be done by one publishing house, at one place, and thus save expense.

There was present One of Authority. After making some inquiries, He said, “These smaller printing offices can be managed in a way that will make them a help to the work of God, if sufficient attention is given to them. In the past, great lack of principle has been brought into the management of our book work, and this experience will be repeated unless men’s hearts are thoroughly converted, thoroughly changed.—[Letter 162, 1902](#). (To “Dear Brethren,” typed, October 20, 1902.)

[34]

Were I to go to the [General] Conference [Session], I should be compelled to take positions that would cut some to the quick. It greatly hurts me to do this, and it is a long time before I recover

from the strain that such an experience brings on me.—[Letter 17, 1903](#), p. 3. (To Jesse Arthur, January 14, 1903.)

In the last vision given me your case was presented before me....

From what has been shown me you are a transgressor of the seventh commandment. How then can your mind be in harmony with the precious Word of God, truths which cut you at every turn? If you had been betrayed into this folly unwittingly it would be more excusable, but you have not. You have been warned. You have been reproved and counseled....

My soul is stirred within me.... I will not varnish over your case. You are in a fearful state and you need to be entirely transformed.—[Letter 52, 1876](#), pp. 1, 7. (To a prominent SDA minister, circa 1876.)

[35] I am trying to catch the very words and expressions that were made in reference to this matter, and as my pen hesitates a moment, the appropriate words come to my mind.—[Letter 123, 1904](#), p. 10. (To J. E. White, March 29, 1904.)

I want every jot and tittle of my strength to reproduce the representations the Lord has given me, and to make them as vivid as possible while I can do so.—[Letter 325, 1905](#), p. 2. (To Brother and Sister J. A. Burden, December 10, 1905.)

The messages that God has given me have been communicated to His people both by word of mouth and in printed form. Thus my work has been made doubly sure. I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books.—[Letter 136, 1906](#), p. 3. (To G. I. Butler, A. G. Daniells, and G. A. Irwin, April 27, 1906.)

I am to trace this testimony on paper, that should I fall asleep in Jesus, the witness to the truth might still be borne.—[Letter 116, 1905](#), p. 3. (To J. H. Kellogg, April 22, 1905.)

[36] The meeting on Sunday afternoon was attended by many of the citizens of Battle Creek. They paid the best of attention. At this meeting I had opportunity to state decidedly that my views have not changed. The blessing of the Lord rested upon many of those who heard the words spoken. I said: You may be anxious to know what Mrs. White believes. You have heard her speak many times....

She has the same service to do for the Master that she had when she addressed the people of Battle Creek years ago. She receives lessons from the same Instructor. The directions given her are, “Write the messages that I give you, that the people may have them.” These messages have been written as God has given them to me.—[Letter 39, 1905](#), pp. 1, 2. (To Brother and Sister Belden, January 30, 1905.)

The Bible must be your counselor. Study it, and the Testimonies God has given; for they never contradict His word.—[Letter 106, 1907](#), p. 1. (To Sister Rasmussen, March 19, 1907.)

Released May 20, 1977.

[37]

MR No. 545—Ellen White’s Practice Regarding Meat Eating

Over thirty years ago I was often in great weakness.... It was thought that flesh-meat would give me vitality, and this was, therefore, my principal article of diet. But, instead of gaining strength, I grew weaker and weaker.... Light came to me, showing me the injury men and women were doing to the mental, moral, and physical faculties by the use of flesh-meat....

I at once cut meat out of my bill of fare. After that I was at times placed where I was compelled to eat a little meat. But for many years not a morsel of the flesh of dead animals has passed my lips. Neither has meat been placed upon my table. My visitors have been given wholesome, nourishing food, but no meat.

Wise counsel and righteous practices are needed now, if the people of God [are to] succeed in preserving clear minds and healthy bodies. We must give close attention to eating, drinking, and dressing. The entire body of believers needs to make a decided reform. A high profession, followed by a disregard of the laws of life, shows a faithless life. Lack of fidelity, want of stability, slavery to wrong habits,—this is the sure result of such a course. Those who follow this course are not consistent Christians. Salvation means deliverance from every habit which tends to drag humanity down. Transgression of the laws of our being is transgression of the laws of God.—[Letter 83, 1901](#), pp. 2, 3. (To “Dear Brethren and Sisters,” July 15, 1901.)

Released May 20, 1977.

Christ took upon Himself humanity, and laid down His life a sacrifice, that man, by becoming a partaker of the divine nature might have eternal life. Not only was Christ the Sacrifice, but He was also the Priest, who offered the sacrifice. “The bread that I will give,” said He, “is My flesh, which I will give for the life of the world.” ([John 6:51](#).) He was innocent of all guilt. He gave Himself in exchange for the people who has sold themselves to Satan by transgression of God’s law,—His life for the life of the human family, who thereby became His purchased possession.

“Therefore doth the Father love Me,” said Christ, “because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.” ([John 10:17, 18](#).)

“The wages of sin is death.” ([Romans 6:23](#).) To Adam before his fall the Lord said, “In the day that thou eatest thereof thou shalt surely die.” ([Genesis 2:17](#).) “If you transgress My law, death will surely be your punishment.” By disobeying God’s command, he forfeited his life.

Before his fall Adam was free from the results of the curse. When he was assailed by the tempter, none of the effects of sin were upon him. He was created perfect in thought and in action. But he yielded to sin, and fell from his high and holy estate.

Christ, the second Adam, came in the likeness of sinful flesh. In man’s behalf, He became subject to sorrow, to weariness, to hunger, and to thirst. He was subject to temptation, but He yielded not to sin. No taint of sin was upon Him. He declared, “I have kept My Father’s commandments [in My earthly life].” ([John 15:10](#).) He had infinite power only because He was perfectly obedient to His Father’s will. The second Adam stood the test of trial and temptation that He might become the Owner of all humanity.—[Manuscript 99](#),

1903, 3, 4. (“Christian Education in Our Schools,” September 1, 1903.)

This world is a vast missionary field. Christ is the greatest missionary the world has ever known. The wonderful love He manifested in our behalf is without a parallel. Willingly He passed over the ground where Adam fell, redeeming Adam’s failure.

Christ is called the second Adam. In purity and holiness, connected with God, and beloved by God, He began where the first Adam began. But the first Adam was in every way more favorably situated than Christ. The wonderful provision made in Eden for the holy pair was made by a God who loved them. Everything in nature was pure and undefiled. Fruits, flowers, and beautiful, lofty trees flourished in the garden of Eden. With everything that Adam and Eve required, they were abundantly supplied. But Satan came, and insinuated doubts of God’s wisdom. He accused Him, their heavenly Father and Sovereign, of selfishness, because to test their loyalty, He had prohibited them from eating the fruit of the tree of knowledge. Eve fell under the temptation, and Adam accepted the forbidden fruit from his wife’s hand. He fell under the smallest test that the Lord could devise to prove his obedience; and the floodgates of woe were opened upon our world. He was furnished with a holy nature, sinless, pure, undefiled; but he fell because he listened to the suggestions of the enemy; and his posterity became depraved. By one man’s disobedience many were made sinners.

When Christ came, He entered a world disloyal to God, a world all seared and marred by the curse of rebellion against the Creator. The arch deceiver had carried on his work with intense vigor, until the curse of transgression had fallen upon the earth. Men were corrupted by Satan’s inventions. He had been leading men astray by his false representations of God’s character. Claiming [for] himself the attributes of mercy, goodness, and truth, Satan attributed his own attributes to God. These misrepresentations must be met and demonstrated as false, by Christ in human nature.

Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam’s disgraceful fall, and

saved the world. There is hope for all who will come to Christ, and receive Him as their personal Saviour.

Christ, the Commander of all heaven, One with God, clothed His divinity with humanity, that humanity might touch humanity. He humbled himself, taking up His abode on the earth, that He might become acquainted with the temptations and trials wherewith man is beset. He placed Himself among the poor, that as a human being, He might understand their affliction. Before the heavenly universe, He unfolded the great salvation that His righteousness would bring to men, if they would accept it,—an inheritance among the saints and angels, in the presence of God.

With His human arm Christ encircled the race, while with His divine arm He grasped the throne of the Infinite, uniting finite man with the infinite God. By transgression the world had been divorced from heaven. Christ bridged the gulf, and connected earth with heaven. In human nature He maintained the purity of His divine character. He lived the law of God, and honored it in a world of transgression, revealing to the worlds unfallen, to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam that through His grace humanity can keep the law of God! He came to impart His own divine nature, His own image, to the repentant, believing soul. [41]

The faith that grasps Christ, and believes in Him will work by love and purify the soul. “If our gospel be hid,” Paul declared, “it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.... For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Corinthians 4:3-6.)—Manuscript 20, 1898, 1-3. (“His Wonderful Love,” typed February 18, 1898.)

Released May 20, 1977.

[42]

MR No. 547—The Dwellers of Babel

As Noah's descendants increased in number, apostasy soon led to division. Those who desired to forget their Creator, and to cast off the restraint of His law, decided to separate from the worshipers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. Here they decided to build a city, and in it a tower reaching unto heaven,—so high that no flood could rise to the top, so massive that nothing could sweep it away. Thus they hoped to make themselves independent of God.

But among the men of Babel there were living some God-fearing men who had been deceived by the pretensions of the ungodly and drawn into their schemes. These men would not join this confederacy to thwart the purposes of God. They refused to be deceived by the wonderful representations and the grand outlook. For the sake of these faithful ones, the Lord delayed His judgments, and gave the people time to reveal their true character. They heeded not the counsel of the Lord, but carried out their own purposes. The great majority were fully united in their heaven-daring undertaking. Had they been permitted to go on unchecked, they would have demoralized the world by their wonderful plans.

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This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, and not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The mixture of certain religious ideas with a mass of erroneous theories would have resulted in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have banished a knowledge of the law of Jehovah from the minds of men, who would not think it necessary to obey the divine statutes. These statutes, which are holy, just, and good, would have been ignored. Determined men, inspired by the first great rebel, would have been urged on by him, and would have permitted nothing to interfere with their plans or to stop them

in their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts, in order that they might carry out their purposes.

But God never leaves the world without witnesses for Him. Those who loved and feared Him at the time of the first great apostasy after the flood, humbled themselves, and cried unto Him. “O God,” they pleaded, “interpose Thyself between Thy cause and the plans and methods of men.” “And the Lord came down to see the city and the tower [the great idol-building], which the children of men builded.” ([Genesis 11](#).) He defeated the purpose of the towerbuilders, and overthrew the memorial of their rebellion. God bears long with the perversity of men, giving them ample opportunity for repentance; but He marks all their devices to resist the authority of His just and holy law. As an evidence of His displeasure over the building of this tower, He confounded the language of the builders, so that none could understand the words of his fellow-worker.—[Manuscript 94, 1903, 1, 2](#). (“Lessons From the Past,” typed August 27, 1903.)

Released May 20, 1977.

[44]

MR No. 548—How Ellen White Bore Suffering

I attended the early morning meeting and bore a testimony. I greeted all with a “Happy new year” and sought to call their minds to the infinite love of God expressed to us....

I spoke Sabbath forenoon some very plain truths upon practical godliness. The people seemed to appreciate the work done.—[Manuscript 28, 1892, 1](#). (Diary, January 1, 2, 1892.)

April 22, 1892—I do not understand why I am lying here, unable to labor for the Lord; but God understands, and that is enough for me....

May 14—The past night has been one of great tediousness. I was obliged to get up six times to change my position, for my back and limbs were full of pain. My neck was so painful that it distressed me to lie on the pillow. But the Lord is good, and He draws near to me as I lift up my heart in prayer to Him, beseeching Him for grace and for restoration to health....

May 22—The past night was an almost sleepless one. I am so thankful that I could commune with God, and leave myself without murmuring in His merciful hands. I can use my arms and hands better than I could, and with considerable effort I can dress myself.

Satan is watching to see if I will hide my faith under a cloud of unbelief by murmuring against the One who has done everything for me. I am determined not to distrust God. I shall keep looking up to where the rainbow of promise encircles the throne. I shall triumph in God. Daily my soul is refreshed by the contemplation of the great love of our heavenly Father.

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June 15—The night has been long and trying. I lay awake from half past ten till half past two, so full of nervous pain that I could not rest. But I will not repine. “Though He slay me, yet will I trust Him.” ([Job 13:15](#).) I shall be glad when the days lengthen and the nights shorten....

June 16—Another long, trying night has nearly passed. Daylight will soon come. I slept well during the first part of the night, but

when I awoke, the nervous pain came on once more, so severely that I could scarcely compose myself to pray intelligently. After a time the nervousness passed away, and I prayed most earnestly to my heavenly Father. I presented before Him the promise, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” ([Matthew 7:7](#).) Even in my pain I can rejoice in the Lord, and this gives me peace. Christ is my personal Saviour. He has pledged His word to accomplish the salvation of all who believe in Him, and He will verify His promise.

“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” ([John 3:16](#).) These words show us why God’s wrath descended on His only begotten Son, why the innocent suffered for the guilty, why the just bore the punishment wholly due to the unjust. Jesus came to bear the penalty of man’s transgression, to uphold and vindicate the immutability of the law of God, and the rectitude of His government. He came to make an end of sin, and to bring in everlasting righteousness. He can lift sinners from their low estate, and in so doing magnify the law of Jehovah. These thoughts make me almost forget my pain.

June 17—... During these sleepless hours, the subject of overcoming has been the burden of my thoughts. “To him that overcometh,” the Lord declares, “will I grant to sit with me in my throne, even as I also overcame, and am set down with My Father in His throne” ([Revelation 3:21](#))....

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You may ask the Lord for certain things that you think you must have, but He may see that to grant your desire would harm your soul. He gives you that which is for your good and His glory. If you become rebellious, because you do not receive what you think you should, you show that your way is not in harmony with the will of God, that your way is not His way. Selfishness says, “My way, O God; much of self, and little of Thee.”...

June 18—... Christ is the greatest missionary our world has ever seen, and I have faith that He will heal me....

June 20—I slept the first part of the night, but during the latter part I could not rest. I committed my case to the Lord, and was comforted by the thought that I am a subject of His care. I do find peace and comfort in prayer, but I should look upon it as a great

blessing from the Lord if I could pass the hours of the night in sleep. These words comfort and strengthen me: [[2 Corinthians 4:16](#); [Ephesians 4:23](#); [Philippians 2:5](#), quoted]....

Day by day I am given an assurance of the love of God. [[John 5:24](#); [20:31](#); [John 12:46](#); [Revelation 22:17](#), quoted]....

[47] **June 21**—Another night of restlessness and suffering has passed. I welcome the coming of five o'clock in the morning; for then Emily Campbell builds my fire, and I can be dressed. I will not allow my mind to dwell on the dark side. Jesus has light and comfort and hope and joy for me. I want to face the light, that the brightness of the Sun of Righteousness may shine into my heart, and be reflected to others. It is the duty of every Christian to shine,—to shed abroad the light of the grace that Christ imparts. God would have me, even in my pain, praise him, showing that I realize that His presence is with me. [[Romans 5:1](#); [1 John 5:11](#), quoted]....

June 22—... This is our confidence. I will rejoice in His love....

June 23—... I long to follow on to know the Lord, that I may know that His going forth is prepared as the morning. I desire the words of my lips to be right words, the meditations of my heart to be of God. I desire to be strengthened with genuine faith. I do not want one vestige of presumption or self-confidence to appear in my life. I want faith, simple, trustful faith. I am determined to rely wholly on the promise of God, asking Him to keep my lips from evil, and my tongue from speaking guile....

June 24—... I know of whom I have believed. I have been purchased by the blood of the only begotten Son of God. He has graven me upon the palms of His hands. I am not my own. I have committed the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed unto Him against that day....

June 25—... I put my trust in the Lord Jesus. I cry after God. “As the hart panteth after the water brooks, so panteth my soul after Thee, O God.” ([Psalm 42:1](#).) Here in the home, in my pain and suffering, I must be imbued with the Spirit of Christ. It is now that I must put my trust in the Lord. At times I can do little else than cling to Jesus, saying, “I am thy child. I trust in Thee. I have Thy pledged word, ‘My grace is sufficient.’” ([2 Corinthians 12:9](#).) Then relief comes, and I praise the Lord for His goodness and mercy....

June 28—... I am compassed with infirmities, yet I am of good courage in the Lord. Although the enemy is permitted to afflict me, yet I have great blessings from day to day. My head is free from pain, shielded by the hand of the Lord. My shoulders and arms are full of pain, but my right forearm from the elbow to the tips of my fingers, is free from pain. I am able to do much important writing... [48]

Trials and disappointments will come to God's workers, but did they not come to Jesus? Shall we cover the Lord's altar with mourning and sighing and tears? God forbid. It comforts me to meditate upon the loving words of Jesus, to think of His courtesy, His sympathy, His compassion. I long to be like Him. I will rest in His care. He will make me a conqueror over evil...

June 30—... I am told by some who come to see me that I shall never again have the use of my limbs. But I do not accept this view as truth. I know that the Lord has a work for me to do, and I will put my trust in Him. The outlook is not cheering, but God knows my situation. I rejoice that I can use my right hand. Bolstered up in a chair with pillows, I write many pages. I am able to keep my workers supplied with all they can possibly do. I could keep two more busy...

Sick or well, I feel that every power of body and mind should be employed in glorifying God. We are not our own, to please and gratify self. We have been purchased by the blood of Christ, and it is our daily duty as well as our privilege to consecrate all that we have and are to the Saviour.

July 9—Last night I was not able to sleep after twelve o'clock. It was my thoughts more than pain of body that troubled me. There are some trials that it is not best to dwell upon, because there seems no clear way out of them. I try to cast my burden upon the Lord, but I do not always leave it there. I take it up again, when I should leave it with the Saviour... [49]

July 14—... During my wakeful hours I have sought the Lord most earnestly, asking Him to join my weakness to His strength, my ignorance to His wisdom, my unworthiness to His merit, my frailty to His enduring might, my poverty to His boundless wealth.—[Manuscript 19, 1892, 3, 5, 8, 9, 12, 13-30](#). (Diary, April 22 to July 14, 1892.)

Do not let the idea that I have the rheumatism scare anyone; for the work forced upon me for the last three or four years, the little sleep and rest that I have had has been enough to affect nerve and muscle; and the only marvel is that the strain has not made me a paralytic or perfectly helpless. The strain of the last year has been terrible on me, and I am surprised that I have endured it. To God alone is all the glory.... But no one will carry the burden I am obliged to carry; no one will have so little opportunities as I have had to “come apart and rest awhile.”—[Letter 19c, 1892](#), p. 5. (To O. A. Olsen, January, 1892.)

July 16, 1892—The Saviour is our Comforter. This I have proved Him to be. I do not understand why I am so afflicted. At first I tried to reason out why I did not have strength to bear my testimony to the people in this country. But I try no longer....

[50] **July 21**—My constant prayer is that I may be uplifted into a purer, holier atmosphere. I am pleading with God to remove my suffering. And although I continue to suffer, I am comforted by the thought that Jesus knows, and that He will help me. I shall see light in His light. My right arm is free from pain, and for this blessing I thank the Lord. The dear Saviour will not leave us nor forsake us.... He encourages us in all our afflictions, ... and enables me to rejoice in His great mercy....

July 28—Last night I obtained some rest, for which I thank my heavenly Father. I am cheered and blessed as I contemplate the life and mission of Christ on this earth. He was in a world which He had created, but He was unrecognized and unhonored by the many. “Foxes have holes,” He said, “and the birds of the air have nests; but the Son of man hath not where to lay His head.” ([Matthew 8:20](#).) He came to show man the way to the haven of eternal rest....

July 29—I praise the Lord that in my affliction I may have the light and love of Jesus. His presence is everything to me,—comfort, hope, and soothing balm. Sometimes perplexing thoughts crowd upon my mind, but I will not cherish these thoughts. Jesus will take my troubles if I bring them to Him, and ask Him to carry them for me. It is not always easy to have trusting faith. We must behold Jesus by faith as an ever-present help in time of need. We must drink deep of the water of salvation, if we would be spiritually refreshed.

The Lord is good and merciful. He is my Saviour, my joy and my crown of rejoicing. I will magnify His name.

August 4—During the past night I slept more than usual, and for this I thank my heavenly Father....

August 11—Last night I did not sleep well. My mind was troubled, but I tried to lay my burdens at the feet of Jesus. Today I have written twenty pages....

August 13—I have passed an unusually disagreeable night. I was afflicted with pain in every limb, and seven times during the night I was obliged to change my position. This means much pain.... [51]

September 13—We did not get home from the school yesterday evening until after dark. I rested well during the night. I am grateful to my heavenly Father that my strength is increasing. I can use my limbs much better than I could. During my wakeful hours my mind is busy planning how we can best be a blessing to the believers in this country, and how we can best work for unbelievers. The work here is still in its infancy, and it will be bound about unless the hearts of those who believe the truth are softened and subdued by the grace of God....

September 14—Last night I slept very little. So far the weather this month has been stormy. We endure the unpleasantness the more cheerfully when we think that farmers are rejoicing in the prospect of a good crop.—[Manuscript 20, 1892, 32, 35, 39, 41, 45, 49](#). (Diary, July 16 to September 17, 1892.)

St. George's Terrace, Melbourne, Thursday, December 29, 1892—Word came from the company that were encamped in Fern Tree Gully, that they were desirous I should come—and as many others as could—to the Valley, twenty-five miles. The cars go within two miles of their encampment. We had but a few minutes to make our decision. As my head ached and I feared I could not write, I decided to go. Marian Davis and Emily accompanied me. Sister Maggie Hare, Sisters Daniells and Rousseau and Brother and Sister Salisbury went with us.

We found the atmosphere was better than in Melbourne. All were much pleased to meet us and we were well entertained. Our dining tent was under a canopy. Tablecloths were spread upon the ground and the camp of more than thirty seated themselves upon the ground to enjoy their repast. Brother Prismall came while we were [52]

eating and he enjoyed the dinner with us. All ate as if they relished the food. Excellent raspberries were obtained fresh from the vines, and they were so nice and fresh, I enjoyed them much. There were new potatoes and green peas and rice pudding. All ate with good appetites.

Then preparations were made with determination that Sister White should be transported to Fern Tree Gully. But I did not favor this, but they made their preparations. Brother Faulkhead walked two miles to find a chair before he could obtain one. They then cut strong poles, fastened the poles with cords to the chair, and seated me in the chair. Brethren Faulkhead and Prismall were determined to be carriers. Brother Faulkhead was the taller. He led the way, and Brother Prismall followed, one taking hold of the poles before, the other behind, and they thus bore me along. After we left the trap Brother Stephen Belden led the pony nearly one mile; then the carriage could go no farther, and I was seated in my chair with the human charioteers to take me over the road. We thus traveled two miles—I unwilling to burden them, but they determined to persevere—over logs, fallen trees, and narrow passages cut between trees by Byron Belden and his father. Sometimes it required four men to keep the chair conveyance in safety, as they had to climb fallen trees, sometimes one and two feet high. It was a marvelous passage, such as I never attempted to travel over before.

[53] We came into a level spot in Fern Tree Gully, and tarried a while. There were trees of every form and of various dimensions and heights, and the burden of nature was the perfect, beautiful ferns growing from the top of these fern trees. One tree stood out in distinctive beauty of perfection from all others. The formation of the ferns upon the top of this tree, about twenty feet in height, was more perfect than anything we afterwards had the privilege of seeing. I delight to carry in my mind the model of nature's perfection in Fern Tree Gully. It is a beautiful specimen of the Lord's work in its natural state. Surrounding it were fern trees of large growth, but this tree was a crown or circular in form, and in beautiful exactitude and order, so fresh in foliage of deep green, that I was assured in my own mind that it could not be excelled.

Now we had not reached the dense growth and the question was, Should we go forward or return? Brethren Faulkhead and Prismall

were for advancing. I was perfectly satisfied with what I had already seen. I could take the picture and preserve it in my mind—one fern tree so perfect in form amid a vast number that were of uncouth proportions and wanting in perfection in fern tree loveliness.

The church may be compared to this growth of trees. Many of the fern trees grow in awkward, unlovely positions. Some gather to themselves the properties of the earth which they appropriate to fern tree life, in beauty and strength and perfection. Others were bending sideways, unable to stand erect. In others, the fern boughs were imperfect, irregular, wanting in perfection of form and maturity. Thus it is with the church members, in the formation of Christian characters. Some do not appropriate to themselves the precious promises of God, and the provisions made at infinite cost to Heaven that divine power might combine with human effort, that all that is evil should be discarded and overcome, and through faith in Jesus Christ, through watchfulness and prayer, they might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

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The brethren were not satisfied unless they took me the whole way, so on they went, in most inaccessible paths, until the journey was complete, and I stood under the shadow of the fern trees in the gully. There were the large trees covered with growing ferns, and it was very interesting to see the great height of these trees and their varied formation and manner of growth. There was revealed that young saplings had fastened themselves to the trunk of the fern tree and become one with it, growing into the tree and presenting entirely a different tree than the fern. Both were growing together. It was impossible to separate the one from the other unless the fern were much cut to pieces.

After viewing this wonderful production of nature as long as we thought safe, for it was quite damp in the forest of ferns, my bearers took up their burden, made their way to open ground, passed down the hill of thick, matted grass—a much shorter route than we came. We were not long descending the hill, and I gave my hearty thanks to those who were so full of perseverance to carry out the plans of their devising to have Sister White see Fern Tree Gully. I know they must be very tired, having carried me to the gully and back, no less than three miles.

[55] All partook of dinner, then it was time to prepare to go to the cars. We rode to the cars, women sitting in the back of the carriage on the floor and making considerable sport of their situation. Emily walked the two miles and several other girls walked from choice. We found the cars crowded, but we would be only one hour and a half, which would be half past ten o'clock p.m. Elder Starr was waiting for us with horse and phaeton.

St. George's Terrace, Melbourne, Friday, December 30, 1892—I slept well during the night, and am not crippled this morning....

St. George's Terrace, Melbourne, Sabbath, December 31, 1892—The last day of the year 1892 has come.... I spoke to the well filled tent with much freedom from [Acts 10:1-8](#), giving the account of Cornelius' vision, and the words of the angel, "Cornelius, ... Thy prayers and thine alms are come up for a memorial before God." ([Acts 10:3, 4.](#))—[Manuscript 39, 1892](#). (Diary, December 29 to 31, 1892.)

Released May 20, 1977.

I want you to write to me. I want you to tell me how you regard the consent of Sister White to let you serve, if you will, for a little while in the school at its commencement. Tell me plainly what you think of this. We must be true yoke-fellows now. I need the help you can give me. But I must close this letter now. I appreciate my workers very much. We shall consecrate ourselves without any reservation to God. In much love, (Signed) Ellen G. White.—[Letter 26, 1898](#), p. 3. (To Sarah Peck, March 3, 1898.)

We hope that the next boat will bring Brother John Wessels and wife, Sister Peck and Sister Herd to us. But we leave everything in the hands of the Lord.—[Letter 115, 1896](#), p. 5. (To Sister Wessels, December 14, 1896.)

I have another proposition to make; it is that Sister Peck, who is now in South Africa, shall unite with me in my work. I must have a lady worker. She is desirous of coming as soon as someone can take her place. When I left America, I was assured that Brother and Sister Starr would come to Australia with me, and would help me in every way possible. This plan was carried out only a few weeks. At Harbor Heights the resolution was made that W. C. White devote more of his time in helping me. But he has been so loaded down with responsibilities that I can seldom get an opportunity to present matters of importance before him, and which I have felt compelled to send every mail.

I have a large amount of matter which I desire to have come before the people, but I have no one to consider these matters with me. If I could have -57 Sister Peck and Willie, I could get off many important things much more perfectly. I ought to have someone to whom I can read every article before sending it to the mail. This always helps the writer; for the writer, after reading the matter before one who is interested, often discerns more clearly what is wanted, and the slight changes that should be made. It is an important matter to keep in its simplicity all that matter which I write. I am sure my

two editors endeavor to preserve my words, not supplying their own in the place of them.—[Letter 76, 1897](#), pp. 1, 2. (To George A. Irwin, July 22, 1897.)

[57] I learn that Sister Sarah Peck arrived in Sydney the first of last week. She had a very good passage and is now making a small visit with Brother and Sister Haskell. Sister Sara McEnterfer goes with me to Sydney this week, to spend the Sabbath and Sunday with the people in Stanmore.—[Letter 33, 1898](#), p. 1. (To Brother and Sister John Wessels, January 25, 1898.)

We are much pleased to have your daughter a member of our family. She is helping me to prepare books for the press. I have long wanted just the help she can give us. She is pleased with her home. We have a pleasant family, and we are all seeking the blessing of God, and working harmoniously. I thank the Lord for the help that she can be to me.

[58] If I could see you, I would have words to speak that might be more acceptable than these traced with my pen. Christ comes as a Comforter to all who believe. He invites your confidence. He says, “Abide in me.” Surely we may trust in our loving Saviour. You can say, “Yes, my Saviour, in Thee I can and will trust. I will abide in Thee.” Then how trustfully you can work in His presence. Your works will be but the fruit of Christ working in you. You may rest in what Christ can do for you. And the energies of your soul will be awakened to cooperate with Him. He will work in you to do His good pleasure.

May the blessing of the Lord abide with you, is the prayer of your sister.—[Letter 103, 1898](#), pp. 4, 5. (To Sister Peck (Sarah Peck’s mother), November 21, 1898.)

Miss Peck has been teaching the church school here. She has had about forty pupils. The discipline of the school has been excellent. Miss Peck will not tolerate disorder. She is firm and just in her management, and the school has done the children great good.

A few weeks ago, about twenty of the children from the school went to Yountville to sing before the soldiers. Mr. Moonie lent them a large stage wagon for the trip. Sister Peck had drilled the children thoroughly, and the soldiers were greatly pleased and interested. They are now asking that the children may come again.—[Letter 112, 1903](#), p. 4. (To Brother and Sister Burden, June 21, 1903.)

During our conversation this morning, I felt greatly perplexed to know what to say in reference to your work. I love you, and I want to see you in a position where you can best serve the Master.

I do not know what would be your own choice of work. Many of our people desire and urge you to enter the educational work. If you feel that this is your duty, I am willing to release you from my employ. I know of no one who is better fitted than yourself to undertake educational work. In regard to your connection with me, I cannot say very much, because you have in the past been called to so many other lines of work.

[59]

One thing I must say: If you choose to remain with me, the school work must be laid aside. If you prefer to labor in educational lines, then you must be free, so that you can give your undivided attention to that work. I leave the matter entirely with you, that you may follow your own choice. I dare not decide for you. The great necessity for your efficiency as a teacher is the only consideration that leads me to be willing to release you. So many have spoken to me of your efficiency and talent as an educator that I dare not hold you. If at any time in the future you shall choose to connect with me again, you will not have become less efficient.

I write this that you may not be left in uncertainty. Seek the Lord for yourself. If you feel impressed that you prefer to remain with me, I have abundance of work that you can do. If it seems to be the will of God for you to remain with me, we must take hold of the work in earnest, and not allow others to come in and give you a double burden to bear.

Now, my sister, I feel anxious that if you take up the school work, you shall not load yourself down with too many responsibilities. Make that your work, and carry it as you did the school in St. Helena....

May the Lord bless you and give you much of His Holy Spirit, wherever you may labor. If it be your lot to educate students, that they may impart to others the heavenly intelligence, I shall be pleased. I have always loved and respected you, and I have not been disappointed in you. The form of sound words is to be prized above every earthly thing. God is glorified by every word that leads to right action. I respect you highly, and desire you to have every advantage possible that you may make continual progression in

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the service of God.—[Letter 265, 1905](#), pp. 1, 2. (To Sarah Peck, September 15, 1905.)

I thank you very much for your excellent letter. I have commenced several letters to you. One I came across while searching for other writings, which had been laid aside unfinished that I might attend to something demanding immediate attention. You must not suppose that because you have not received letters from me, that I have lost interest in you; for this is not so....

The school question has been [with us] for some time, and still is a matter of weighty perplexity. But now there is hope that this matter will not much longer be a heavy burden for us. If we will wait patiently a while longer, we can secure, we believe, a clear title to the land. When we are sure of the title, we can begin our preparations for school work, but we cannot accept the property until we are assured of the title, and know that it is without a flaw.

[61] I cannot give you here a description of this property. I have not inspected it very thoroughly yet. I was very weary on the day we visited Buena Vista, and was unable to go through the entire building. But I regard this as a wonderful opening for our school work, and I know that the Lord has wrought in order for us to obtain it. It is just such a place as has been presented to me we should have. We shall be very thankful when we have the title, and can take possession. But we will leave this matter all with the Lord. If this is not the right place, He will let us know.

I should be glad, were you free from other engagements, to have you unite with us in making this school what it should be—a school after the Lord's order. How would you feel in regard to this? I will not now invite you to take hold of this work that you are so well acquainted with, but if in the future we meet with no drawbacks, it may be that you would choose to unite with the educational work at Buena Vista.

This school is not to copy after the plan on which many of our schools have been conducted in the introduction of worldly customs and ideas. Physical, mental, and spiritual powers are to be combined to make this school like the schools of the prophets. The study of the Bible is to occupy a large place; its precepts and principles are to be prayerfully and daily studied, that teachers and students may be prepared for the higher school in the heavenly courts.

Both teachers and students are to strive to become true educators, following the heavenly plan that Christ carried out in His life work. All the instruction given should be based on the principles revealed in the life and teachings of Christ. This is the time to follow in every phase of our experience, the plan of Christ for the inculcation of the word of God,—principles that men can carry with them into the future eternal life....

I did not intend to write all this, when I took up my pen to answer your letter. I meant simply to tell you that we love you, and would be pleased to see you. Now I will write no more except to inquire how your health is. Do you feel that you need a change? Let me know how you are situated, for I feel that I have a right to know this. Let me know what your plans for the future are. I have not lost my interest in you, be sure of this. Do not interpret my silence so. I have an interest in you just as verily as I ever had.—[Letter 16, 1909](#), pp. 1-5. (To Sarah Peck, January 11, 1909.)

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I thank God that you have this school. Do not allow your teachers to be overworked, but help them in the advancement of their work. I thought we should ask Sister Peck to connect with our new conference school in California; but I cannot do this: for I see that she has a work to do here. Will you not help her in this work? And will you not secure other teachers also who will make a business of educating the students in a knowledge of the Scriptures?—[Manuscript 31, 1909, 5](#). (“Individual Cooperation,” Sermon, April 17, 1909.)

I have just been broken off in writing to say Goodbye to Miss Peck, who is leaving us to engage in school work at College View. She is accompanied by Brother James’ two eldest children, Stanley, a strong young man, and his sister, Winifred. Both are intelligent young persons, and we are all pleased that they can go with Miss Peck. Both are church members, and have attended the church school here....

Brother and Sister James will miss their children very much; but it was thought such an excellent opportunity for them to go under Sister Peck’s care, that they were willing to have them leave. Miss Peck was the church school teacher here when the school was first started. Besides doing this work she has kept my books. The past year she has been making books for our church schools.—[Letter 284, 1907](#), pp. 1, 2. (To J. E. White, September 16, 1907.)

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Released May 20, 1977.

When [Brother] Torr came to Petaluma, he followed close after Cassidy [an apostate Adventist]. Mrs. White was his theme. The Lord sent me to Petaluma and gave me a testimony of great power to bear. Torr was convicted. I stayed at his house, and he said he had seen and heard me and he was settled now that all these reports and statements were false. He felt very tender. I saw that he did not have family prayer. I urged myself forward, prayed with them and pled with them to pray morning and night with their children. He had taken the position that social meetings were not in the order of God—that family prayer was a non-essential. But his heart was melted under the power of the Spirit of God, and he urged me with tears to come and speak to them at Petaluma as often as I could. He said, “Maybe you do not know, Sister White, how we prize these visits. They are of great value to us—beyond estimate.”

Well, Long’s book came out and [also] Green’s book—these most weak and contemptible productions. I waited for you and others to speak of these, as you stood in the responsible positions you do, as watchmen on the walls of Zion, and should warn the people. As editor of the paper you have every means within your reach.

Now Torr has changed. He did not take up his duties. He did not follow the light. He seemed to enjoy the suggestions and statements of these tracts, and sent them everywhere. Next he was without an anchor, and he began to read Tom Paine and has come out an infidel. He says there is no personal devil— no pre-existence of Christ, no prayer is called for. He is sowing his seeds of death....

The time has come when if light is not cherished it leaves the one who rejects it in very dense darkness, and strong and startling developments are made quickly. Things move rapidly now. We are nearing the end. Why, I ask, is all this zeal against me? I have attended to my business, given me of God. I have injured no one. I have spoken to the erring the words God has given me. Of course I

could not compel them to hear. Those who had the benefit of Christ's labors were just as enraged against Him as the enemies are against me. I have done only my duty. I have spoken because compelled to speak. They have not rejected me but Him who sent me—Him who has given me my work.—[Letter 3, 1883](#), pp. 3, 4. (To Uriah Smith, July 31, 1883.)

Now, my brethren [G. I. Butler and Uriah Smith], I do not feel very happy, ... be assured, when I think you have encouraged Elder Canright in giving lessons to the students in the College, and in pouring into the *Review* such a mass of matter as though he were bishop of the Methodist Church.—[Letter 13, 1887](#), p. 2. (To Brethren Butler and Smith, April 5, 1887.)

[66] I rejoice in the completeness of the character of Jesus Christ. He was a compassionate and sympathizing high priest. “Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” ([Hebrews 2:17, 18](#).) “We have not a High Priest which cannot be touched with the feeling of our infirmities.” ([Hebrews 4:15](#).) Oh to only consider how easy it is for hardness of heart to take possession of us. Jesus the Pattern for humanity, must know from painful experience all about a wounded spirit and a broken bleeding heart, and a burdened perplexed and tempted mind.

In this school Christ was taught. In this school, we are to be disciplined and trained and learn to sympathize with the suffering ones of humanity. If we tell our peculiar trials to our friends, we know by the cold response, and listless inattention that they know not what we mean. They have not been tried in just that way. Their life may have been one of self-caring and self-indulgence. The care, the perplexities [that] have darkened the brow of the tired, has not been felt by the friend, the sorrow that has eaten into the soul has never touched his. Now the sympathy growing out of identity of circumstances he has not. But Jesus knows all about the strength of temptation, sorrow, and grief. Then let us always tell Jesus all.—[Letter 79, 1893](#), pp. 11, 12. (To Harmon Lindsay, April 24, 1893.)

I rise this morning at half past one o'clock. Lest I should miss your questions, I will now try to answer one at least of them.

In regard to our brethren writing on the third angel's message. Let them write. Bear in mind that in the branches of the vine there is diversity in unity.... There is an unseen, conscious, indivisible unity, keeping the bodily machinery in action, each part working in harmony with every other....

We are not to feel that we must speak the very same things, giving the same representation in the same words, and yet there is to be unity in the diversity. All the different testimonies unite to form one whole, as the books of the Bible are brought together, and bound under one cover. But should Matthew, Mark, Luke and John go off on some tangent, contradicting each other's testimony, then there would be confusion. In all the presentation of truth by different minds, there is to be unity in diversity. One must not labor to have everything that comes from his mind entirely different from that which comes from another man's mind. But he is to follow in the line where the Spirit of the Lord shall direct, then there will be different figures and different ways of presentation, that will interest and educate different minds. Some are always straining to get something original; this places them in great danger. They produce something new, that is not according to the Word of God, and they have not the discernment to see the real harm that results from their ambition to excel some other one in new and strange productions. Thus error comes to appear to them as truth, and they present it as wonderful new light, when it is an innovation that makes of none effect a "Thus saith the Lord." [67]

Let all be under the controlling influence of the Holy Spirit of God. Under the direction of the Holy Spirit, one may use the same expressions used by a fellow-worker under the same guidance. He should not make an effort to do this, nor not to do it, but leave the mind to be acted upon by the Holy Spirit. There is one thing all should do, "Endeavor to keep the Unity of the Spirit, in the bonds of peace"....

Men may not have precisely the same way of viewing or expressing truths as we have, yet they may be just as precious in the sight of God as we are. There is not to be a thread of selfishness or self-exaltation in our work, for we are drawing our spiritual supplies from the same store-house, and are wholly and entirely dependent upon God, for His grace and His Spirit's working. [68]

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

If there is a difference of expression in presenting the Truth, let every one seek to view all things in the light of the glory, which shineth in the face of Jesus Christ. The more we as believers drink in of the Spirit, the more we shall be animated and united by His surpassing love, and the more we shall reveal of that tender, compassionate Spirit, which made our blessed Master so long and patiently bear with the misunderstandings of those whom He had selected as His workmen. They were to be educated in close communion, yet their thoughts might vary.

We are often exhorted, "Be ye all of one mind," which means the same as "Endeavor to keep the unity of the Spirit in the bonds of peace." All should seek to draw as closely together as possible, by dwelling upon those things in which all can agree, rather than upon those things that seem to create a difference.

[69] "All ye are brethren." ([Matthew 23:8](#).) "Ye are not your own, ye are bought with a price." ([1 Corinthians 6:19, 20](#).) Our owner is God. The same blood that purchased one brother, purchased the next also, and the next. All are born of God by the same Spirit. All are members of the same body, and are worked by the same Spirit. All feed on the flesh and blood of the Son of God, the Word, which is Spirit and life. The sustenance of all comes from the same source. We must not think it a virtue to differ. We are in close bonds of relationship one with another. If the same vitalizing current is flowing through our minds and hearts, we shall act in harmony. In failing to do this, we deny the Source of all spiritual life.

By the meekness and lowliness of Christ's earthly life, the exhortation is given, "Love as brethren," as members of the same family. Notwithstanding your dissimilarity in habits and character, "be pitiful, be courteous." True love is not a mere emotion. It does not consist in sentiment alone, it is a principle manifest in works, in noble and unselfish deeds. When God's people are actuated by this love, all plans, all activities will be appreciated as coming from one Source.

I think I have answered your question. Although Elder Jones or Elder Prescott may write, your individuality remains the same. You are to write, as God shall lead your mind. Your individuality cannot be submerged in that of any man. You can, if you will, place yourself under the direct beams of the Son of Righteousness, and catch the heavenly glow. Then the softening, subduing love of Christ will come into your heart, and the grace of the tenderness of Christ will mellow your spirit and reveal the same in words and utterances. You will work out that which God works in.

What you cannot do, God can do, and will do through you, if you will heed His counsel. You may realize your inability. But it is not S. N. Haskell that is supposed to work. It is not what S. N. Haskell can do, but what God can do through you. All things are possible to Him. [70]

Elder Smith was one mentioned to connect with you, and help you. But be assured that, if you will move in Christ's order, your inability will bring out the assurance of God's sufficiency. What is impossible for the human agent to do, God will do through you. Begin then, and advance. Do the work, believing that it is the right thing to do, and expecting the Lord to help you and your wife, and lead you in clear lines, working in and through you. As the Lord's mind becomes your mind, a divine tenderness will take possession of your soul. The channel that has been choked with misunderstandings will be cleared, the debris will be swept away by the current of Christ's love. The love of Christ will flow out to your brethren, and through them to others. Be pitiful to those whom you regard as weak and erring. In your work manifest the compassion of Christ. See how often His love broke forth in expression of sympathy for the unshepherded flock, the hungry multitudes.

Many will need to receive the object lesson from God's workmen. With many it is much easier to criticize, rebuke, and condemn than to speak words of encouragement. As laborers together with God, we are not to think lightly of souls that have cost the Lord so much, and that, through the giving of His own Son to live in humanity, may have everlasting life.

While we are to show no mercy to sin, we are to lift up the head of the perishing sinner. We should point him to Christ on the cross, suffering as a sin-bearer, because He loved man.—[Letter 53, 1900](#), [71]

pp. 1-7. (To S. N. Haskell, April 5, 1900.)

Released May 20, 1977.

**MR No. 551—Published in Sermons and Talks, Vol.
1, pp. 194-213**

[72]

MR No. 552—Letter to M. B. Czechowski

In the vision given me at Roosevelt I was shown something in regard to your case. I saw that your moving to New York was wrong. There were those in N. York ready to counsel you, who had not the least foresight or judgment, and who were not capable of taking care of themselves. And again it was very expensive for you to live in a city where the money must be paid for everything necessary to support a family. Your own lack of judgment, with poor calculation and miserable counselors to help you, consumed much means, which would have made your family comfortable and saved you from much suffering and privation.

Dear Bro. I was shown that you make too many high and large calculations that you can never carry out. If you should attempt to follow your own plans you would make a total failure and would be driven to discouragement. You are not free from temptations and you feel very uneasy, because you cannot be doing some great work. Your mind is constantly upon the reach to engage in some work which you will certainly fail of accomplishing.

It is your duty to be more easy, quiet and be contented to do what little good you can as providence opens the way for you. You are constantly trying to open some way for yourself and if you continue to plan and make so large calculations you will greatly burden your brethren, exhaust their patience and Satan will tempt you. Individuals will present inducements to you and represent that this people do not appreciate your talents, etc. You will be tempted to break away from this people where you can be pushed forward to do more. But Bro. Czechowski, I was shown that if individuals could obtain their object and cause you to leave this people and carry out their plans, their interest in you would soon die. Without God you could accomplish nothing, and they would be disappointed in you and would have no further care for your family.

Your being a learned man does not benefit you much in this work. If you had acquired not half the learning you have, you would be far

more useful in this work. Your zeal is good, your spirit God loves, but your labors cannot accomplish what you anticipate. Should you visit other countries, your way is hedged up, your preaching the truths you hold would cost you your liberty and finally your life.

You could be of far more use to make up your mind contentedly to do what you can as Providence opens the way, and in doing this can be of far greater use than to push your own way forward and lose your liberty and your helpless family be left without a protector. Your children need a father. You should teach your children habits of industry. You are not willing they should learn the power of endurance. Useful employment would keep your oldest son out of evil habits. If you cannot teach him to labor you should put him in the care of a judicious man who could teach him to be useful. You have a work to do here right in your own family.

Bro. C. you reach too high to be of essential service in this cause. You must lean upon the judgment of those who have experience. They must be your anchor or you will drift anywhere, and be of no use in this last great work of preparation for God's people.—[Letter 3a, 1864](#). (To Brother Czechowski, circa 1864.)

Released May 20, 1977.

[74]

MR No. 553—Amusements at Avondale College

Entries From Ellen White's Diary

Cooranbong, Monday, April 16, 1900—We had interesting conversation in reference to the important work to be done and we could only see that our success to keep in the way of the Lord was to keep, with determined persevering effort, our own souls in strict obedience to the light given us.

To spend money, which is so hard to obtain, on materials with which to play tennis and cricket is not in harmony with the testimonies which have been given to our school in Battle Creek. The danger of playing these games is pointed out, and those in the school discarded them.

It has been understood all through our ranks that these games are not the proper education to be given in any of our schools.

The school in Avondale is to be a pattern for other schools which shall be established among our people. Games and amusements are the curse of the Colonies, and they must not be allowed in our school here....

Tuesday, April 17, 1900—My heart was pained to hear that notwithstanding my talk before the school on Friday morning, when I read a testimony on amusements, and presented before the students the danger of games, the faculty had not wisdom or discernment to understand how to deepen the impression made....

One thing is to be plainly and decidedly carried out. Amusements are not to be a part of the education given to the students in our school in this place.

[75]

Wednesday, April 18, 1900—The Lord has blessed me, greatly blessed me, as I have taken my position in regard to the amusement question and the games which have been unwisely introduced by the faculty, without one word of counsel with me. We should not forget the things which have happened in the past in America. Little did I suppose that these games would be introduced and carried on

upon the anniversary of the opening of our school in Cooranbong. Was this the service of thanksgiving that should have been rendered to God? I feel so sorry as I think of this, and I am instructed to say, All these movements should be sharply rebuked; for there has been no sparing of instruction on this point.—[Manuscript 92, 1900, 6-8](#). (Diary, April 16 to 18, 1900.)

Released May 20, 1977.

MR No. 554—Photographs

We received yours [i.e., letter] which contained the number of pictures to be sent. They are slow in getting them out. We send from Ingelson's seven each. We sent from Lathrop's and Dunham's, six each. You will see that Lathrop has the preference. I thought that mine from Ingelson's was perfect, but I did not think yours was good. I have just received half a dozen from Lathrop's and Dunham's of mine. It is the judgment of all that this last is far better than Ingelson's. What do you think? We have a few of the small size of yours, but none yet of mine....

Lathrop is as pleased a man as you ever saw with the pictures, especially of you. He says he would sell your negative for five hundred dollars. Beside what we take, it will bring him that much custom. He thinks Ingelson's a flat affair. He [Lathrop] has your picture in the window for show.—[Letter 1a, 1876](#), p. 1. (To James White, March 24, 1876.)

In regard to our pictures, how many shall we order? Dunham gave me mine as well as yours—one dozen each. This is liberal, I think. Everyone thinks these last [pictures] from Dunham's are perfect. What is your judgment? Lucinda's are not yet finished. No orders, he says, were left for him, but one dozen will be finished in a short time.—[Letter 3, 1876](#), pp. 3, 4. (To James White, April 4, 1876.)

[77] I have just gotten the picture Dunham has made. I do not like it. Shall not order any till you see it and send your opinion of it.—[Letter 12, 1876](#), p. 1. (To James White, April 21, 1876.)

In regard to my small picture, I did sit once again, but the picture was not good. Will try it again. Mary and Willie did not get good pictures, but they will try it again.—[Letter 15, 1876](#). (To James White, April 27, 1876.)

I do not think I shall ever get a picture to equal the one Dunham has made for me. He says I had better have the large one put on a

small card. What do you think of this plan?—[Letter 17, 1876](#), p. 2. (To James White, April 30, 1876.)

Dunham gave me one dozen of these last pictures of yours. Shall I send them to you? What do you think of them? I told him I did not like them. They did not look natural, but you can use them. If so, let me know.—[Letter 21, 1876](#), p. 2. (To James White, May 5, 1876.)

Father, I am sure, has confidence in you. We often hear him speak of you and Emma with pleasure in high terms. He shows your pictures and he calls you two his “canaries.”—[Letter 22, 1879](#), p. 1. (To Edson White, July 1, 1879.)

If you have Father’s pictures, please bring them. I want to show them. My pocket album I left at Healdsburg.—[Letter 15, 1882](#), p. 1. (To W. C. White, May 23, 1882.)

It is a difficult matter for men and women to draw the line in the matter of picture-making. Some have made a raid against pictures, daguerreotypes, and pictures of every kind. Everything must be burned up, they say, urging that the making of all pictures is prohibited by the second commandment; that they are an idol. [78]

An idol is anything that human beings love and trust in instead of loving and trusting in the Lord their Maker. Whatever earthly thing men desire and trust in as having power to help them and do them good, leads them away from God, and is to them an idol. Whatever divides the affections, or takes away from the soul the supreme love of God, or interposes to prevent unlimited confidence and entire trust in God, assumes the character and takes the form of an idol in the soul temple.

The first great commandment is, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” ([Matthew 22:37](#).) Here is allowed no separation of the affections from God. In [1 John 2:15-17](#) we read, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.” Now if the pictures made have a tendency to separate the affections from God, and are worshiped in the place of God, they are idols. Have those who claim to be followers of Jesus Christ exalted these things

above God, and given their affections to them? Has their love for treasures filled a place in their hearts that Jesus should occupy?

[79] Have those who have burned up all their pictures of friends and any kind of pictures they happened to have, come up to a higher state of consecration for this act, and do they seem in words, in deportment, and in soul, to be ennobled, elevated, more heavenly minded? Is their experience richer than before? Do they pray more, and believe with a more perfect faith after this consuming sacrifice which they have made? Have they come up into the mount? Has the holy fire been kindled in their hearts, giving new zeal and greater devotion to God and His work than before? Has a live coal from off the altar of sacrifice touched their hearts and their lips? By their fruits you can tell the character of the work.—[Manuscript 50, 1886, 3, 4](#). (“Economy,” July, 1886.)

Well, Addie [Walling], I would be pleased to have you get your picture taken and write to May [Walling] to do the same. I will settle the bills. I want to see the faces of my children once more.—[Letter 101, 1886](#), p. 4. (To Addie Walling, July 21, 1886.)

Released August 10, 1977.

MR No. 555—Ellen White Experiences in Australia and New Zealand [80]

Yesterday before going to the station for Willie we went to take a short ride. Brother Reekie had hired a livery team and wagonette, and we piled in with our baggage. In about thirty minutes the train would be in, and then we were going to the boat with our baggage. I saw that the horse's head was held very high, like our Jim's in California, and I asked Brother Reekie, "Is this horse safe?" He said, "Perfectly." I looked at Sister Starr and said to her, "Sister Starr, I cannot sympathize with you in your fear to ride after a spirited horse."

It was only a few moments, as we were going down a thoroughfare, the horse began to kick, and Brother Reekie turned him into a side street, out of the press of carriages; but he kicked and kicked; his heels went crushing through the dashboard. I said to Sister Starr and Emily, "Get out, get out as quick as you can." Sister Starr's lips were white, and I was thoroughly frightened. Brother Starr jumped over the wheel, and was at the horse's head, but his head was held so high Brother Starr could not, without great effort, catch the bridle and hold him by the bit. Thud, thud, went his steel-clad heels into the carriage.

Sister Starr and Emily were nearest the door, but they did not stop to open it; we all climbed over the closed door and tumbled out in good order without bruising an ankle, and were ever so thankful to be out of the fracas. After a time the horse stopped his kicking. My spring seat was placed on a rock by the wayside, and we all were with our satchels seated there half an hour. The horse and wagonette were taken back to the stable, and the owners were reprimanded by Brother Starr for hitching up a horse that was too long for the shafts. Another horse and carriage were provided for us, and Brother Reekie picked us up by the roadside and we went to the depot for Willie. We met him just in time, and all went on board the boat, [81]

and stowed our baggage in our stateroom, and in the hold of the boat.—[Manuscript 5, 1893, 2, 3](#). (Diary, February 4, 1893.)

This [Kaeo, New Zealand] is a very beautiful place. Mountains rise above mountains, not sere and brown, but clothed with verdure and trees of every description. We are making our home with Father Hare's family, three miles from Kaeo, from the meetinghouse, and from the Hare brother's store, which is close by the meetinghouse.

We left Joseph Hare's home Wednesday morning. Thursday morning it began to rain, and the windows of heaven seemed to be opened. Sheets of water came down steadily all day and all night. The ravine filled with water coming from the hills, until it roared like a cataract. They say that the water has sometimes risen very high, but there has been nothing like this for twenty-eight years. It carried away bridges and floated off considerable wood. From the orchards on the borders of the creek, apples and other fruit went on a long visit from the owners. Father Hare's house stands on a high rise of ground, so they had no fears that the water would reach them there.

[82] Our foreign mail was prepared Thursday morning, and Brother Metcalf Hare came for it in the pouring rain. He carried it three miles to Kaeo, then Joseph Hare took it by boat three miles to the harbor, to the mail boat. But the boat could not venture out in such a storm; it waited till the next morning.

When we rode to Kaeo after the storm, we found the nice road greatly changed. The gravel had been washed off. There had been landslides from the mountains. During the storm the water had covered the road, and great logs, six feet through, had come tearing down the ravine. These logs were driven up on the road, some lying close beside the carriage way, others half-way across it, but leaving room for teams to pass. Poles and debris from the flood were lodged in high trees, corn fields were beaten down, and immense logs piled on fields; the crop was utterly ruined.

In Kaeo, water swept into the houses, and some dwellings were washed away. The house of the Wesleyan minister was on a high hill. About thirty persons found refuge with him during the flood. Some of the immense logs swept down by the flood had been lying for years some miles back in the mountains. There was not sufficient water to float them down.

We intended to go about a mile beyond the store, to Joseph Hare's, but found that the bridge was gone. Brother Starr crossed over the ruins on foot and went to the house, and Sister Hare and her children came down to see me. She said their nice garden I had admired so much was ruined, and logs were piled on it. Fruit trees were broken down. The barn was flooded; the horses and cow swam out and made for the mountains. Their choice poultry were all swept away, with fifty hives of bees.

The store was on a high rise, but the water came into it about three or four feet deep. Two sisters who slept in the store put up the goods out of reach of the water, so that little harm was done. Great damage has been done on many farms, but no lives are reported to have been lost. The houses on the lowland have the appearance of the [Johnstown] Pennsylvania flood. Everything was soaked, and out on the fences drying. I tried to get some salt, but not a store in the place had any. All had been soaked with dirty water. Flour and many other things had been ruined in the water. But enough of this picture.

[83]

Here we have all the privileges of Fern Tree Gully. The best fern trees grow on the uplands and by the ravine, and you find them all up the mountainsides. Every conceivable variety of ferns is close by. They make the scenery very attractive. The mountains are on every side, before, behind, on the right hand, and on the left, towering hundreds of feet toward the heavens.

We were treated very kindly here. All seem to feel it a great privilege to do all in their power for our comfort and happiness.

I spoke eight times in Auckland, and have already spoken three times in Kaeo. Sunday afternoon we had the privilege of speaking in the Wesleyan Methodist Church. The building is set up on a high hill, and considerable climbing was required in order to get to it. The house was filled to overflowing. Extra seats were required, and then some had to stand. I spoke very plainly from the first part of the seventeenth of John, and the people listened as if spellbound. We were requested to hold meetings on Sabbath in the church. We gave an appointment for Sunday evening. The house was full to hear Elder Starr, and appointments were made for Sabbath and Sunday afternoons in the same place.

[84] Father Hare has a very pretty place, close by a clear-running brook from the mountains. The scenery on the way to Kaeo makes one think of the road from Healdsburg to Crystal Springs, though the road here is not so dangerous.—[Manuscript 37, 1893, 1-3](#). (“At Father Hare’s, Kaeo, N.Z.,” March 1, 1893.)

I have spoken [in Kaeo, New Zealand] the two Sabbaths and Sundays, and four times in the evening. On the first Sabbath we held the meeting in the little chapel built for Seventh-day Adventists. Sunday afternoon we secured the Wesleyan chapel, and I spoke to the people. The house was crowded to its utmost extent, and benches and everything available was pressed into service. The little bench before the pulpit, and the platform, were filled with children. The Lord gave me freedom in speaking, and there was the very best of attention....

On Sunday the Wesleyan chapel was crowded; every available seat was brought in, and at last an old chest in the hall was dragged in as the last resource. I spoke upon temperance from the Christian standpoint, and all listened with intense interest for two hours. Some said that ended their tobacco-using....

[85] I feel it my duty to bear a plain, decided testimony to the believers in Kaeo. They need, oh so much, to be awakened. They do not know what it means to have a burden for the souls in their own borders. They do not know what it means to seek for the perishing ones out of Christ. They do not see why they need to go to campmeeting. The common duties of life are all-absorbing, and it does not meet their inclination to go out from their work and homes, and be put to inconvenience to obtain light and strength through seeking the Lord with their brethren. We are working to arouse them. May the Lord help us.—[Manuscript 38, 1893, 1, 4, 5](#). (“Labors in Kaeo,” March 8, 1893.)

I have had a restless night. I have passed through the process of having my teeth extracted during my dreams. Sister Caro came in the night; is in the house. I met her in the morning at the breakfast table. She said, “Are you sorry to see me?” I answered, “I am pleased to meet Sister Caro, certainly. [I am] not so certain whether I am pleased to meet Mrs. Dr. Caro, dentist.” At ten o’clock I was in the chair and in a short time eight teeth were drawn. I was glad when the job was over. I did not wince or groan. My hand was held as

steadily as if I had been writing and a nerve was set in motion by the operation. I had asked the Lord to strengthen me and give me grace to endure the painful process, and I know the Lord heard my prayer.

After the teeth were extracted Sister Caro shook like an aspen leaf. Her hands were shaking and she was suffering pain of body. She had felt sick, she said, on the cars during her ten hours' ride. She dreaded to give pain to Sister White. She slept little Tuesday night and could scarcely eat in the morning, but she knew she must perform the operation and went through with it. Then the patient waited upon the doctor; I had her seated in my easy chair and gave her sips of cholera mixture [a nostrum used for intestinal disorders]—all the stimulus I had in the house.

Sister Caro is not a weakling by any means. She is a tall, queenly looking woman, and thorough master of her business. The muscles of her arms are like steel. She can go through all the disagreeable performances firm and composed in ordinary cases. She knew I had borne much pain and that she should be the agent to give me pain [86] caused her much more suffering than it did me.

I thank my heavenly Father I bore the trial without a groan and in the use of my senses. I took nothing to stupefy me, and as the result have not the influence of stupefying drugs to recover from. I am pleased to bid farewell to these teeth that have caused me so great suffering. I have expended no less than one hundred and fifty dollars on them and endured very much pain.

I feel so thankful that I have assurance that the Lord is to me a present help in every time of need. I arose early this morning to prepare and complete articles to send to Fanny [Bolton] for the papers, articles on the life of Christ for Marian [Davis], letters for Willie [White]. Some of these I had to finish after the teeth drawing, for Brother London takes the boat at about two o'clock for Melbourne school. Sister Caro did not leave today as expected on the afternoon train. I kept to my chamber and did not care to sit at the table with them. I suffered considerable pain.—[Manuscript 81, 1893, 11, 12.](#) (Diary, July 5, 1893.)

We are very busily engaged in preparing matter for the Melbourne [Australia] mail. The young Maori lad, sixteen years old, has come from Napier to see me. W. C. White and myself met with him and conversed in regard to his attending Melbourne school. We

[87] find him quite an intelligent lad, and we make arrangements for him, loaning him money to pay his passage to Melbourne and to pay his tuition in the school. He has large property left him by his mother. He embraced the truth while attending school twenty miles from Hastings, on the road to Ormondville and Palmerston.

Pomare also embraced the truth through the instrumentality of Everston who had once kept the Sabbath but given it up, yet believed all the truth. These boys became interested through some reading and conversation, and came to Everston for more particulars of what he did believe. He took his Bible and presented the evidences of our faith. Several became deeply interested and would not rest until they heard more and still more.

The man Pomare has been baptized and has gone to America to become a medical missionary. He had a very hard time of it to get off from his people. The case was watched with deep interest. He is the son of a chief of high repute. The lad who wants to go to Melbourne is the son of an eminent chieftain of the tribe, who is a member of the legislature in Wellington. His father gave his consent, also his grandfather—who is holding the money belonging to the young man—but some of the bitterest opposers to our faith wrote to the father and grandfather a representation of our people and they took back their consent and would not let him go. But he told them he should go, and he wrote to Sister Caro for the money and if she could not let him have it to solicit Sister White to loan it to him.

[88] We considered this was a wonderful providence, the conversion of these young men. We recognized the hand of God in the matter and dared not close the door against this young man, and we have taken him under our guardianship. He will, when of age, receive his legacy and then will return the money loaned. Some say he can come into possession at seventeen, others say at twenty-one. W. C. White went on Friday to do up the business for the young man, and secure his tickets.

We went to a Maori house, our near neighbors, to call upon them. There was a young man, very wealthy, a Maori who had attended the same school with him [the Maori being helped to go to Melbourne]. He came home Wednesday, sick with dropsy, and died in the night. The mourning ceremony was kept up by the friends, in bitter weeping and wailing and terrible distress for the dead.

The young Maori came very near being prevented from returning to Napier and pursuing his journey as he anticipated. The Maoris insisted he must accompany the funeral procession to the dead man's home, and he said he should not have been left to come back to Napier, but in the arrangements made hastily, friends of the dead man in council were determining in regard to having another day of mourning, and while interestedly discussing the matter he slipped off unperceived, and just in time took the train for Napier. Had he not, he could not have carried out his purpose, and it is impossible to tell what device Satan might have prepared to bar his way from attending Melbourne school. Oh, how deeply interested I am that these young men shall become prepared to do the missionary work so essential to be done for their own nation!

There is still another young Maori, converted to the truth from Catholicism, who is desirous to go to school to learn the truth that he may become a missionary, but his friends refused to let him go. They say he may go next year. They hope he will give up his "notions" if they hold him back.

There are several others in the school being leavened with the truth, but since these marked cases of conversion, most stringent rules have been made so that it is difficult to get a chance at these students. Brother Everston came to the meeting a few weeks ago when I spoke in Napier, and Sister Caro talked with him and he promised to again keep the Sabbath, and I heard read a very interesting letter from his pen of his experience.—[Manuscript 85, 1893, 10-12](#). (Diary, September 15, 1893.)

[89]

On the Steamer Wairarapa, Tuesday, December 19, 1893. The wind is increasing until it blows a gale. I do not venture upon the deck. I feel glad to keep still. All are more or less affected. Elder [O. A.] Olsen is decidedly sick. Emily [Campbell] is on deck lying down. The wind blows, the waves run high, the white-capped billows reach far, far as the eye can reach, restlessly moving, tossing, mounting up mountain high, splashing over the deck.

Willie [White] thought it best for me to go up on deck. He lashed my chair in what was supposed to be a sheltered place. Three men were sitting very near me who were splashed with the waves of the sea. Willie made another move to get in the center of the ship and lie down on the long bench for a time, but the wind had worked the

waters into a perfect fury. I was lifting my heart to God for Christ, who stilled the tempest, to say "Peace, be still."

[90] All at once the rainbow spanned the heavens. I could see the signs of God's promise in the bow in the clouds, and I was resting in confidence in His protecting arms. It was difficult to get down to the ladies' saloon. I clung to Willie, but the wind would not let us advance. A gentleman came to his help. Once below I was quite sick and vomited most earnestly, and felt better. I could not eat Monday or Tuesday. We had a much more pleasant night than we feared we should have. Slept much better than we feared.

How terrible it seems to be on a boat like this while its managers are apparently full of carousing and of sport; and drinking, smoking, and swearing are so abundant.

The lady in waiting is very kind to me. I gave her Steps to Christ and some papers and pamphlets. I talked with her in regard to her soul's salvation. I pointed out the perils of anyone whose life was on the sea. She said she had thought of this oftentimes, but she said, "If I could, I would be a Christian, but I cannot. It would be an impossibility to serve God on such a vessel as this. You do not know, you cannot have any idea of the wickedness of these sailors. The captain and mates are so closely of the same character with the crew of sailors that they have no influence to introduce reform, if they desired such a thing." I asked why she did not seek some other employment. She said, "It would be no use. I have four children to support and I have not strength to do hard work." She was a small, delicate, fine-featured woman. "I earn more here on this ship than I could obtain in any other employment."

[91] I tried to open before her the danger of living a prayerless life. She said, "It is no use to pray here, to try to be religious." I told her if the Lord had appointed her that place she would, if she would accept Christ as her Saviour, realize Christ as her refuge. She said, with tears in her eyes, "It is impossible. I know the company on this ship. I could not live religion here. I hope some time to have some place opened for me where I can support my family, and then I shall give my attention to serious things. If I could only be with my children and support them in a humble way I would only too gladly choose to do so."

We were anchored some distance from Auckland. Elder Olsen and Willie White were on board, with Emily Campbell and me. There was a small steamer going from the ship to shore and we, all of our party, decided to go and spend a few hours while the ship was waiting in the harbor. We had some hours before the ship would unload her passengers and take aboard other passengers.

Elder Olsen and Willie stepped on board the small boat, and through some misunderstanding went off before we stepped aboard. Emily felt much disappointed. I never saw her so unbalanced. She cried heartily and I felt so sorry on her account. The mate entered into conversation with her and told her that the boat would come to the steamer again before it went to the wharf, then he said much the same as the stewardess had said in regard to the wickedness of the sailors and the crew. He said, "I have been much impressed that this boat will go down with all hands on board ere long. I have felt so strongly exercised that I shall not, if I can possibly disconnect from it, continue to remain on the boat." [E. G. White postscript: "This nice boat went down, sunk with all on board with the exception of two, in a few weeks after this. The mate was one that was saved. The stewardess-nurse was advertised among the list of the lost."]

When I see as I do on this boat such disregard for God and for anything serious, I ask myself, What can be done? Brother Olsen has had opportunity to speak to them in the social hall. Many were present and listened, but a feeling of hopelessness comes over him that it will do no good. But, if ever poor souls needed to be worked for and labored for, it is such a party as is found on the steamers. But then we see the influences upon land as soon as the sailors leave the ship for a few hours' delay. There are saloons all ready to catch souls and the nets and snares are ready for those who remain maybe a week or more. What is to be hoped for this class? My heart aches.—[Manuscript 88, 1893, 10-12](#). (Diary, December 19, 1893.)

[92]

I am seated on the bed writing at half past three a.m. Have not slept since half past one o'clock. Ella May White and I are the sole occupants of a large, comfortable family tent. Close by is another good-sized tent, used as a dining tent. We have a rude shanty for a kitchen, and a small five by five storeroom. Next is another tent, which accommodates three of my workmen. Next is a room enclosed but not finished, for wash-house and workshop. This is now used as

a bedroom by two men, Bro. Shannon, my master builder, and Bro. Caldwell. These five men we board. Several others are at work on the land who board themselves. Fanny Bolton occupies another tent, well fitted up with her organ and furniture. You see we have quite a village of tents.

[93] I drive my own two horse team, visit the lumber mills and order lumber, to save the time of the workmen, and go out in search of our cows. I have purchased two good cows—that is, good for this locality. Almost everywhere in the colonies they have a strange custom of confining the cow at milking time. They put her head in a fixture called a bail, then tie up one of her legs to a stake. It is a barbarous practice. I told those of whom I bought my cows that I should do no such thing, but leave the creatures free, and teach them to stand still. The owner looked at me in astonishment, “You cannot do this, Mrs. White,” he said. “They will not stand. No one thinks of doing any other way.” “Well,” I answered, “I shall give you an example of what can be done.” I have not had a rope on the cow’s leg, or had her head put into a bail. One of my cows had run on the mountains till she was three years old, and was never milked before.

The people have not the slightest idea that they can depart from former practices, and train the dumb animals to better habits by painstaking efforts. We have treated our cows gently, and they are perfectly docile. These cows had never had a mess of bran or any other prepared food. They get their living by grazing on the mountains and the calf runs with the cow. Such miserable customs! We are trying to teach better practices.

Large tracts of beautiful land lie uncleared, unworked. The timber business has brought the settlers a meager pittance, and almost every day we see a drove of bullocks used to draw one, or sometimes two or three large logs. We count six, seven, or eight span, moving slowly along with their burden. Six span of bullocks were used to plow our land for cultivation. They are under discipline, and will move at a word and a crack of a whip, which makes a sharp report, but does not touch them. They wheel into line when it seems that they must get tangled up, but the creatures understand their business, and they plod patiently with the immense plow used to break up the unworked soil.

The people about here have raised no vegetables, and but little fruit, except a few oranges and lemons that are not cultivated, and I have seen a few peach trees. Land is profitless, but in the land boom it cost eight pounds an acre, some of which now sells for four. Thousands of acres lie untouched; for no one attempts to work the land. They think it will yield nothing, but we know it will yield if properly cultivated. [94]

The school land, fifteen hundred acres, was purchased for \$5,500. The school has twelve acres put into orchard, I have two acres in fruit trees. We shall experiment on this land, and if we make a success, others will follow our example. Notwithstanding oranges and lemons have yielded year after year, not a new tree is planted by the settlers. Their indolence and laziness causes false witness to be borne against the land. When right methods of cultivation are adopted there will be far less poverty than now exists.

I did not expect to write you in this way, but these particulars we want you to have that you may understand what we are doing. We intend to give the people practical lessons upon the improvement of the land, and thus induce them to cultivate their land, now lying idle. If we accomplish this, we shall have done good missionary work.

Today Mr. Moseley comes to bring oranges and lemon trees for us to set out. As soon as this work is done, we shall begin to plant vegetables. We have to get our groceries from Sydney, nearly a hundred miles away, or from Newcastle, twenty-two miles. But we hope soon to raise our own fruit and vegetables. Willie cannot be here, so I am here in his place, where I can oversee matters, and plan and consult with the workmen. I am called out from my routine of writing, yet I arise at half past one, at two, and three o'clock, and for a week have done considerable writing.—[Letter 42, 1895](#), pp. 1-4. (To J. H. Kellogg, August 28, 1895.)

Released September 26, 1977.

MR No. 556—Soul Winning

As professed Christians, what are we doing? Souls all around us, close beside our homes, and those afar off, are perishing in their sins, unwarned, uncared for. Every day we pass by those who are without hope and without God in the world, and never open our lips to tell them of Christ and His love. A worldly infatuation keeps men and women spellbound. We profess to have the light from heaven, precious knowledge of the truth, of God's requirements; and yet how many of us are dumb while our fellowmen are blind, deceived, perishing in their sins. Soldiers of the cross of Christ should be moving heaven with their prayers for God to work, for His power to cooperate with the human agent to reach men where they are. Oh, why will not men hear the words of Christ: "He that is not with Me is against me; and he that gathereth not with Me scattereth abroad" ([Matthew 12:30](#))....

It is the duty of every church member to burn and shine, that the rays of light may be seen amid the moral darkness. I have not come to this part of Australia to devote my time and strength to keeping you in good spirit, and holding up you who know the truth. It is my mission to go to "the regions beyond," to those who sit in darkness and have no light. Will you as a church help me? Will you hold up my hands? Will you have root in yourselves? Will you send your prayers as sharp sickles into the harvest field? Can I rely upon you who have had great light and many opportunities to help me in my labors?

[96] I think this is the way we shall have to do; we must roll the responsibility upon church members and hold them accountable for the saving of the souls of those who have never heard the truth. We must solemnly urge upon them the fact that they are to be witnesses for God; and if they are exercising faith in Christ as their personal Saviour, they will accept the burden of responsibility.—[Letter 47, 1894](#), pp. 4, 6, 7.

Released August 10, 1977.

[97]

MR No. 557—E. G. White and Takoma Park

I find in Takoma Park, where our buildings are to be located, a large settlement, made up of people who live here and work in Washington. There is no saloon in the town. Not one of the members of the Town Council drinks liquor, smokes or chews tobacco, or uses profane language....

The location that has been secured for our school and sanitarium is all that could be desired. The atmosphere is pure, and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations, with excellent drainage.—[Letter 155, 1904](#), p. 1. (To Brother Butler, May 8, 1904.)

Released August 10, 1977.

As a result of Adam's disobedience, every human being is a transgressor of the law, and is sold under sin. Unless man repents and is converted, he is under bondage of the law, serving Satan, falling into the deceptions of the enemy, bearing witness against the precepts of Jehovah. Only by perfect obedience to the requirements of God's holy law can man be justified. Let those whose natures have been perverted by sin, ever keep their eyes fixed on Christ, the author and the finisher of their faith.

No one who believes in Jesus Christ is under bondage to the law of God; for His law is a law of life, not of death, to those who obey its precepts. All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement—at-one-ment with God.

Through faith in Christ obedience to every principle of the law is made possible. Thus Paul learned that "the law is holy, and the commandment holy, and just, and good." For our benefit, he questions, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." ([Romans 7:13, 14.](#))

In the past many who wilfully disregarded the law of God were not led to love and obey His law by the threatened judgments that will surely be visited on every transgressor. In their stubborn perversity they hated the law that condemned their wicked course of action. Their rebellion became still more decided and pronounced, bringing forth fruit unto death.

[99]

Unless by faith we accept the infinite plan of salvation, we are without divine wisdom. But every one who believes in Christ, every one who relies on the keeping power of a risen Saviour that has

suffered the penalty pronounced upon the transgressor, every one who resists temptations and in the midst of evil strives to copy the pattern given in the Christ-life, will through faith in the atoning sacrifice of Christ become a partaker of the divine nature, having escaped the corruption that is in the world through lust.

Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts, including the one relating to the observance of the Sabbath, the seventh day of the week, the day that He blessed and sanctified, "because that in it He had rested from all His work." ([Genesis 2:3.](#))

From the pillar of cloud Jesus "spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." ([Exodus 31:12, 13.](#)) The Sabbath is a pledge given by God to man,—a sign of the relation existing between the Creator and His created beings. By observing the memorial of the creation of the world in six days and the rest of the Creator on the seventh day, by keeping the Sabbath holy, according to His directions, the Israelites were to declare to the world their loyalty to the only true and living God, the Sovereign of the universe.

[100] By observing the true Sabbath Christians are ever to bear to the world faithful witness of their knowledge of the true and living God as distinguished from all false gods, for the Lord of the Sabbath is the Creator of the heavens and the earth, the One exalted above all other gods.

"Ye shall keep the Sabbath therefore: for it is holy unto you.... Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." ([Exodus 31:14-17.](#))

By these words Christ has placed this matter beyond all the sophistry of human conjecture. “And He [Christ] gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” ([Exodus 31:18](#).) Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God’s appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath.—[Manuscript 122, 1901, 1-4](#). (“The Law,” November 23, 1901.)

Released August 10, 1977.

[101] **MR No. 559—Overemphasis on English Grammar**

Brother _____ could have done much better work for those that were to be ministers than he has done. God is not pleased that he has carried out his own plans, and led them after his own ideas. He has not always been patient, and encouraged men who have left their fields of labor at a sacrifice of time and expense to learn what they could in a short time. He has not adapted himself to the situation. He has mingled self in his work to a large extent. He might have done his part in sending forth these men with much greater knowledge, if he had not made grammar his idol, and kept the minds under his charge drilling upon grammar, when they should have been receiving a general education upon many subjects.

Brother _____ has not taken in the situation. Men come to mature years, even the meridian of life, having families of their own, and have become embarrassed unnecessarily. They have sometimes been placed in the most embarrassing positions. Brother _____ has been exceedingly sensitive himself, if his dignity was not respected, if he imagined that he was in thought or look or word ridiculed. He has not reasoned that there were minds just as sensitive as his own to sarcasm or ridicule and censure. In this he has wounded his brethren and displeased God. Brother _____ is naturally severe, critical, and exacting, and he will have to be guarded on this point constantly, with the elder as well as the younger.

[102] He has kept drilling certain students upon grammar, making that the one all-important study, not giving them sufficient encouragement to have an equal opportunity for other studies and some have left the College with only half an education. He has wronged the students here. In this particular he has kept the minds confined to such a thoroughness as would not be essential in one case out of twenty. Time is short; the work to be accomplished is too great for any such definiteness. He carries this matter to great extremes and has injured his usefulness in so doing, and has created great dissat-

isfaction. These things must be corrected, for they are decidedly wrong.—[Manuscript 2, 1881, 1, 2](#). (“Our College,” 1881.)

Released August 10, 1977.

MR No. 560—Eduardo F. Forga

W. C. White has his house well filled at present. Nora and Margaret, the sisters of May White, are with them, and the husband of Margaret, Mr. E. F. Forga, from Peru. Brother Forga is studying the English language. We think he will be able to translate my writings into the Spanish [language], for he is an educated man, and one who fears God. We believe that it is in the providence of God that he has been brought into connection with the work here.—[Letter 140, 1907](#), p. 2. (To J. E. and Emma White, April 8, 1907.)

For a while we had working with us Brother Forga, a Spanish gentleman who married May White's sister. He was working on the translation of my writings into Spanish. He is now working in Mountain View along the same lines. His wife is studying the Spanish language, and helping her husband.

Now I have given you quite a little sketch of my family and workers. We are not always so few in number as at present. Last summer Elder [George W.] Caviness was with us for several months, engaged with Mr. Forga in Spanish translations. For ten years Brother Caviness has been laboring in Mexico, and was to return there to his family when his work here was finished. We were glad for the privilege of having him with us.—[Letter 356, 1908](#), p. 3. (To Marion Stowell-Crawford, December 13, 1908.)

Released August 10, 1977.

MR No. 561—Glimpses of Ellen White’s Philosophy [104]

Now let us see if there is not something for us to do. Let us see if we have not bound ourselves about with iron bands. Every one of us must come in that position where Christ can work with us. We must get where we will respect the judgment of others and not think that “My way is the only right way in the world.”

They say to me in Norway, Denmark, and Sweden, “You cannot labor here as you do in America.” But I tell them I will give them the message as God has given it to me. God has not changed since I came to Europe and I will bear my message just as He has given it to me, and if I fail of meeting the ideas of the people in this place I want them to remember that God has not changed; He is the same here as in America, and He can give the same message here.

It is Christ and Him crucified, and the Christ in me will respond to the Christ in you. Here is the Bible and the truth, and we must come to the platform of eternal truth and seek to be partakers of the Divine nature, and then the true light will come into this nation.—[Manuscript 83, 1886, 8, 9](#). (Sermon, September, 1886.)

I think we should feel thankful that our home is in America, but we are not safe unless God protects us even there. For these men who are dissatisfied with kingly rule and heavy taxation are emigrating to America and are making their riotous speeches in cities there to arouse the working class to make a raid upon the rich and rob and plunder those who have property. These uneasy dissatisfied elements are increasing in power. Every year the swellings of wrath, tumults, and fierce riots are increasing in Europe. [105]

The signs of the times tell us we are surely in the last days. This know also, that in the last days, perilous times shall come. We can see these perils more distinctly here in Europe. Things are rapidly developing. All are ranging under their respective banners; all are preparing for some great event; all are watching for the morning.—[Letter 102, 1886, p. 3](#). (To “My Very Dear Children,” July 25, 1886.)

Seek to widen out. Let your preaching be with power and spirit—not the repetition of old discourses, but let fresh, new manna be given to the hungry sheep. You must draw daily from the living fountain of the waters of life....

You will be inclined to assimilate the habits of the people in England, and to think this will give you more influence. You wrote that you were trying to become as English as possible, that the prejudice against Americans may not stand in the way of presenting the truth. But if you possess kindness and tenderness of soul for everyone around you, if you esteem others better than yourself—if you just pattern after Jesus—you will have an influence.

[106] If you attempt—in dress, in the ordering of your house, in your manners—to be English, you will have a very little influence. Act out the American. No one expects you to act an Englishman. No one will respect you any more for adopting English speech, English hours, English customs. Just carry all the Americanism you can into your England Mission, and let England see you are not at all ashamed to stand under the Stars and Stripes.—[Letter 40, 1879](#), pp. 6, 7. (To J. N. Loughborough, circa 1879.)

Elder W. read to me the matter you had written for a tract or publication to come to the public to notify them of your meetings.

Now, my dear Brother Daniel [Bourdeau], I think it would not leave the best influence upon the people for you to advertise in this manner. Although we are not to be ashamed of our nationality, as Brother L_____ and some others have appeared to be in that they have sought to imitate the customs and blend with the peculiarities of the nations where and for whom they labor, thinking this would give them influence with the people, yet we must also consider in what manner we shall best introduce ourselves to the people with the object of gaining their confidence and engaging their attention.

I have been shown that we need to move with the greatest wisdom that we shall not in anything create prejudice by giving the impression that Americans feel themselves superior to people of other nations. There have been two errors,—one error in seeking in our words and actions to exalt foreign national customs above our own American habits and practices and suiting our American stamp to adapt it to foreign countries which will bring us no influence. Then there has been still another error of extolling in conversation

and in the labor for souls American practices as far above those of other nations. We need to be constantly guarded on every point. The religion of these nations they think superior to all others, and are exceedingly jealous on this point. They send their missionaries to the uncivilized heathen, and to bear on the front in our approach to them that we are sent to this country from America as missionaries, will create the suspicion and jealousy at once that [they] are regarded as heathen.... This is missionary ground; we are doing missionary work, but the peculiar prejudice will be stirred against us if we put it just as it truly is. [107]

Now, my brother, I think it would be better if you did not put before the people so distinctly that you are an American and a missionary. I do not think it wise to present the sayings of men in reference to our own capabilities. Let nothing appear before angels or men savoring of self-exaltation, elevating yourself, that you are a smart man or a great man, and quote not the praises of men. But just go to work in the fear of God. Make no great spread, but keep self out of sight and let Jesus appear, and commence in a humble manner. It is not best to arouse in this country, and in such a place as Geneva, the special attention of the clergy. If you enter large halls and then have to come down to the smaller buildings, it will not have the best influence. It would be best to take the lowly seat and then come up higher.—[Letter 24, 1885](#), pp. 1, 2. (To Daniel T. Bourdeau, November 23, 1885.)

Christ requires separation from the world. God's warnings were ever given to oppose such a course as you have been taking. He says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" "Be ye not unequally yoked together," letting unbelievers into your secrets; for all alliances that give undue influence to those who do not love God over those who profess His name must be strictly avoided.

All combinations with unbelievers that bind as a yoke must be broken. These words apply not only to making a marriage covenant with an unbeliever, but to the making of all unions where the worldly element can have a prevailing influence over believers. For "What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with [108]

idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty”....

The members of the church of God should be well organized, for they are to be as one. Their bond of union should be the living oracles of truth, for they should be united under the yoke of Christ. The yoke of Christ is the only yoke they should take upon them. The church is the Lord’s even though all within its covenant circle are not perfect in character. Judas was among the twelve, yet he was not perfect, for he betrayed his Lord. Any confederacy with the world is strictly forbidden by the Scriptures. God would have His people distinct from all worldly confederacy.

[109] If charity work is to be done, the church is its own almoner. We do not need to unite with societies of a worldly character in order to visit the sick, clothe the naked, or help the needy. This work we can do through God’s own appointed agencies, and in the name of Jesus Christ. God does not design that we shall be placed in any subservience to the world in this regard, or that any communication shall be made by us to them that will give them an advantage over us.—[Letter 28, 1888](#), pp. 7, 8. (To Dr. W. P. Burke, April 5, 1888.)

It has been my object to so educate the children [Addie and May Walling], that they could sustain themselves in some literary work, and not have to do housework, for this is slavery if compelled to do this for a living.

I have expended up to the time I left Europe, in their education in their board bill, and for their clothing and transporting them back and forth from and to California, as my work required, three thousand dollars. I am now having May learn to cook. She obtained considerable knowledge at Mrs. Harmons. I should not have had her go to Nevada, had I been consulted; for I have felt determined the girls should not either of them be placed in a line of business where it was not agreeable for them, and where they would be compelled or tempted to lift and do hard physical labor. Neither of them is fitted for this kind of work.

I have felt anxious to have them learn to cook under a good intelligent woman. Addie is a good cook, but May is not yet educated in this direction. These children are very near and dear to me, because I have not only given them care and invested in them money, but I have given them a mother's care and love.

I have felt disappointed in not seeing Addie before this time, as I understand the agreement was that she was to return in January. Every day when at home I have looked for my eldest daughter's [her niece Addie Walling] return, and when away every letter received I thought would tell me of her return. But times passes and she does not come. [110]

I have brought from Norway a musician and translator, and I have also brought from Chicago a young lady [Fanny Bolton] who has written for magazines like *Mary Clough*, and they are now engaged with me in my work. These were transported that I might place Addie right in my own good house in Healdsburg, in an excellent climate, under these successful teachers to help her in her education, that she shall have all the qualifications that I am able to give her of a complete education, to write, to prepare copy, or to read proof ... [and to] command the best of wages.

I have not worked at all from a selfish standpoint, but have labored, that, if I should be removed by death, these girls would have a trade, using their mental ability to do good work and command good wages. I do not think either of them could be employed ... in housework, only that they should understand how to work in this line, how to be economical, and how to stand at the head of a household without embarrassment when that time should come.—[Letter 2, 1888](#), pp. 2, 3. (To Mr. Walling, April 3, 1888.)

I am more and more burdened as I see young men coming from the school at Battle Creek deficient in the education they should have. It pains me as I realize how many who should be instructed have not the privilege. From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake.

Those who encourage this close application to books, working the brain, and neglecting the education they should gain by using the muscles proportionately with the brain, are simply incapable of retaining the lessons they endeavor to learn. If one third of the time [111]

now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question, placing it where idleness would be regarded as a departure from the Word and plans of God. The right use of one's self includes the whole circle of human obligations to one's self, to the world, and to God. Then use the physical power proportionately with the mental power.—[Letter 103, 1897](#), p. 1. (To E. A. Sutherland, July 23, 1897.)

Released September 26, 1977.

MR No. 562—The Moving of Pacific Union College [112]

We waited many months for a decision regarding the title of the property under consideration at Sonoma. Finally the time came when we felt that there should be no more delay in securing a place where we might locate our college. When I learned that our brethren were considering the advantages of a property near the St. Helena Sanitarium, I was deeply interested.

Last Thursday evening, September 9, I returned to St. Helena from a long journey in the eastern states. In crossing the mountains I had been seriously affected by the high altitude, and was very feeble. But I felt that I must see this school property at once, so the next morning after my arrival at home, with a few others, I went up Howell Mountain to visit the Angwin place.

I was very happily surprised to find here a place where we need not wait to make great preparations before our school can be opened. Here we may call the students to come, and we can begin the school work, just as soon as they are on the ground. The advantages to be found here are many. A great deal of labor has been put forth to improve this property which has been used in the past as a health resort.

This place is more appropriate for our school than was the property we were previously considering. There was on that place, it is true, one large, very expensive building; but this building was not so well adapted to our school work. Those who erected this building had been very lavish in the use of their means, but the expenditure was not appropriate in a building for common school purposes. At Sonoma other buildings would have had to be erected very soon. But at Angwin's there are sufficient buildings for present needs, and our school work can begin at once. These buildings are well adapted to our present necessities. Later on, more may need to be erected. Facilities will be added from time to time as they are needed. [113]

I am very glad that we need be delayed no longer in locating our school; and I am more thankful than I can express, that our school

and our sanitarium can be near enough together that their educational work may blend. The school can help the sanitarium by supplying it with fruit and vegetables, and the sanitarium can help the school by purchasing these things. And the students may receive advantages from both these institutions.

I was able to see only the buildings and their immediate surroundings. Those who have seen the orchards and the large tract of timber, can speak of these things. I know that the land near the buildings is good, and produces abundantly. The fruit raised in the orchard is excellent. And fruit is of great value. In our schools, we should study simplicity in diet. There need not be a large amount of troublesome labor put forth in order to make food palatable. When we are really hungry, we shall be able to relish the simple foods that God has furnished. It will be a great advantage to raise on our own school land a large part at least of the fruits, grains, and vegetables that will be necessary for those in the institution.

At Angwin's there are great advantages for us healthwise. The place is elevated, but is not too high. I found that the air was bracing, and that I could breathe freely. There is an abundance of clear, pure water, sufficient for all purposes. This is worth much to us. In the buildings, we found a number of porcelain bathtubs, and facilities for the treatment of any who may be sick.

[114] The buildings are substantial and in good repair. The whole bears the appearance of good sense and neatness. The large supply of good bedding, and the mattresses, reminded me of what we found in Loma Linda when that property was purchased.

Everything seems to be ready for the students and teachers to begin work. All may show their ingenuity and their industry in carrying forward in a commendable way the work of the farm and orchard. I feel to rejoice that we have substantial, neat, and convenient buildings all ready for our school. We can plan for more facilities as needed.

It is true that there is a long hill to climb in order to reach the place, but that is not altogether a disadvantage. Many of us would be greatly benefited in muscle and in sinew if we did more climbing of hills.

The former owner of this property seems to be well pleased that we have secured it. And I believe that the price is very reasonable;

for there are horses and carriages, a number of cows, and almost everything that we need to begin work. There is all that we need for the present. Now let us all take hold interestedly to make this school what the Lord would have it to be. We need to seek wisdom from God, who has so wonderfully blessed us in preparing this place for our use.—[Manuscript 59, 1909](#). (Talk, September 13, 1909).

We are spending a few days at the new school property, known as the Angwin resort, about eight miles from St. Helena. Before we returned to California, Elder Haskell and others looked over the property, and after comparing its advantages with those of other places they had seen, they decided to accept this. They offered their price for it, and being the first ones to make any offer, it was accepted....

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We held the dedicatory service on the morning of September 29 in a room which had been used as a dance hall, but which will now serve as a chapel. The room will seat about 200 persons. The room was filled with our people, and several of the leading brethren of the Conference were present to take part in the exercises. As the school is at present it is thought that it will accommodate about 100 students very nicely; but as the numbers increase, enlargements will have to be made. The students themselves can learn how to erect buildings under the instruction of capable teachers. Timber can be prepared right on the ground for this work, and the students can be taught how to build in a creditable manner.

I feel that I cannot be thankful enough for all the precious advantages that have come to us with this property. We have an abundance of wood, and pure water is freely supplied to us from the Lord's treasure house. The buildings we can readily adapt to school work. The dining hall is large, and is well supplied with dishes, cutlery and table linens. A wide veranda extends on three sides of the house. The machinery is in good order. The furniture, though it is not fine, is substantial and in good repair, and there is an abundance of fruit canned and dried for the winter's use.

Everyone is now employed in duties about the houses and grounds. We thank the Lord for the good school opening we had with forty-five students present. We shall now go ahead with school work, trusting that the blessing of the Lord will rest upon both teachers and students. The Lord is good and greatly to be praised. We

[116] pray that His name may be glorified in this great blessing that He has let come to us.—[Letter 114, 1909](#). (To Mrs. Mabel Workman, September 30, 1909).

Since last Tuesday, September 28, we have been staying at the new school, situated about six miles from my home, and five miles from the St. Helena Sanitarium. The dedication service was held on September 20, when the chapel was filled with students and visitors. There were forty-five students present on opening day. Our people were deeply interested in this place we have purchased. Several of our leading brethren were present, and all gave expression to their appreciation of this property and to their thankfulness to God for His providential leading. It was the unanimous opinion that in the Angwin estate we have secured a most desirable location for our conference school. Among those who spoke were Prof. Irwin, Elders Haskell, Corliss, Knox, Tait, Cottrell, and W. C. White.

The work that had been done on the place to make it suitable for a pleasure resort has made it a very attractive place. The main building is a house of three stories, containing about thirty-two rooms. It is surrounded on three sides by wide verandas. In addition to this there are six cottages. All these buildings came to us furnished, not extravagantly, but simply and substantially. The bedrooms were supplied with good beds and mattresses. There was an abundance of blankets and bed linen. Everything about houses and grounds looks clean and well-kept. All are deeply grateful that we could secure such a place for our school, where we can begin without delay, and where everything that is positively necessary is at hand. Some of the buildings will have to be fitted up with heating apparatus for the winter, but this can be done at little cost.

Those who rode about to view the more distant parts of the property were charmed with the scenery and with the woodland advantages. But that which we prize more highly than all is the retirement from city life. Here the students can be free to study the works of nature and in the woods and mountains learn of God through His handiwork.—[Letter 28, 1909](#). (To D. H. Kress, October 3, 1909.)

Released July 28, 1977.

MR No. 563—Visit To Waitsburg, Washington

[118]

We are in Waitsburg [Washington], a small town surrounded by hills. It is a very pleasant place. The trees and hills are beautifully green. Walla Walla is twenty miles from here, and we think now of leaving here Thursday morning, call at Walla and see the school, and in the evening take a sleeper for Portland.

I have spoken three times to the people assembled in camp, and the Lord has strengthened me. But it is not so easy to speak in the tent when the sides must be let down all round. The weather is quite cool, and the wind blows nearly all the time.

The campmeeting is well attended. Some of our people have come three hundred miles in their own conveyances, I am told, to attend. The same wrongs that have existed in Battle Creek have existed here. There has not been, I am sorry to say, much interest shown in the medical missionary work.

The Sanitarium at Spokane must be enlarged, and we hope that about seven hundred dollars can be raised at this meeting to make the necessary enlargements and improvements. A man not of our faith has made a very liberal offer of help. The matter was up before the people yesterday, but I do not know how much was raised. The workers are anxious that a call be made for help for the school fund.

Many of our people here are poor, but all are not poor. Some have money, but have always been very close with their means. The Lord may open their hearts to give a larger sum than we think.

We are in excellent health, and have excellent quarters in a nice large house. In the lawn are the most beautiful pine trees I have ever had the pleasure of seeing. We are half a mile from the campground, and a carriage is sent each day to take us to meeting.—[Letter 97a, 1901](#), pp. 1, 2. (To J. E. and Emma White, May 21, 1901.)

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Released August 10, 1977.

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MR No. 564—Personal Recreation of Ellen G. White

Planting a Garden

I arose at half past four a.m. At five I was at work spading up ground and preparing to set out my flowers. I worked one hour alone, then Edith Ward and Ella May White united with me, and we planted our flowers. Then we set out twenty-eight tomato plants, when the bell rang for morning prayers and breakfast. I think I have received no harm from my vigorous exercise, but feel better for the work done.—[Manuscript 62, 1896, 1, 2.](#) (Diary, February 10, 1896.)

Enjoying Scenery in a Park

The roads through the Park are very well kept, and the scenery is lovely. I rode out every day, and I cannot find words to describe the beauty of what I saw. I enjoyed looking at the many different kinds of trees in the Park, but most of all I enjoyed looking at the noble pine. There are medicinal properties in the fragrance of these trees.—[Letter 293, 1904, p. 5.](#) (To Brother and Sister Belden, October 17, 1904.)

A Trip Through the Mountains

I walked miles yesterday up the steep mountains and I did not get to rest until past eleven o'clock. But this morning I am up at five, bright and active. This trip among the mountains is doing much for my health. None of you were aware of my miserable state of health. I knew it would not make home better to complain when I left Battle Creek.

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Father is better, we are sure; but he has times of shortness of breath and faintness or giddiness. He is careful of his diet. One drawback here in Colorado is that there is no fruit in this country, only that which is imported. This is seldom fresh, and sells at very

high prices. The pure air and freedom from care are advantages we gain.

Mr. Walling is very earnest that we should go with him across the snowy mountain range to what is called the Park, on the other side of the snowy range. There are ponds from which trout are taken and these we should enjoy to live upon. We should have to ride on ponies over the mountains. Our provisions for three or four weeks would be taken in a wagon. All of us would have to ride on the ponies over the mountains while two horses would draw the provisions and blankets for lodging. When there, over the mountains, we are away from all settlements and must carry everything along that we need.

Willie is perfectly enchanted with the idea, but we fear some it may be too hard for your Father. Again, would the Lord be pleased for us to spend our time thus? These questions we carefully and prayerfully consider. If we do not go over the mountains tomorrow, we shall go through the mountains to Denver and next week be on our way to California.—[Letter 12, 1872](#), pp. 3, 4. (To J. E. and Emma White, July 31, 1872.)

An Incident in the Mountains

We have very cool evenings and mornings upon the mountains. This morning we designed to go to Central City [Colorado], about twelve miles. We purposed to take dinner on the way by the roadside. As we were preparing to start, the horses were found missing. Yesterday eve two hundred Indians passed through. Five horses of Mr. Walling's were missing; also his cow. It was thought the Indians might have stolen the horses. Mr. Walling threw off his coat, armed himself with two revolvers and a bowie knife, and in company with one of his men, started on horseback to find the horses. We were disappointed in not eating our dinner by the roadside. We enjoyed our simple meal, however, very well. About two o'clock Mr. Walling came back, having found his horses and cow. He had no occasion to use his firearms, for which we were thankful. We shall now go to Central in a short time.—[Manuscript 4, 1872, 6](#). (Diary, July 30, 1872.)

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Traveling in a Rowboat

Brother Hansen took us in a rowboat to the king's [of Norway] summer palace on this island [or peninsula where the Hansens lived]. There are buildings in which the family of the king spend some time in summer. They overlook the lake, and it is a very beautiful location for its fine scenery. These grounds are kept in order, no one living in the tall mansion, but one has charge of the buildings. Here are treasured antiquities of kings. Many things are curious and ancient. There was a museum of old costumes of the kings. There were the bridal dresses of the queens—heavy, white satin, trimmed with silver and gold. The trail was several yards long, and in walking an attendant followed the queen, holding up the long trail of her dress. My mind was active while looking upon these things. I was considering that those who love God and keep His commandments are members of the royal family and they shall be kings and priests unto God. Those who have the precious white robes of Christ's righteousness will have a wondrous garment purchased for them by the blood of Christ.

Not far from this palace is a church hundreds of years old. It is in a retired spot in the borders of a grove of forest trees. It overlooks the lake, and it is a very beautiful location. These grounds are kept in order.—[Manuscript 58, 1886, 1](#). (“Visit to the Hansen Home,” July, 1886.)

Riding Out in the Country

I was weak as a child after bearing the plain testimony and felt unable to write. W. C. White saw my condition and he hired a team, and I rode out for the first time in four weeks. We rode several miles in the country and were much pleased with the city grounds and forests that were open to the poor and to all who wished to go out in the country. These extensive grounds are reserved for the city that they may have places near by to take their children. This is a blessing.

We saw an old church—Catholic—in the forest of _____. It is six hundred years old. We went through it. Whoever was the designer, it seems like a relic of the Dark Ages in every sense of

the word. Close by was an old log house, hundreds of years old, in which were treasured old-fashioned dishes, platters, and every kind of cooking utensil and every odd, homely, curious article.

But we saw far greater beauty in the works of God in nature—the lofty trees, the waving grain, almost ready for the sickle, the hay ready for the scythe, the sweet scented red and white clover that perfumed the air. There are bathhouses built close by the water, one arranged for men, the other for women. Many people resort here on Sunday. We saw men, women, and children with baskets and baby carriages with the precious little ones, all hurrying to get into the country—blessed country. Precious are the forests and groves to the poor tired, weary ones who own no land of their own.—[Manuscript 66, 1886, 7, 8](#). (“Second Visit to Norway,” July 11, 1886.)

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Need for Getting Away From Work

I see many subjects to write out which must be done with the greatest care. I want this summer, the whole of it, to do this work in. I must stop a day or two in the week and go somewhere or my head will break down. I begrudge every moment that I feel compelled to rest. These intensely interesting subjects weary me far more to write them out than to speak upon them.—[Letter 9, 1876](#), p. 2. (To James White, April 18, 1876.)

Plans to Buy a Horse and Carriage

I shall not go to any place to visit only for my own good to have a change. I shall have to rest more and I shall not go to any place if I can get along without it. I am now seeking to get a carriage, and if this horse is not so that we can drive him, I shall get one at once that we can drive. I shall ride every day after dinner. My health demands it.—[Letter 21, 1876](#), p. 1. (To James White, May 5, 1876.)

Rest After An Enjoyable Journey

Yesterday Mary Clough felt like resting; so did we all last night. Willie and Mary enjoyed the journey very much and especially the children. We are all right this morning.—[Letter 22, 1876](#), p. 1. (To James White, May 6, 1876.)

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Enjoying the Scenery and the Weather

This place where Brother Salisbury has located is rural indeed, and far more pleasant and beautiful than I or any one of us had anticipated. Directly we were viewing the scenery. In front of the house, south, and north, the beautiful blue waters of the Lake delight the eye. The air blowing from the lake is cool and invigorating. I think I shall enjoy my visit here very much. I mean to feel that this is the line of my duty. But it is a circumstance so entirely new with me to go to any place to rest and recuperate that I seem to feel almost conscience-stricken and inquire, Am I in the way of the Lord? I expect to hold myself in readiness to obey the voice of God and do the bidding of the Lord.—[Letter 95, 1890](#), p. 1. (To W. C. White, July 17, 1890.)

Enjoyment of Riding in a Trap Conveyance

I am feeling much better than when I left Granville [New South Wales]. I improve every opportunity to ride out in the boat or in the carriage. I have not hired the two-seated Russell wagon. I thought we would test the trap, and I enjoy riding in it fully as well as in the buggy. It jolts me about and tires me some, but this is an exercise that does not weary the brain.—[Letter 14, 1894](#), p. 1. (To Marion Davis, August 27, 1894.)

Released August 10, 1977.

MR No. 565—Perfection, Imperfection, and Salvation

[126]

Dear Afflicted Sister,

I would much prefer to be with you and converse with you, but this is impossible. I might say to you, I sympathize with you in your feebleness, but, when I think of you, it seems very sure to me and vivid before me, that you are sustained by arms that never tire, and comforted with a love that is unchangeable, enduring as the throne of God.

I do not look upon you as repining in your feebleness, but as one upon whom the countenance of the Lord shineth, giving light and peace, whose soul is in fellowship with the Father and with His Son Jesus Christ, growing daily in the knowledge of the divine will, partaking of the Divine nature, increasing in reverence, childlike holy trust, and confiding love. Never did the appreciation of Christ's blood, which pardons, seem to you so precious, so priceless as in your feebleness, when your hold is loosening upon the world.

You have been growing in inward experience and others may profit by your counsel and your advice. Religion to you, my precious child, has become more and more beautiful. You now find so much comfort sitting at the feet of Christ and learning of Him. The fear of death is past. If there is any terror in the look of the last dread enemy, it is driven away by looking unto Jesus, for He has brightened the tomb by His sacred presence. There is that in your heart which will not rest unless enfolded in the arms of infinite love.

Dear child, your pilgrimage is nearly ended. We will not set up our wishes and our wills, but we will let you rest in hope till the Lifegiver shall call you forth from your prison-house to a bright immortality. Jesus is just the Saviour for you now, the One whose bright presence will make, in any place, your heaven. Your life, my precious child, is hid with Christ in God, and when He who is your life shall appear, then will you also appear with Him, clothed with immortality and eternal life. Do you behold His glory in your failing

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strength, full of grace, mercy and peace? And do you turn to Him like the needle to the magnet?

Your days may not all be clear and joyful, but let not this afflict you. In meekness, faith and endurance, wait, and hope and trust. Your life is hidden with Christ in God. Your life, even now, may be a lesson to all, showing that one can be happy in the failing of strength under affliction. When the deep waters go over the soul, God's presence makes holy the chamber of His dying saints. Their patient endurance and joyful constancy, their support by an unseen power, is a powerful testimony in favor of the Christian's religion and the Christian's Saviour. These light afflictions will be a transforming power, refining, purifying, ennobling, and fitting for the courts above.

[128] Oh, the Christian's last days may be fragrant because the beams of the Sun of Righteousness shine through the life, diffusing a perpetual fragrance. Oh, what reason have we for joy that our Redeemer poured out His precious blood on the cross as an atonement for sin, and, by His obedience to death, brought in everlasting righteousness. You know that today He is at the Father's right hand, a Prince of life, a Saviour. There is no other name wherein you can trust your eternal interests, but in Christ you may rely fully, implicitly. Christ has been loved by you, although your faith has sometimes been feeble and your prospects confused. But Jesus is your Saviour. He does not save you because you are perfect, but because you need Him and in your imperfection have trusted in Him. Jesus loves you, my precious child. You may sing, "Under the shadow of Thy throne still may we dwell secure; Sufficient is Thine arm alone, And our defense is sure."—[Letter 46, 1879](#), pp. 1-3. (To Lucretia Cranson Canright, February 21, 1879.) (She died March 29, 1879.)

Released August 10, 1977.

MR No. 566—Orphanages for Black Children

[129]

This work is not to be despised because the children are colored. Because they are colored, and because they are fatherless and motherless, they are to be brought up with kindness which is revealed in words and actions. There should be no scolding, no extravagant display; none should be treated with indifference, but all should be given respectful treatment, and this will win respectful attention and obedience from them in return.

These children are the purchase of the blood of Christ. Their color is something that they cannot change; but the Lord will cooperate to change the character, if we will work in harmony with Him who gave His life to secure the pardon of every sinner of every land and of different colors.—[Letter 40, 1909](#), p. 2. (To “Those in Charge of the Colored Orphanage Enterprise,” February 16, 1909.)

An orphanage is greatly needed by the colored believers in the South. We have decided that this orphanage must be established. But in order for this to be done, money must be raised. There is one father in the South who says that he will give one hundred dollars toward the establishment of this institution. This is a large gift for a poor man to make. An effort must now be made to secure means for an orphan asylum. Its establishment has long been talked of, but it takes more than words to build an institution and put it in running order.—[Letter 313, 1904](#), pp. 1, 2. (To “Dear Brethren and Sisters,” November 2, 1894.)

A beginning has been made on an orphanage for colored children, but this work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training school shall be conducted, which will develop many workers for the colored people.—[Letter 205, 1905](#), p. 6. (To I. H. Evans and J. S. Washburn, July 19, 1905.)

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The Huntsville school greatly needs better facilities for its work. The preparation of the buildings does not correspond with the work that the Lord has outlined to be done by this school. An orphanage

for the care of colored children is needed there, and humble, but neat cottages should be put up to accommodate those who desire to bring their children to the church school. Improvements should be made on the school buildings, and in this there should be no delay.—[Manuscript 146, 1905, 5](#). (“The Work in and About Nashville,” July 25, 1905.)

Released August 10, 1977.

The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines, which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired, if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position.

There are most precious truths which the lapse of time and [Israel's] separation from God, the source of light, had displaced and disconnected from their true position. Their principles had become extinct. Christ came to remove the rubbish which had covered these truths from sight. He presented them as gems in a new framework of truth. He brought them before the people. He showed them that far from disdaining the repetition of old, familiar truths, He came to make them appear in their true force and beauty, the glory of which the people had never yet discerned. These truths He put in new settings and made them available by recalling them, clothing them with their original simplicity, and establishing them anew.

The principles and bearings of the truth had disappeared from the minds of men as they separated in heart and practice from God and the truth. These principles had become covered up with superstition, forms, and customs. Men in their depravity had misinterpreted revealed truths and explained them to suit their own unconsecrated condition, their own destitution of spirituality and the love of God. Himself the Author of these truths, Christ could reopen and revive them. This work was to restore the significance of truth and to make plain the divine will.

Christ had the power of recasting important truths, releasing them from the forms and customs in which they had been encased, which robbed them of life and vital power, and giving them back to

the world in all their original freshness and force, and in their sacred, elevated character. Himself the originator of truth, He could explain its true, far-reaching principles. He borrowed nothing from earthly intellect of the highest order. He Himself had created all the thought, all the talent, but the minds of men of the highest intelligence had been able to comprehend only a small part of the infinite whole.—[Manuscript 16, 1889, 4, 5](#). (“The Discernment of Truth,” January, 1889.)

Released August 10, 1977.

MR No. 568—Materials Relating to the Establishment of the Avondale School

[133]

Last Wednesday we left Granville for Dora Creek. We were two hours and a half coming seventy-nine miles. We accomplished the journey very comfortably. Brother MacKensey, whom we met at the cars, came on with us. I am writing by the light of a candle set in a tin candlestick, and placed on a tall tin box in my folding chair. We did not think of taking lamps with us; but by this morning's experience in writing before daylight, they would have been of excellent service to us. We found a good dinner waiting for us, and all seemed to eat as if they relished the food. After dinner we went to the riverside, and Brethren Starr, MacKensey, and Collins seated themselves in one boat, Brethren Daniells, McCullagh, and Reekie in a still larger boat, and Willie White, Emily Campbell, and myself in another. We rode several miles upon the water. Though the stream is called Dora Creek, yet it has the appearance of a river, for it is a wide, deep stream. It is somewhat salty, but loses its saltiness as it borders the place which we are investigating. It required two rowers to pull the boat upstream. I should judge this is no creek, but a deep, narrow river, and the water is beautiful.

I did considerable walking yesterday in going from the station to the house, which is occupied by Brother and Sister Lawrence recently from Battle Creek. After dinner I walked to the water to take the boat. The boat ride was very enjoyable, though the rowers had to change hands to rest each other. On our way we passed several houses upon farms of about forty acres of land. Some of the places are for sale, but are altogether too high in price. From one settlement several small children were at the water's edge, and as there is no beach, they could easily fall from the high bank into very deep water, where only an experienced swimmer could save them from drowning.

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When we landed on the ground to be explored, we found a blue-gum tree about one hundred feet long lying on the ground. There

was a fire in the center, and the smoke came out of the forked ends, and the main trunk, which ... formed three chimneys. Several feet of one fork was a burning mass of glowing coals. The day before Willie and Brother Reekie had taken their dinner at this place and had kindled a fire in a knot of wood and it had been burning ever since. There was no danger of setting the woods on fire, and it was a pretty sight. Willie, Emily, and I rested here for a little while, but the rest of the party took their shovels and went on to examine portions of the land that they had not yet passed over. The place where we tarried had a very nice grade. It was a ridge, not abrupt, but slightly elevated. Around us were immense trees that had been cut down and parts were taken out which could be used. I thought, if one of these trees could lie in our dooryard at Granville, we should not need to question as to where our fuel would come from; for we would have an abundance for a long time.

We looked at a piece of swampy land. It did not look to be more than ten acres, but they say it covers about fifteen acres of ground. This objectionable feature may be a blessing in disguise, for it is three feet above the level of the river, and by employing the right methods it could be drained, and thus become the most valuable piece of land in the whole tract. The Creek, as they call it, bounds the tract on two sides. Willie prepared me a comfortable seat with my cushions on a large log and then he walked a short distance to see [135] the river on the other side of the tract of land. I had an opportunity to meditate and pray. We are much pleased with this place as a location for the school.

The clearing of the land does not appear to be as formidable a task as we supposed. Some spaces are already cleared, some spaces have nothing on them but charred underbrush, with a few large monarchs of the forest still standing. There are trees of smaller growth which are as straight as an arrow. I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality. I am sure that were the pains taken with this land, as is customary to take with land in Michigan, it would be in every way as productive. If the people in this country would take the same pains in cultivating as in America, they would be able to grow as excellent fruit, grains, and vegetables as are raised there. If

they would put forth the same effort, they might take the wild land in hand, and plough and sow it with grass seed for grazing cattle.

While sitting on the log, my mind was actively planning what could be done. The swamp land could be used for cultivating cranberries, alfalfa might be sown to feed the cows, and some kinds of vegetables could be grown. I could see nothing discouraging in prospect of taking the land.

But our party returned, and broke up my future faith-prospecting. They gathered up my pillows, and we moved on our way back, as far as it would be prudent for me to walk. Again we halted and a seat was made for me to rest awhile, and we did some more talking and planning. Again we moved on, and did not pause till we reached the burning tree. They rolled over a large log, and a seat was made for me, where I could sit on my spring cushion and lean against a tree. I was facing a large, cheerful fire that was made by the burning tree. After I was comfortably settled, Willie went in search of lemons, which grew on the trees bordering the fence which bounded the farm. He brought back some nice specimens, and said he had picked the best there were. The rest were too green to eat. There are oranges growing wild, planted by someone years ago, but left uncultivated, which will yield a good crop without cultivation. We reluctantly gathered up our wraps and pillows and made our way toward the boat where the company that had been prospecting joined us.

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They came from their investigation with a much more favorable impression than they had hitherto received. They had found some excellent land, the best they had seen, and they thought it was a favorable spot for the location of the school. They had found a creek of fresh water, cold and sweet, the best they had ever tasted. On the whole the day of prospecting had made them much more favorable to the place than they had hitherto been.

While I was riding in the boat, the words of this Scripture were in my mind: “But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them. Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.” ([John 21:4-6](#).) I was impressed with the fact that these words symbolized our adventures

[137] and experiences in seeking a location for our school. We needed our faith strengthened, in order that we might cast our nets on the right side of the ship, which was the faith side, and we should be successful in seeing advantages in the very things which looked, at first sight, forbidding.

Night was drawing on, and we were again placed in our position in the boat, and were soon returning from our tour of inspection by the light of the stars. Everything about the place had impressed me favorably, except the fact that we were far from the great thoroughfares of travel, and therefore would not have an opportunity of letting our light shine amid the moral darkness that covers our large cities like the pall of death. This seems [to be] the only objection that presents itself to my mind. But then, it would not be advisable to establish our school in any of our large cities. In the first place we have but little money and could not afford to purchase high-priced land; and in the second place there would be many temptations in such a locality that would be likely to lead the youth to become demoralized, and it is best to be far away from the cities. This is not so far from the city, but that the light can shine forth in clear, bright rays. There are souls perishing everywhere for the truth of God, and the light must shine in the highways and the byways.

We desire to have our school so located that the students shall have plenty of opportunity to exercise their physical powers, as well as to exercise their mental abilities. We desire that every facility may be afforded for educating and training the students to use their muscles as well as their brains, that we may have well developed men and women who are sound in body and mind, and who have a good spiritual understanding.

[138] We are much pleased with the climate. It seems to be even and very pleasant. The weather here at present could not be better. Yesterday was a beautiful day, and last night was a beautiful night. This morning the sky is cloudless, the atmosphere cool and bracing. It is healthful and invigorating in the locality where we think of locating the school. The owners of the property offer us fifteen hundred acres of land, good and poor mingled, for \$4,500. This is, I consider, a rare opportunity, and in the providence of God offered to us, and we ought to have the land. Much of it is poor and cannot be cultivated.

I have seen the committee since writing the foregoing page, and I understand that the decision has been made to purchase this property as soon as we can possibly do so. Of course, we cannot do this without means, and we have none. God in His great goodness provided means for us to make connection with our necessities, but human judgment and ideas cut off the channel which would have done something towards relieving our difficulty, and would have furnished us means to have made the first payment. But we will trust in God and try not to be discouraged because human judgment interposed between the channel and us. The means has been diverted, and consequently we are left without the money, which we so much needed.

May 22. We were presented with a list of household necessities; but not one of us had money with which to supply the want. Brother Belden said he was two months behind at the grocery store, and he did not want to run the bill any longer. We were very thankful to borrow a couple of pounds, which enabled Elder Starr, Emily, and myself to come to this place and meet Willie and the committee. We cannot see why it is that our brethren at any time lay their hands upon the ark to steady it, as though the God of heaven could not manage His own work in His own time and in His own way. We are not able to see as yet how we can obtain money to make even the first payment on this place, but the Lord can do all things, and we will not distrust Him.

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Oh Lord, increase our faith, I was praying in the night season. I thought we were upon an island, and I saw a man who seemed much pleased, holding out a pocketbook to us, and saying, Help is coming. He was waiting for a boat. Then some person we could not quite discern in the long distance reached out his hand and took the pocketbook and put it in his inside coat pocket, and the hand which had held the pocketbook was stretched out to us empty. This dream caused me great disappointment, and I groaned aloud. I awoke and could sleep no more. This was about one o'clock in the morning.

On Thursday morning, May 24, we all prepared to get in the rowboat and go again to the tract of land for a further investigation. Before starting we had a most solemn season of prayer. My heart was drawn out in earnest prayer for the Lord to guide us in judgment. He alone could indicate to us what was His holy will. The discussion

of this day meant much to every one of us, for it would be settled whether or not the school should be located in this place. I also felt most earnestly for Brother McCullagh who has been quite feeble, and prayed that the blessing of God might rest upon him. Our hearts were melted with the softening, subduing influence of the Spirit of God. We did believe that we received the things we asked of the Lord. All present seemed deeply moved and several earnest prayers went up to the throne of grace. My faith increased, and I knew the Lord would teach us and lead us, and this He did do.

[140] There was perfect unity in making the decision to purchase the fifteen hundred acres of land at the price of \$4,500. Our investigations on Thursday confirmed every one of us in the belief that we had done the will of God in deciding to accept the land for the location of our school.—[Letter 82, 1894](#), pp. 2-8. (To J. E. and Emma White, May 1, 1894.)

I know not where we shall go, whether we shall leave Australia in 1895 or not. If we are to go to Africa, we would prefer to be there while you are there. If you have any word to say to us in regard to our coming, please send [it]. We want to weigh every question concerning the work here, and the work in Africa, in the scales of the sanctuary. In every department and stage of the work, we want to see the divine similitude.

It has been only within a few weeks that we have failed to have peace and assurance concerning our duty to remain in Australia. But within a few days I have been thrown into great perplexity. As yet I have not responded to the many calls that have been made in the many letters I have received from Africa. I have seriously questioned as to whether it was my duty to remain here during the rest of my lifetime, or to go to America, or to Africa. It is not a pleasant thought to me to think of entering a new country. The remark has been made in regard to certain land, that it is a hungry land, requiring enriching.

[141] I thought that Australia through and through is a hungry, spoiled land through the mismanagement of men. A dearth of means stares us in the face, and yet the General Conference saw fit to cut down my wages two dollars a week, and to cut down Willie's wages one dollar a week. I have not withheld my means, but used money everywhere, in every place where there has been a need for it. My house-keeping expenses run up to a hundred and fifty dollars per month, and this

does not include the expense for horse and carriage, clothing, wood, and light. You may see that there is a constant outgo.

I gave \$1,000 at the last campmeeting to buy land for the location of the school, and paid my tithe, and this was considerably more than my whole year's wages. Besides this I have helped the poor, invested in churches, contributed to campmeeting expenses in New Zealand and Australia, and during the years 1893 and 1894, I have expended \$2,000 in this field, and hungry Australia is still to be fed, and must be fed.

Much more money must be expended than has been expended for the last three years. I have expended the \$1,200 you loaned me. The additional \$300 you have just sent, has come to hand, and hungry Australia can swallow [that] at one bite, and yet cry out for more. I now wish that others would come in and use their means to advance the work in Australia, while I go to regions beyond, that have already been worked.

If God would have me go to Africa, He will strengthen me for the journey. We have offered many prayers to God for His guidance, and I believe He has heard these prayers, and answered them. But I do not choose to go to another renewal of a state of perplexity and uncertainty similar to what I have experienced here. I do not choose another experience in which I shall have to answer a call for time, strength and money to begin a new work. Willie must not have any more of this brain-taxing kind of labor he has had here.

I cannot work unless I work in faith, and I am studying duty. I am listening for marching orders. In reference to the \$1,500 you have loaned me, \$1,200 of which I have already consumed, I would say that at any time you would want the whole or any portion of it, let me know, and you shall have it as soon as it can be obtained from America. I thank you sincerely for your loan. We have put it out to the exchangers, and in the great day when God reckons with His servants, I believe you will receive back the goods you have entrusted to me, with both principal and interest.

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In one of the letters sent to you in the last mail, I mentioned that we had had a most precious season of prayer while at Dora Creek for Brother McCullagh. The Lord graciously heard our prayers, and the inflammation left his throat and lungs, and he was healed. He has been improving ever since, and the Lord has sustained him in doing

a large amount of work. For the blessing given on that occasion, we send back praise and thanksgiving to God.

I am afraid that we do not always appreciate the blessings that God gives us. We pass by the blessed tokens of His goodness and love, and look upon His special providences as common occurrences, and scarcely make mention of them. We do not place them in memory's hall, and reflect glory to Him who hath done abundantly for us. Oh that the Lord will give us thankful hearts, that we may praise Him, and be joyful in God. I hope to hear from you as soon as possible after you reach South Africa.

Those who move in faith can move forward. I am ready to strike my tent at any time. The time we ought to be improving in putting in crops into the land purchased by the school, is passing away, and because of this delay we shall be left a year behind. If this is after God's order, then a mist is over my eyes, and I cannot work in courage and hope. I send this letter to you. You and others have congratulated us on the securing of land for our school; but it is not yet an assured thing that the school will be located at Dora Creek. There is some hesitancy on the part of the committee in taking up the land for this purchase!

I have received letters from Africa in which it is stated that they are willing to postpone their campmeeting to any time that we will specify, in order that they may have our presence at the meeting. They urge that we make no delay. But arrangements have been made here for the campmeeting, so that if we remain for that meeting, we must make a delay. We do not feel clear to break away from this field of labor so suddenly. After the campmeeting, I think we will join you in Africa. I have not consented to go to Africa until within a few days; but the turn that things have taken leads me almost to prefer to come to Africa, rather than to remain in this country. I dread the future, and have little courage to remain.

I shall do as I wrote you. I promised to take the school ground as my property, and I will not consider it a hard matter. I think no better missionary work could be done than to settle poor families on the land. Every family shall sign a contract that they will work the land according to the plans specified. Someone must be appointed to direct the working of the land, and under his supervision orange trees, and fruit trees of every appropriate description should be planted.

Peach orchards would yield quick return. Vegetable gardens would bring forth good crops. This must be done at once. We have some six weeks yet to set things in running order, and with God's blessing on the land, we shall see what it will produce.

The question was asked of Moses, Can the Lord spread a table in the wilderness? The question may be asked, Will this land at Dora Creek produce as abundantly as Sister White believes that it will? Time will tell. We must test the matter before we can speak assuredly, but we are willing to risk much, provided we can place the supervision of this enterprise under an understanding American farmer. We do want to demonstrate what can be done with the land when it is properly worked. When once this is done, we shall be able to help the poor who live in Australia in a far better way than by giving them money as we have had to do in the past.

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I lay out this matter before you, that you may understand the situation, and be able to advise us in regard to leaving here for Africa. We shall have to enter into the plan suggested in order to know what can be done with the Dora Creek land; for great ignorance prevails in this country as to how to make the most of the land. The Dora Creek land produces the best oranges we have tasted since coming to Australia.—[Letter 29, 1894](#), pp. 4-8. (To S. N. Haskell, September 2, 1894.)

Here we are in a new, strange locality—Brother and Sister Rousseau, Brother McKenzie, May Lacey, Willie, and your Mother. We came to this large farm to look at the land which has been represented as very grand and beautiful. I was not well and have not been able to eat much for several weeks, except rice flour porridge. But I am thinking to change the program and venturing to eat vegetables and fruit, which in about two or three weeks, we will have in abundance.

Willie has been having a long siege of council meetings and committee meetings. While pitching our tents, in driving a stake, he missed his stroke or his finger got in the way of the iron sledge, and he smashed his finger, splitting open the flesh to the bone in three places, but not breaking the bone. The nail had to be drawn out. This finger needed considerable care. Brother Simmons dressed it carefully every day, but as this finger difficulty was in a fair way of recovery, a small pimple appeared on his wrist which increased to

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great inflammation, and after more than one week of suffering, the core came out and the second gathering appeared. Hops [poultices] and Elder Blow soon brought that to a head and he now has some peace. He concluded to take my span of horses and platform wagon and Brother McKenzie and himself came to this place.

I was not strong enough to ride twenty miles to Fairlight, and ... twelve miles [farther] to this farm. They wished to see Brother and Sister Rousseau, and your Mother came on the cars, one hour's ride, to the station at Fairlight. Here the horses and carriage met us, and another horse and carriage was hired and we took another passenger, a lady, who has been the housekeeper for the family living in Sydney, who comes to this place to spend several days each month.

We expected to camp out in my tent, but we learned that the house on the place would accommodate us. It is a very excellent cottage and we found spring beds and everything, except food, and this we had brought with us in full supply. We did not arrive here until dark. Much of the road was uphill. I could but think of the inconvenience of locating a school eight or ten miles from [the] railroad. We were all weary and were glad to lie down and rest.

[146] We all slept well, and this morning we were privileged to look over the buildings. There has been much outlay of money. There are immense cisterns built underground for reservoirs for rain water, and a large number of tanks besides. These buildings could be utilized for a school, but other buildings would have to be erected with suitable accommodations for school purposes. This land, 3000 acres, is offered for four and five pounds per acre.

We see most serious objections in having to transport all provisions and goods eight miles over a very rough road, all up and down hill. Here [there] are orange and lemon groves, and pear trees, and that is about all in the line of fruit. [The] soil [is] not the best. This locality was [settled] when the convicts were exiled from England. We see the buildings they occupied, and expected we might have the privilege of occupying one of the buildings for a few nights. This 3000 acres of land will sell for the sum of \$50,000 or \$60,000 and where could we obtain so much money?—[Letter 122, 1894](#), pp. 1, 2. (To “Dear Children,” December 13, 1894.)

We have had to put all available help onto the land to prepare for the setting of our trees this week. If not set out this week we must

wait one year and I have been on the ground using our two-horse team to go here and there and everywhere to save the time of the workers. We have pressed everyone into service we could command.

Mr. Mosely came [the] evening after the Sabbath. He is a gardener and furnished us the trees. He has a sample orchard at Orumbro twenty miles from here, and he will do his best to give us good fruit trees for this will be a sample of what he can furnish for others. Every hand is busy today. The plow goes into the ground and one follows the furrow to dig the holes and plant our trees of every variety. We have three acres cleared. The school planted 300 trees yesterday. This is only a quarter of what they have on hand to plant.

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The light given me from the Lord is that whatever land we occupy is to have the very best kind of care and to serve as an object lesson to the Colonials of what the land will do, if properly worked. So you see, this has been a special, very important period of time for us. All our implements have to be bought in Sydney. All our provisions come from Sydney, and all our corrugated iron for [the] roofing of buildings, houses, and stables comes from Sydney. The rough lumber comes from the mills near us—from Morisset and Dora Creek—the other material from Sydney.

Just at this time everything is stirring to get a house that will shelter us in time of rain. I see we cannot safely depend on tents and this we have to do now. July and August are midwinter with us, and now will come more moderate weather. We have had no rain, with the exception of about four slight showers, since February. The past two months have been a most favorable opportunity to do our work on the ground. Nothing was done before this. We shall now have an opportunity to show what can be done.

Yesterday was Sunday. Mr. Mosely was on the ground with workers under him telling them what to do. Mr. Smith, who has recently moved to Cooranbong, is interested in the truth. He was on the ground receiving all the instruction possible from the lessons given by Mr. Mosely, the fruit grower. The keeper of the police station was on the ground and both these onlookers begged for Brother Rousseau to sell them a few trees—on Sunday, mind you—which he did. We are seeking to be friendly with all.

The school working team was so heavily loaded with water for

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watering the trees they could not get out on solid ground. Mr. Healy, a staunch Roman Catholic, saw the situation and put his horse onto the wagon, and drew it out. Yesterday, August 18, 1895, the first trees were planted on Avondale tract. Today, August 19, the first trees are to be set on Mrs. White's farm—an important occasion for us all.

This means a great deal to me, Edson. The circumstance of the securing of the land rested with myself. There was so much doubt and perplexity as to the quality of the land, but the Lord had opened up the matter so clearly to me that when they discouragingly turned from the land I said, No? You will not take it? Then I will take it; and with this understanding the land was purchased. Brethren Rousseau and Daniells backed as clear out of the matter as possible, but I knew the Spirit of God had wrought upon human minds. After the decision was made unanimously by several men to buy the land, then to back down and hinder its purchase was a great trial to me—not that I had the land on my hands, but because they were not moving in the light God had been pleased to give me. And I knew their unbelief and unsanctified caution were putting us back one year.

After looking at many places and spending time and money for nought, they found more objections and unfavorable presentations on the other lands than on this land, and the price asked for the only other tracts they would accept was \$25,000 for one and \$30,000 for another, and this land was purchased—1500 acres—for \$4,500.

[149] Since we have had our most excellent meetings in Cooranbong since July 1, during which time I spoke to the people under the inspiration of the Spirit of God, Brother Rousseau [has] acknowledged to me that he was now perfectly satisfied for himself in his own [that] this is the place God designed the school should be established. There are advantages here that we could not have in any other location they had visited. The land they had thought so bad was found on working it, not to be the best land, but average.

Good portions [of land of Avondale] are adapted for fruit, especially peaches, apricots, nectarines, and other fruit, while other portions of land are favorable for vegetables. The twenty-five acres pronounced worthless because [of] swampland, would, they thought, prove [to be] the most valuable land. They have cut through drains, and a boat will float up one of the deep cuts [carrying] the produce

and any boatloads of cargo directed to the school grounds. They can raise vegetables on this land if [it is] properly worked.

Now, Edson, you can judge what relief this gives me. After tugging and toiling in every way for one year to help them to discern the mind and will of God, and then after abundant research finding nothing on the whole as good as this, they accept it. The climate is the very best climate in Australia and cannot be equaled by the New Zealand climate.

And here we are on forty acres of land we have purchased, and now we are planting our orchard. Elder Daniells came on the land en route from Queensland to Melbourne. He called at Cooranbong and visited the land and expressed great pleasure at every part of the work that has been done in clearing and in ditching the swamp that is usually several feet under water. The dry season made it favorable for working, so it is being worked and the soil is black and rich. Oh, I am so glad, so glad that my warfare is now over!

About twenty-six hands—students—have worked a portion of the time felling trees in clearing the land, and then have their studies. They say they can learn as much as in the six hours of study as in giving their whole time to their books. More than this, the manual labor department is a success healthwise for the students. For this we thank the Lord with heart and soul and voice. The students are rugged and the feeble ones are becoming strong. Wild young lads such as _____ are becoming men under the discipline of labor. He is becoming a Christian, transformed in character. Oh, how thankful are his parents that he is blessed with this opportunity!—[Letter 126, 1895](#), pp. 1-5. (To J. E. and Emma White, August 19, 1895.)

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Ellen White Depicts Educational Goals

The light which has been given me regarding the work of the Avondale school is that we must not pattern after the similitude of any school which has already been established. We must study the word of God critically as our great lesson book, in order to know what the school may become under the guidance of the word of God, if we receive and do that word. Unless we are watchful and guarded, we shall experience the same hindrances to the spiritual education, that have retarded the work of our older schools. This we shall do

by a misconception with respect to what is the most essential work to be done by students, and by the teachers for them.

[151] When Christ was in our world, he had but few followers. His disciples were continually kept back from making the advancement that they might have made, from supplying their great lack of knowledge, and from becoming efficient workers by the customs and the maxims of the scribes and Pharisees. The customs and traditions, which had come down from generation to generation through the rabbis, had been made all-essential, and were regarded as of more force than even the ten commandments. Thus the precepts and teachings of men were dwelt upon as of more value than the words of the living God.

I have been warned that the teachers in our younger schools should not travel over the same ground that many of the teachers in the Battle Creek College have passed over. Popular amusements for students were brought into the Battle Creek school under a deceptive garb. Satan approached as an angel of light, and worked most assiduously. If he could secure the sanction of the teachers in this school at the great heart of the work, there was [the] prospect that every school established would follow its example. The leaven of evil introduced and sanctioned at the Battle Creek College would spread its properties to all with which it had connection, and thus affect all the schools.

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many points regarding the management of schools among Seventh-day Adventists. All the light that has thus been given must be carefully heeded. No one should be connected with our schools as a teacher who has not had an experience in obeying the word of God. The instruction which the Lord has given to our schools should be strictly regarded, and if the education given is not of a different character than that which has been given in the Battle Creek College, we need not go to the expense of purchasing land and erecting buildings.

[152] In every school Satan will try to make himself the guide of the teachers who are instructing the students. It is he who would introduce the idea that selfish amusements are a necessity. It is he who would lead students, sent to our schools for the purpose of receiving an education and training for the work of evangelists,

ministers, and missionaries, to believe that amusements are essential to keep them in physical health, when the Lord has presented to them that the better way is for them to embrace manual labor in their education, and thus let useful employment take the place of selfish amusements. These amusements, if followed, soon develop a dislike for useful, healthful exercise of body and mind, such as would make students efficient to serve themselves and others.

The education to be gained in the felling of trees, the tilling of the soil, and the erection of buildings, as well as the studies of the classroom, is what our youth should seek to obtain. Tent making also should be taught, buildings should be erected, and masonry should be learned. Further on, a printing press should be connected with the school, that an education may be given to students in this line of work.

There are many things which the women students may also engage in, such as cooking, dressmaking, and gardening. Plants and flowers should be cultivated, strawberries should be planted. Thus the women students may be called out of doors to gain healthful exercise, and to be educated in useful labor. Book binding also, and a variety of trades should be taken up. These will not only give exercise to brain, bone, and muscle, but they will also give knowledge of great value. The greatest curse of our world today is idleness. The students coming to our school have had an abundance of amusements, which serve merely to please and gratify self. They are now to be given a different education, that they may be prepared to go forth from the school prepared for any service. [153]

The proper cooking of foods is a most important accomplishment. Especially where meat is not made a principal article of food, is good cooking an essential requirement. Something must be prepared to take the place of meat, and these substitutes for meat must be well prepared, so that meat will not be desired.

Education and culture on all points of practical experience will fit our youth for usefulness when they shall leave school to engage in mission work at home or in foreign countries. They will not then be dependent upon the people to whom they go to cook for them, to sew for them, or to build their habitations. Rather, they will be prepared to educate the ignorant to show others how to do all manner

of labor by plans and methods that will produce the best results, and they will thus become much more influential and helpful.

Their abilities will be especially appreciated where money is hard to obtain, for a much smaller fund will be required to sustain such missionaries. Those who have put to the very best use their physical powers in useful, practical labor, while obtaining an education, will show that missionaries can become successful teachers and educators in various lines of labor, and, wherever they go, all that they have gained in these lines will give them favor, influence, and power.

It is also very essential that students shall understand the principles of medical missionary work, for, wherever students may be called, they need a knowledge of the science of how to treat the sick.

[154] This will give them a welcome anywhere, because there is suffering of every kind in every part of the world.

It is an important matter that students be given an education that will fit them for successful business life. In many schools, the education given is one-sided. In our school the common branches should be fully and thoroughly taught. Bookkeeping is one of the most important lines of study to fit students for practical business life. Bookkeeping should be looked upon as of equal importance with grammar. And yet, there are very few who leave our schools with a clear knowledge of how to correctly keep accounts. Those who have a living interest in the cause and work of God should never allow themselves to settle down with the idea that they are not required to know how to keep accounts.

The reason for many of the mistakes made in accounts and the failure in business matters is because men have not a thorough knowledge of bookkeeping. They are not prompt in making a faithful record of all transactions and keeping a daily account of their expenditures, and many are charged with being dishonest, when they were not designedly dishonest. Their failure was come through a lack of knowledge of accounts. Many a youth, because of ignorance in the matter of keeping accounts, has been led into errors that have caused him serious trouble.

True education means much. We have no time now to spend in speculative ideas, or in haphazard movements. The evidences that the coming of Christ is near are many and are very plain, and yet many who profess to be looking for Him are asleep. We are not

half as earnest as we ought to be to gather up the important truths that are for our admonition, upon whom the ends of the world are come. Unless we understand the importance of passing events, and make ready to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. The watchman is to know the time of the night. Everything is now clothed with a solemnity that all who believe the truth should feel and understand. They should act in reference to the great day of God.

[155]

Our time is precious. We have but few days left of probation, in which to qualify ourselves for the future eternal life. We are not to devote these precious moments to cheap, common, or superficial things. We shall have to guard against the holding of ideas and maxims which may be presented as essential from a human standpoint, for it is not the words of worldly wisdom, it is not the maxims of men, or the theories of human beings that will qualify us for acceptable service. Rather, it is the word of the living God. In all our schools this word is to be made the essence of education. It is in feeding upon the word of God that we obtain the divine element that the soul needs in order to secure a healthy development of all its spiritual powers. Those who dig deep for the hidden treasure will find their reward in the precious veins of ore, and these hidden truths will make them wise unto salvation. They are following the example of their Saviour, and all the wiles and subtilties of Satanic agencies cannot beguile them from a position of steadfast self-denial.—[Letter 60a, 1896](#), pp. 1-6. (To “The Friends of the [Avondale] School,” December 20, 1896.)

We established the [Avondale] school for the purpose of making most diligent efforts to reach the higher education, of which Christ spoke in His prayer to His Father. “And this is life eternal,” He said, “that they might know Thee the only true God, and Jesus Christ, whom thou hast sent.” ([John 17:3](#).)—[Letter 12, 1898](#), p. 9. (To Brother Hare, January 21, 1898.)

[156]

We must not limit our school advantages in teachers or in school facilities, if we would make the work a success. Our mission school must stand upon God-given principles, that students may receive on all-round education. We want young men and women to go forth from the Avondale school as medical missionaries, as laborers

together with God.—[Letter 52, 1898](#), p. 4. (To A. G. Daniells, typed June 13, 1898.)

Will not our churches in the Colonies do what they can to assist in sending to the school students who wish to prepare for missionary work? Our [Avondale] school is not reformatory, and we do not wish to have students come who have made up their minds to be unmanageable, who will not submit. Such students make the work of the teachers exceedingly hard, and their influence over the other students is detrimental. We want students who can be educated to reach those belonging to the higher classes, who have been sadly neglected. Is no effort to be put forth for them? Do they not need a Saviour? Few among them go to church, for they realize that they receive no benefit there. The teaching which they hear does not touch the soul. They want something which they have not. Are we to make no personal efforts in their behalf? Cannot we do the highest kind of missionary work in this line? Are there not those [157] who will take the burden of this work, who will make it their aim to obtain qualifications, which will enable them to work successfully for the higher classes? ...

We need in the school young men and young women who can be educated to be church school teachers. In every church there is need of a church school. If there are two or three small churches close together, these should unite in supporting a teacher who can give children a true education....

We need an army of workers to give the warning message to the world. Every town from Cooranbong to Queensland is to be worked. We are to press onward and still onward. We desire the youth to obtain an education which will enable them to educate others. The gospel of Christ lies at the foundation of all true education and progress. To diffuse light is the great work we are now to do. The truth that Christ is a personal Saviour is to be taught so clearly that souls will submit to be led and taught by God, and in their turn win other souls to Christ.—[Letter 34, 1900](#), pp. 6, 12, 13. (To “My Brethren and Sisters in Australia,” February 24, 1900.)

I am distressed and burdened that any of you who stand in responsible positions should open the door and, as it were, invite the enemy in, for this you have done in permitting the exhibitions which took place on the school grounds Wednesday afternoon.

Let those who are educating the youth take themselves in hand, and educate themselves according to the high principles which Christ has given us in His Word. Let us consider that, as far and as fast as possible, we are to recover the lost ground, that we may weave into our school the spirituality that was in the school of the prophets. The sixth chapter of John needs to be studied with much more special diligence, for it reveals Christ as the Bread of Life. [158]

Why has this school been established? Is it to be like all other schools, or is to be as God has revealed, a sample school? If so, we would better perfect everything after God's pattern, and discard all worldly make-shifts, which are called education. Brethren, your eyes need to be anointed with the heavenly eyesalve. I spoke to those assembled [at the school] on Wednesday morning words which the Lord led me to speak, not knowing anything of what was to take place, for no intimation of it had come to me. How could you harmonize your program of proceedings, which was of a character to counter-work and make of none effect the instruction from God to you, with the words spoken?

I afterward felt deeply the words which the Lord gave me for you [the managers and teachers] and for the benefit of the students—words which I would not have spoken, had I known what was to follow. If your perceptions had not been greatly beclouded, you would have taken the words, which were given of God as a re-proof and a rebuke upon all that kind of pleasure, which afterwards transpired. This testimony from God presented before the students duties of the highest order. The inspiration of God was upon me, and to efface, by the after performance, all the impressions made, was virtually saying, "We want not Thy ways, Oh God; we want our own ways; we want to follow our own wisdom." I look at it all as an insult to the Lord Jesus.

In the night season I appeared to be in the performance that was carried on, watching the actions of the human minds in the development of the spirit that, in these amusements, was defacing the impression of the moral image of God. Those persons who engaged in this performance acted out the mind of the enemy—some in a very unbecoming manner. [159]

Who witnessed all this scene? The universe of heaven. The men and women who united in that afternoon performance received no

light, no working of the Holy Spirit. In the night season, when the scene was all laid open before me, I felt so sorry, so sad that this should be, for Christ, who gave His life to elevate, ennoble, refine, and sanctify, was grieved at the exhibitions.

It will take time, and a vast amount of labor and sorrow to wipe out the degradation of some things in the performance on that occasion. I thought that this would be a lesson that would enable all to sense the tendency of these plays and games; that they would see how quickly such amusements reveal a sample of the taste and low ideas of some.

The armies of Satan gained a decided victory, and God was dishonored. The angels of God were on the grounds, not to approve, but to disapprove. The angels, the ministering spirits that minister to those who shall be heirs of salvation, were grieved, ashamed of the exhibition of the sons and daughters of God. As it was represented to me, One stood up, and in solemn words laid open the after effects of all similar programs. Words were spoken which I cannot write now, but I may have liberty to write hereafter. I am too much burdened to be able to produce the words on paper.

[160] What an exhibition was this to be reported by students, who delight to trace such things on paper to send to their distant friends and acquaintances! They were witnesses to show, not what God has accomplished, but what Satan has accomplished in the Cooranbong school. In all these things there is among Christians a practice of necromancy [witchcraft], which will lead away from righteousness and truth. Serious will be the consequences, for impressions are made which will be hard to efface.

In their efforts to regain that which was lost in such scenes, one such performance will make much work for those teachers who are working to save the souls of those under their instruction. Unless God shall work on human minds, teachers will manifest impatience, for in their efforts to undo the mischief, they will be severely tried. There will be a freedom among the students to seek pleasure, and they will have less regard for the instruction of ministers of the Word of God. Thus the Word is dishonored, and the indulgence of the human heart in sin and love of pleasure is the education received. Once the barriers are broken down, the advance of the enemy will be marked, unless the Lord shall humble hearts and convert minds.

Teachers need an intimate acquaintance with the Word of God. The Bible, and the Bible alone, is man's counselor. It is as the leaves of the tree of life. In it every want is met for souls who love its teachings and bring them into their practical lives. Though many students in the school have been baptized, yet many of them are unconverted. As they are not spiritually minded, they know not what it means to be sanctified by a belief of the truth. The Bible is to be searched, and understood. It is our spiritual food which is to be digested and assimilated. It is to be received into the heart, and worked out in the life. If the Word is unconsulted and unappropriated, no man need expect the Spirit of God [to aid him].

In answer to the lawyer's question, "What shall I do to inherit eternal life," Christ said, "What is written in the law? how readest thou?" ([Luke 10:25, 26.](#)) The lawyer felt that he could not evade this direct question of Christ, and answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." ([Verse 27.](#)) And Christ said, "Thou hast answered right: this do and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour?" ([Verses 28, 29.](#)) Just such questions will be asked now, when the truth is brought home to the naked soul. There are those who will evade it if they can.

[161]

The Lord would have His stewards discharge their duties faithfully in His name, and in His strength. By believing and acting upon the Word, they may go on conquering and to conquer. But, when men depart from the principles of righteousness, they can conceive a high opinion of their own goodness and aptitude, and unconsciously they exalt themselves. The Lord will allow them to walk alone, and to do their own way. He will give them opportunity to see themselves, and to manifest to others their own weakness. The Lord's way is always to be closely followed, His Word is to be taken as it reads, and men are not to devise and plan according to their own weak judgment.

Whenever true repentance exists, it will be revealed in doing justice, in loving mercy, and in walking humbly with God. Wherein the least wrong has been done to others, it will lead to a full restitution, that the soul may be cleared from guilt. What a work is before us! This school is to be as the School of the Prophets. The truths of

[162] the Bible are to be earnestly studied, and will be. If rightly brought before the minds, if earnestly studied and dwelt upon, the students will not cultivate an appetite or relish amusements. We are living very near the closing scenes of this earth's history. God's judgments are and have been permitted to come upon the world, and will be more and more pronounced until the end.

The question is asked, What shall we do that we might work the works of God? What shall we do to gain heaven? This important question is answered to all who desire to know, "This is the work of God, that ye believe in Him whom He hath sent." ([John 6:29.](#)) The price for which you may have heaven is the Messiah; the way to heaven is faith in Jesus Christ. He asks you first to believe, next to work.

"This is the work of God, that ye believe on Him whom He hath sent." "For the Bread of God is He which cometh down from heaven, and giveth light unto the world." "I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" ([Verses 29, 33, 35](#)). Christ gives them to understand that a man needs to be taught of God in order to comprehend these things. This is the cause of so much cheap knowledge of the Scriptures in the churches of today. Ministers preach only portions of the Word, and refuse to practice even as much as they teach. This leads to misconceptions of the Word and doctrine, it creates error and misinterpretations of the Scripture.

[163] All, from the oldest to the youngest, need to be taught of God. We may be taught by man to see the truth clearly, but God alone can teach the heart to receive the truth savingly, which means to receive the words of eternal life into good and honest hearts. The Lord is waiting patiently to instruct every willing soul who will be taught. The fault is not with the willing Instructor, the greatest Teacher the world ever knew, but it is with the learner who holds to his own impressions and ideas, and will not give up his human theories and come in humility to be taught. He will not allow his conscience and his heart to be educated, disciplined, and trained—worked as the husbandman works the earth, and as the architect constructs the building. "Ye are God's husbandry, ye are God's building." ([1 Corinthians 3:9.](#)) Everyone needs to be worked, molded and fashioned after the divine similitude. Christ tells you, my dear

friends, young and old, the everlasting truth, “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. [If you do not take Christ’s word as the man of your counsel, you will not reveal His wisdom or His spiritual life.] Whoso eateth My flesh, and drinketh My blood, hath eternal life; ... For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh my blood, dwelleth in Me, and I in him.” ([John 6:53-56](#).) Said Christ, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” ([Verse 63](#).)

Those who search the Scriptures, and most earnestly seek to understand them, will reveal the sanctification of the spirit through the belief of the truth, for they take into their very heart the truth, and have that faith that works by love and purifies the soul. All their spiritual sinew and muscle are nourished by the Bread of Life which they eat.—[Letter 88, 1900](#), pp. 1-7. (To “The Managers and Teachers in the Avondale School,” April 13, 1900.)

Released August 10, 1977.

**MR No. 569—Used in an Article by A.L. White,
published in RH 12-8-77**

MR No. 570—God’s Presence in Review Office

[164]

The Lord Jehovah’s presence is to be recognized in every room of the [Review and Herald] office, as His voice was recognized by Adam and Eve in the garden of Eden. The Lord comes to His own place in the Review and Herald office. From thence should go forth the blessings of the light from His presence, imbuing with His Spirit every worker who is doing Him service, that not a trace of Satan’s attributes shall be revealed in the look of the eye, the hearing of the ear, the words spoken, or the attitude taken.—[Letter 150, 1899](#). (To “Those in Responsible Positions in the Review and Herald Office,” September 26, 1899.)

Released September 26, 1977.

MR No. 571—In Manuscript Release No. 582

**MR No. 572—In Manuscript Release Nos. 1141 and
1226**

[165]

MR No. 573—The Washington, D.C. Institutions

I have been all over the land which the brethren have bought here in Takoma Park.—[Letter 141, 1904](#). (To J.E. White, April 27, 1904.)

I have been over the land that has been purchased in Takoma Park, for school and sanitarium purposes. This land is only a short distance from our house. It is very favorably located.... God's hand has been in the purchase of this land. It is in every way adapted for the purpose for which it will be used.—[Letter 143, 1904](#). (To Marian Davis, April 27, 1904.)

We came East to spend some time in counsel with those in charge of the work here in regard to the buildings now in process of erection.—[Letter 359, 1904](#). (To Mary Foss, August 10, 1904.)

We went out to view the land purchased for sanitarium and college site. The stream of pure water running through the whole length of our purchased land is clear as crystal and grateful to the taste. I am in no wise disappointed.... Here, then, was the favorable location for our buildings, near the settlements of people who have made their homes in the country.—[Manuscript 141, 1904](#). (Diary, April 24, 1904.)

[166]

The instruction is still being given, Move out of the cities. Establish your sanitariums, your schools, and your offices away from the centers of populations. Many now will plead to remain in the cities, but the time will come ere long when all who wish to avoid the sights and sounds of evil will move into the country; for wickedness and corruption will increase to such a degree that the very atmosphere of the cities will seem to be polluted.—[Letter 26, 1907](#). (To W. D. Salisbury, February 5, 1907.)

Released September 26, 1977.

MR No. 574—Not Processed

[167]

MR No. 575—Give the Lord a Chance to Work

While the Conference was in session at Minneapolis, there were coming over the wires from Battle Creek, decided messages from Brother Butler to bring the people to a decision then at that meeting, on the controverted point of the law in Galatians.

This matter was treated as though there were no one, or ones, at that meeting through whom God could work. This is a condition of things brought about by human agencies. Could not those in Battle Creek trust the Lord to work in that meeting? Had the Lord no one on the ground through whom He could communicate?

It is well for us all to give the Lord some chance to work on human minds, and not to feel that one human mind must mold all other human minds.—[Manuscript 13, 1889, 1](#). (“Standing on the Landmarks,” 1889.)

Released December 6, 1977.

MR No. 576—God Condemns All Sexual Impurity [168]

O, how disgusted is God with the tame, lifeless, Christless efforts made by some of those who profess to be his servants. God's work must be carried forward strongly and upward. This cannot be done unless the sensuality that corrupts the whole man is separated from the religious experience. This work must be done.

Church-members need to fast and pray, striving earnestly to overcome by the blood of the Lamb and the word of their testimony. Not one particle of Sodomitish impurity will escape the wrath of God at the execution of the judgment. Those who do not repent of and forsake all uncleanness will fall with the wicked. Those who become members of the royal family and form God's kingdom in the earth made new will be saints, not sinners. [Isaiah 30:1-3, 8-16](#).

Those who have had great light and have disregarded it stand in a worse position than those who have not been given so many advantages. They exalt themselves but not the Lord. The punishment inflicted on human beings will in every case be proportionate to the dishonor they have brought on God. Many by a course of self-indulgence have put Christ to open shame.—[Letter 159, 1901](#), pp. 7, 8. (To S. N. Haskell, November 3, 1901.)

God is purifying unto Himself a peculiar people, zealous of good works. It is at the very time when God is purifying this peculiar people unto Himself that [unsanctified] individuals step in among us. Notwithstanding the straight truths they have heard—the terrors of the Word of God set before them, and all the blazing truth for these last days calculated to arouse Israel—they sin with a high hand, give way to all the loose passions of the carnal heart, gratify their animal propensities, disgrace the cause of God, and then confess they have sinned and are sorry! And the church receives them and says “Amen” to their prayers and exhortations, which are a stink in the nostrils of God and cause His wrath to come upon the camp. He will not dwell in their assemblies. Those who move on thus heedlessly, plastering [169]

over these sins, will be left to their own ways, to be filled with their own doings.

Those who anciently committed these sins were taken without the camp and stoned to death. Temporal and eternal death was their doom; and because the penalty of stoning to death is abolished, this sin is indulged in beyond measure, and is thought to be a small offense.—[Manuscript 3, 1854](#). (“Testimonies for Churches in New York State,” February 12, 1854.)

[170] Indulgence in unlawful things has become a power to deprave mankind, to dwarf the mind, and to pervert the faculties. Just such a state of things as exists today existed before the flood and before the destruction of Sodom. Dissipation is on the increase in our world. Handbills on which indecent pictures are printed are posted up along our streets to allure the eyes and deprave the morals. These presentations are of such a character as to stir up the basest passions of the human heart through corrupt imaginings. These corrupt imaginings are followed by defiling practices like those in which the Sodomites indulged. But the most terrible part of the evil is that it is practiced under the garb of sanctity. Our youth will be defiled, their thoughts degraded, and their souls polluted unless they are barricaded with the truth.—[Letter 1, 1875](#), p. 16. (To S. N. Haskell, October 12, 1875.)

Released December 6, 1977.

MR No. 577—Restaurant Work

[171]

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” ([Matthew 28:16-20](#)).

We desire above all else to represent the truth as it is in Jesus. We cannot afford to represent that which is false. Into every department of our work, we are to carry the principles of righteousness. The Lord desires to do great things for His people, but if we do nothing, and think that everything will work out as it should, we shall certainly be disappointed. If we will unite with Christ, He will co-operate with us in all our efforts to serve Him.

I have been asked this morning to speak upon the subject of restaurant work. I have recently written considerable upon this subject, but it has not yet been copied, and I did not take time to find it to read at this meeting. But I hope soon to publish some things that have been presented to me in regard to our health food and restaurant work.

This is a very important question, and we wish you to move understandingly. If I make some statements this morning that you do not understand, I ask you not to put your own interpretation on these statements, and report them to others as being what I have said. Be very careful that you make no wrong impression upon the minds of others.

[172]

In the health food and restaurant work, there is great need of a return to the first principles of health reform. The health reform is just what the name indicates it to be. It is not a term to be used merely to exalt certain restaurants by representing them to be what they are

not in truth. There is too great a mixture of foods provided for those who patronize our restaurants. Soda and saleratus, rich gravies and desserts are used far too freely. We have certainly departed from the simplicity of diet.

We shall soon reach a time when we must understand the meaning of a simple diet. The time is not far hence, when we shall be obliged to adopt a diet very different from our present diet.

As the situation has been presented before me, I have felt that there should be a thorough examination of those who are connected with our restaurants to see if they stand on the platform of genuine health reform. We should put into our stomachs only those things that will make good blood. We need to study the art of preparing in a simple manner the fruits, grains, and vegetables. We do not need these complex combinations that are provided. As the matter now stands we are in danger of making dyspeptics. I would ask, How many are standing by the old principles of health reform, as they were given to us years ago?

[173]

The Lord would have the principles of health reform carried into every family. Those who cook for the family can learn how to prepare simple, wholesome food, even though they are unable to purchase the high-priced health foods that are on the market. The children should be educated in the art of cooking hygienically. You need not be dependent upon the manufacturers of health foods, in order to practice health-reform. Many of us lived for years without the use of meat, even before we could obtain these substitutes.

We need a genuine education in the art of cooking. Instead of multiplying our restaurants, it will be better to form classes, where you may teach the people how to make good bread, and how to put together the ingredients to make healthful food combinations from the grains and the vegetables. Such an education will assist in creating a desire among our people to move out of the cities, to secure land in the country, where they can raise their own fruit and vegetables. Then they can care for their gardens, and their food will not come to them half spoiled and decayed.

The health food business, in which a few have planned certain food combinations, has been allowed to take from the family cooks much of the work they should do. I am instructed to say that there should be a reformation in the restaurants, and a reformation in

the homes of our people. Every cook should understand the art of preparing wholesome and palatable food. The knowledge of healthful cookery has been neglected in the home, and our people have learned to depend too much upon the expensive food preparations. Let us arouse ourselves and see what we can do individually, without leaning so heavily upon the food companies.

Some of the foods that have been sent out from headquarters have not been what they should be. Some things are represented to be pure foods, but do you know that they are pure? Are you sure that they are what they are represented to be? In the name of Jesus Christ of Nazareth, I warn those who prepare the health foods never to put out the false for the true. May God help us to walk honestly. Our families should be so educated that they can cook the foods that are necessary without depending so largely upon the products of the factory. [174]

The multiplication of so many restaurants and food stores is helping to cause a dearth of laborers. Some who have intellect and talent that should be employed in evangelistic work choose to labor in restaurants rather than in sanitariums or in other lines of work where they are really needed. We have reached a time when we have but few ministers in the field, and but few well qualified teachers. Where are the canvassers to engage in the work of distributing our literature? Some are working conscientiously in selling our books, but there should be many more such workers in the field.

Why is there such a dearth of laborers in these important lines of work? Our young people choose to labor in some place where they can live without any particular exercise of their mind spiritually. The restaurants offer a free field for such individuals. As they engage in mere commercial work, there is danger that they will neglect the work of preparing for the future, immortal life, and that they will lose their spirituality and their souls.

Some who have become dissatisfied in our sanitariums, or in other lines of work, have found a hearty welcome from those who manage the food work. They find our restaurants ready to employ those who wish to rid themselves of the responsibility of the work of soul-saving. God has told his people to go into all the world and preach the gospel. All are to work diligently for the salvation of

their own souls, and they are also accountable to God to work for the salvation of those around them.

[175] There should be a reform in our diet, both in the home and in the restaurants. With many health reform means nothing more than to live without the use of flesh-meat. The so-called health reform of many might be better termed health deform. There is too much eating merely to gratify the appetite. Because the foods are called health-foods and are appetizing, some think it proper to eat more than they should. God desires us to restrain our appetites. We should partake of simple food, and eat no more than the stomach can readily take care of.

Far too much time is occupied in the preparation of the mixtures that are placed upon the table. We need to understand that even in the restaurants it is not necessary to provide such dishes as we have tried to instruct our people should not be put on the table—dessert dishes, and other unwholesome articles of diet. Let us return to the position we occupied several years ago. Let every family be determined that they will bring the principles of true health reform into the home.

God wants a work done in your restaurants that has never yet been done. When the question of establishing restaurants was first introduced, it was clearly pointed out that the one aim and object of their work was to be the conversion of souls. It was not that you might invent the many fancy dishes to gratify the appetite, and have no time left to devote to the work of creating in the minds of others an interest in the truth. Some attempts may have been made to interest souls in the truth, but they have been but feeble in comparison with what should have been done.

[176] I had thought that the restaurants might be so conducted as to bring the principles of the truth before the minds of many. I had thought that they might be an agency to help people to understand what they must do to inherit eternal life. There are many opportunities for our restaurant workers to become acquainted with those who enter, that they may be prepared to speak a word in season. Then when the workers meet the patrons outside the restaurant, they will be able to converse with them in regard to the truth.

God is in earnest with us. He has not instituted these restaurants simply that we may teach the world how they can live without meat,

while but little is done for the salvation of souls. You can not afford to neglect spiritual advantages to help those who eat their meals in your restaurants.

I have been making inquiry as to how many have been converted to the truth as a result of the work done by our restaurants. Can anyone inform me? A few may be converted, but the results have been very small in comparison with the talent and capability employed, and the large efforts put forth in this work. Are those connected with these restaurants laboring earnestly for the souls that come in and go out every day? Do they watch for opportunities to speak a word in season? Are they diligent in distributing our literature to those with whom they are brought in contact? Do they remember that they must meet these souls in the judgment?

As God's chosen people, our only work is to win souls and teach the gospel. But the restaurants are not doing this work. They never have done it, and they never can do it, unless the workers are thoroughly converted to God.

Our Redeemer is disappointed that so little has been accomplished for the salvation of souls. Will you now take hold as never before to do the work of the Master? It is not necessary to make such a great display as is done in some restaurants. The greater the display, the less is it possible to distinguish that the workers in these institutions are laborers together with God, laboring to prepare a people to stand in the last great day, when every case is to be decided for life or for death.

[177]

God calls for a change in these matters. My mind has been frequently drawn to this subject, but I have disliked to speak of the situation as it is. But I must tell you that there must be a thorough reformation, a readjustment of our health food work. God has not called our people to provide food to feed worldlings who have no disposition to study the truth. He desires us to feed them with the food that is to be found in the word of God. He will give you words to speak, that souls may be saved unto eternal life. Christ said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." ([John 6:54](#).) But unless you lead others to partake of Christ's flesh and blood, of what benefit, I ask, is your work to the cause of God? You are spending your time for that which profiteth nothing.

Every hour that we have in this life should be devoted to the work of enlightening the minds of those who know not the truth.

If we have the Spirit of God in our hearts, our work will be successful. Unless the work of our restaurants is made educational, it amounts to nothing more than a mere worldly commercial business. Educational advantages should be provided for those who are employed in carrying on the work in our institutions. When the restaurants become so that they do not educate and fit a people to prepare for the kingdom of our Lord, I can no longer endorse their work.

[178] I do not say that all our restaurants should be closed, but as I have seen the situation, I have sometimes wished that circumstances would arise that would compel them to be closed. It seems almost an impossibility for us to place ourselves in such a position that the existing evils can be corrected.

If you were put forth in other lines of work, one quarter of the effort that is being put forth in the work of the restaurants, in an earnest effort for the conversion of souls, you would see far greater results unto life eternal. God calls upon us to put forth the capabilities that he has given us, in the work of bringing souls to a knowledge of the truth.

Our people should study carefully the prayer of Christ in the seventeenth chapter of John. “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 Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” ([John 17:1-3](#).)

The closing words of this chapter are especially important. Jesus said, “While I was with them in the world, I kept them in Thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled” ([Verse 12](#)). Many of us have lost the science of soul-keeping. Christ calls us to come back, and to learn in his school how to keep the souls of those that are committed to our charge.

“And now I come to Thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given

them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 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” (Verses 13-18). [179]

You know what the work of Christ was. He went from place to place, preaching the gospel. If souls are not saved through your efforts, it will be because you have taken no pains to save them. May God help us that his light and truth may be revived in our hearts, unto eternal life.

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as Thou, Father art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. 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” (Verses 20-23).

Great reformations should take place. We must be in a position where we can learn at the feet of Jesus. The enemy is working with all his power to thwart the purposes of God, and many of our people are indifferent to his snares. They are not laborers together with God. In their homes, they do not keep the way of the Lord. The softening and subduing influence of the Spirit of God must come into our ranks.

A spirit of jealousy and suspicion is growing to an intensity, and the Lord God of heaven is not pleased with the representation. The contention that exists among the laborers in various branches of our work is very displeasing to God. It closes the door so that the Spirit of God cannot enter. In our strife one with another, we lose our hold upon God, and upon the hearts of our brethren. God desires us to unite as brethren and sisters, that we may work together intelligently. [180]

“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” (Verse 24). And yet the Father gave up his Son to die a cruel death,

in order that salvation and light might be brought to the very people who come and go from the restaurants, many of them going away with no more knowledge of salvation than they had when they came.

“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” ([Verses 25, 26](#)).

Let us study our Bibles more than we have done. Let us read the word of God with an earnest desire to understand the meaning of the revelation of God. Let us live lives of prayer.

If the Lord were to appear suddenly in the clouds of heaven, and if all the workers in our restaurants were called to give an account to Him of their stewardship, how many would stand on vantage ground, purified, made white, and tried, having on the robe of Christ’s righteousness, prepared to sit with Him at his table?

[181] Let us look this question fairly in the face, and see what has been gained by our efforts. If in the restaurant work you have gained that which brings you nearer heaven, that which counts in the work of God, I ask you to show it. There are souls to be led to Christ, and you can not afford to meet hundreds of people every day, and yet withhold from them the warning, Prepare to meet thy God.

God calls for workers, for ministers, for teachers, for canvassers, for medical missionaries, for men and women who will go into the field and live in harmony with the principles that Christ has laid down in his word. We are to love one another as Christ has loved us. If it becomes necessary, in order to act harmoniously with your brethren, that you make some sacrifice, you will receive a rich reward in making that sacrifice.—[Manuscript 150, 1905, 1-11](#). (“The Restaurant Work,” Talk, September 23, 1905.)

Released December 6, 1977.

MR No. 578—In Lift Him Up, p. 181

[182]

MR No. 579—Keep Christ Before the People

The standard by which to measure character is the royal law. The law is the sin detector. By the law is the knowledge of sin. But the sinner is constantly being drawn to Jesus by the wonderful manifestation of His love in that he humiliated Himself to die a shameful death upon the cross. What a study is this! Angels have striven, earnestly longed, to look into the wonderful mystery. It is a study that can tax the highest human intelligence, that man, fallen, deceived by Satan, taking Satan's side of the question, can be conformed to the image of the Son of the infinite God. That man shall be like Him, that, because of the righteousness of Christ given to man, God will love man—fallen but redeemed—even as He loved His Son. Read it right out of the living oracles.

This is the mystery of godliness. This picture is of the highest value to be placed in every discourse, to be hung in memory's hall, to be uttered by human lips, to be traced by human beings who have tasted and known that the Lord is good, to be meditated upon, to be the groundwork of every discourse. There have been dry theories presented and precious souls are starving for the bread of life. This is not the preaching that is required or that the God of heaven will accept, for it is Christless.

The divine picture of Christ must be kept before the people. He is that Angel standing in the sun of heaven. He reflects no shadows. Clothed in the attributes of Deity, shrouded in the glories of Deity, and in the likeness of the infinite God, He is to be lifted up before men. When this is kept before the people, creature merit sinks into insignificance. The more the eye looks upon Him, the more His life, His lessons, His perfection of character are studied, the more sinful and abhorrent will sin appear. By beholding, man can but admire and become more attracted to Him, more charmed, and more desirous to be like Jesus until he assimilates to His image and has the mind of Christ. Like Enoch he walks with God. His mind is full of thoughts of Jesus. He is his best Friend.

We have been pained to see, when ministers are much together and laboring together, that one catches the ways and the attitudes and the gestures, the manner of address, the very tones of the voice, of another, until his identity is lost in that of his associate. This causes me pain of heart, because I know that if he had been looking to Jesus, thinking of Jesus, talking of His love and imitating His character, the stamp of Jesus would be upon him and not the human impress of finite beings who, in words, manner, and spirit, but faintly represent the Lamb of God who taketh away the sins of the world. If every minister who claims to love Jesus will only be filled with His charms and become assimilated to His image, what an example would he give to his brethren and to the world! The more ministers are in the company of Christ by communing with Him, the more they will be fastened to Christ. Catching His holy looks and copying His holy ways, they will be transformed into His image. They may be truly said to represent Jesus Christ....

Selfishness is written on the human heart in plain, unmistakable characters. Just as soon as the love of God takes its place, there is the image and superscription of Jesus Christ. His entire life amid a world filled with pride and selfishness was without an exception an embodiment of that charity that suffereth long, and is kind: that envieth not; that “vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.” (1 Corinthians 13:4-7.) Here is presented before us the fruits of the grace of God which every follower of Christ will manifest in his life and reveal in his character. If those manifestations are wanting, there must be most earnest seeking of God. By repentance and faith in Jesus Christ we may receive the spirit of Christ here specified, and then we may indeed be called children of God and not children of the wicked one. We must have greater faith; then we shall have more of Christ....

[184]

A Christian is the highest type of a man, because he is Christlike, and when he departs from the principles that are after Christ’s order he is often ignorant that he has done wrong. The Lord sets the case before him as it is, as he is. He does not specify all his wrongs but gives him a chance to manifest that he is a true child of God by his

repentance and confession, not only of the sins specified but of those which conscience sets in order before him. In doing this work he reveals he has made an open rupture with Satan and with sin. He feels his weakness, he lays hold with earnest purpose and living faith upon the strength of God, and is an overcomer. Great becomes his peace, his joy, for it comes from the Lord, and there is nothing more acceptable in the sight of God than the continual humiliation of the soul before Him. These evidences are unmistakable proofs that the Lord has touched hearts by His Holy Spirit. More wonderful than miracles of physical healing is the miracle wrought in the child of God in wrestling with natural defects and overcoming them. The universe of God looks upon him with joy far greater than on any splendid outward display. The inward character is molded after the divine Pattern....

[185] Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God.—[Manuscript 24, 1888](#), pp. 10, 11, 13, 23, 25. (“Looking Back at Minneapolis,” circa November or December, 1888.)

Bible religion is not made up of theological systems, creeds, theories, and tradition, for then it would not remain a mystery. The worldly would understand it through their own natural abilities. But religion, Bible religion, has a practical, saving energy, elements proceeding wholly from God—a personal experience of God’s power transforming the entire man.—[Manuscript 30, 1889, 23](#). (“Experience Following the Minneapolis Conference,” circa June, 1889.)

[186] To him who is content to receive without deserving, who feels that he can never recompense such love, who lays all doubt and

unbelief aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift.

Come up to the Conference in calm, perfect trust. “Great is the Lord, and greatly to be praised; and his greatness is unsearchable.” He will work and who will let or hinder? There is nothing too hard for Him. His is the greatness, the power, the glory, the victory and the majesty. Let us not limit the Holy One of Israel.—[Letter 19e, 1892](#), p. 1. (To O. A. Olsen, October 26, 1892.)

Released December 6, 1977.

[187]

MR No. 580—Powerful Witnessing

The truth that we are to proclaim is that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. This truth is to be developed in the closing scenes of this earth's history—that the Crucified One, though unto the Jews a stumbling block and unto the supposedly wise men foolishness, is nevertheless the power of God and the wisdom of God. Those who receive Christ as a personal Saviour, will stand the test of trial in these last days.

Strengthened by unquestioning faith in Christ, even the illiterate disciple will be able to withstand the doubts and questions that infidelity can produce, and put to blush the sophistries of scorners. The Lord Jesus will give the disciples a tongue and wisdom that their adversaries can neither gainsay nor resist. Those who could not by reasoning overcome Satanic delusions, will bear an affirmative testimony that will baffle supposedly learned men. Words will come from the lips of the unlearned with such convincing power and wisdom that conversions will be made to the truth. Thousands will be converted under their testimony.

[188]

Why should the illiterate man have this power, which the learned man has not? The illiterate one, through faith in Christ, has come into the atmosphere of pure, clear truth, while the learned man has turned away from the truth. The poor man is Christ's witness. He cannot appeal to histories or to so-called high science, but he gathers from the Word of God powerful evidence. The truth that he speaks under the inspiration of the Spirit, is so pure and remarkable and carries with it a power so indisputable, that his testimony cannot be gainsaid. His faith in Christ is his anchor, holding him to the Rock of Ages. He can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Timothy 1:12.) Yes, Jesus is able to keep that which is committed to him, against the day when he will be

glorified and admired in all who believe.—[Manuscript 53, 1905, 10, 11.](#) (“Unto Seventy Times Seven,” May 11, 1905.)

Released December 6, 1977.

[189]

MR No. 581—Relationship of Prayer to Soulwinning

Had you helped them when you saw them [discouraged ones] halting, had you in brotherly love drawn them into safe paths, had you manifested a spirit of interest, and shown that you did care for their souls, had you prayed with them and for them, you might have saved souls from death, and covered a multitude of sins. He who offers up fervent prayers in earnest love for the souls for whom Christ has died, will not only benefit those for whom he prays, but will benefit himself....

There are many who are laborers together with God whom we do not discern; the hands of ministers have never been laid upon them in ordination for the work; but nevertheless they are wearing the yoke of Christ, and exert a saving influence in working in different lines to win souls to Christ. The success of our work depends upon our love to God, and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men. Oh how greatly we need a moral renovation! Without the faith that works by love you can do nothing. May the Lord give you hearts to receive this testimony.—[Manuscript 33, 1894, 6, 9, 10](#). (“Testimony to the Battle Creek Church,” August 3, 1894.)

[190]

Every one who believes in Christ as a personal Saviour, is under bonds to God to be pure and holy, to be a spiritual worker seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work upon earth is to seek and to save those who are lost; for whom Christ has paid the infinite price of His own blood. Every one is to do active service, and if he who has been blessed with light does not diffuse light to others, he will lose the rich grace which has been bestowed upon him, because he neglects a sacred duty plainly marked out in the word of God. As his light diminishes, his own soul is brought into peril, and the ones to whom

he should have been a shining light, miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold.

God depends upon you, the human agent, to fulfill your duty to the best of your ability, and He Himself will give the increase. If human agents would but cooperate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus, that would brace them for every conflict, that would elevate and strengthen them and make them more than conquerors. When two or three are met together to unite their counsel, and to send up their petitions, the promise is for them, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” ([Matthew 7:7](#).) “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him.” ([Luke 11:13](#).)

The Lord has promised that where two or three are met together in His name, there will He be in the midst. Those who meet together for prayer, will receive an unction from the Holy One. There is great need of secret prayer, but there is also need of several Christians meeting together, to unite with earnestness their petitions to God. In these small companies Jesus is present, and the love of souls is deepened in the heart, and the Spirit puts forth His mighty energies, that human agents may be exercised in regard to saving those who are lost. Jesus ever sought to show how worthless were formal ceremonies, and strove to impress upon His disciples that the Holy Spirit must enlighten, renew and sanctify the soul.—[Manuscript 52, 1894, 1, 2](#). (“Seeking to Save the Lost,” 1894.)

[191]

I pray that the Lord by his Holy Spirit will work to arouse the church. I am very anxious for all in Battle Creek. I hope there will be a reformation in the publishing house and in the church. If there is not a decided change in the heart; if from every worker there is not sent forth a pure, holy current, disease, spiritual consumption, will be revealed in him and in the work which he is handling. Souls have departed from the counsel of God, and by their headstrong passions, impatient of control, have set an example that has been fatal to others. The Lord has allowed them to have their own way and their own will, and they have abused their opportunities, rushing

into methods and schemes and actions which God does not endorse. We have had sufficient warnings from God to work in Christ's lines, to humble self, and exalt the Lord in our hearts. I pray that the Physician of souls may undertake the case of each one, that they may fear and tremble before him.—[Letter 76, 1897](#), p. 3. (To G. A. Irwin, July 22, 1897.)

[192] It is the Lord's plan that men and women of wealth and influence shall feel a safety in a Sanitarium where prayer is offered up to God. They are to see that there is a people in the world having talent and knowledge who are not vain and self-exalted, who follow the pattern Christ has given.—[Letter 209, 1899](#), p. 5. (To Brethren Daniells and Farnsworth, December 19, 1899.)

God calls for human instrumentalities through which to work out His divine purposes. And while His messengers go forth into the harvest field, let those who remain at home give themselves to prayer. Let them by speaking encouraging words hold up the hands of those engaged in breaking the bread of life to hungry souls.—[Manuscript 42, 1901, 3](#). (“Revealing the Christlikeness,” June 2, 1901.)

Miss Baker, a young lady, who has opposed her mother's keeping the Sabbath, attended this meeting. She is, I think, about twenty years old. Her mother has taken her stand since the camp-meeting, and is thoroughly established in the faith. Since the two days' meeting in Hamilton, she has been making every effort to reach her daughter. She had held seasons of prayer with her alone. This has had a precious influence on the daughter. We think that she will return home from this meeting fully decided to observe the Sabbath. Mr. Baker has never opposed his wife, but his daughter has kept him back from keeping the Sabbath himself. There are three sons and one daughter in the family. We hope now that both the father and the daughter will take their stand.

[193] Two young men, who live somewhere near Brother Ryan, on the Hawkesbury River, walked twenty miles to attend the meeting at Parramatta. The eldest has been convicted for a long time, but had not taken his stand positively until during this meeting we have just held. The younger has been a Sabbath-keeper for some time. He is a resolute young man, a laborer together with God. He has been a diligent, faithful worker, but his parents, who are Wesleyans, are as bitter as gall against the truth....

The eldest has been searching the Scriptures for some time, anxious, troubled, and convicted. He is afflicted with heart-trouble, and came to the Health Retreat for treatment. He had over-worked his brain, and his mind found no rest, no peace. He came to see me. Willie and I talked with him. He feared that he had resisted the truth, and that the Lord had given him up to his own way. We had a most solemn season of prayer with him. I felt drawn out to pray most earnestly for him. He prayed for himself. I was really afraid that unless he obtained relief, he would lose his mind. I laid my hands upon him, and in the name of the Lord rebuked the enemy. I felt it was a case where the Lord only could say, "Son, thy sins are forgiven thee." God only could keep his mind balanced under the terrible strain that was upon him. I knew that the Lord heard our united prayers.—[Letter 104, 1900](#), pp. 2-4. (To Sister Wessels and Sister Anthony, July 16, 1900.)

In the time when God's judgments are falling without mercy, oh, how enviable to the wicked will be the position of those who abide "in the secret place of the Most High"—the pavilion in which the Lord hides all who have loved Him and have obeyed His commandments! The lot of the righteous is indeed an enviable one at such a time to those who are suffering because of their sins. But the door of mercy is closed to the wicked, no more prayers are offered in their behalf, after probation ends.—[Manuscript 151, 1901, 5](#). ("The Reward of the Obedient," Diary, September 2, 1901.)

I have spent the greater part of the night praying that the Lord, by some way of His own choosing, will open Dr. Kellogg's understanding, that he may see that he is departing from the faith. Unless he is led to realize his true spiritual condition, he will walk away from Christ into false paths.—[Manuscript 137, 1902, 1](#). ("Diary," October 26, 1902.)

I wake in the night, and my heart is drawn out after you [J. H. Kellogg]. I ask myself, "Should his life end suddenly, would I be guiltless if I do not now do all in my power to lead his mind away from the world?" I find myself sitting up in bed, sending heavenward the petition, "Lord, open his eyes, that he may see wondrous things out of Thy law. The law of the Lord is perfect, converting the soul."—[Letter 65, 1903](#), p. 1. (To J. H. Kellogg, April 19, 1903.)

[194]

There must be more praying among us. And we must have increased faith. Then God will work for us when we are in difficult places. God can soften the hardest heart....

We are lamentably deficient in faith. We need a firmer belief in the words, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." ([Isaiah 55:10, 11.](#))

[195]

We must pray more earnestly than we have done in the past for the deep moving of the Holy Spirit. We must not depend upon money as our means of success. All the riches in the world could not save one soul. But we can, through the Holy Spirit's power, draw near to souls, and lead them to look away from the things of earth to the things of heaven, to lift their eyes to Christ. We must consecrate all the powers of our being to the work of rescuing those whom Satan is seeking to draw to destruction. And in this work Christ is to be exalted as all and in all.

Prayer is acceptable to God only when offered in humility and contrition and in the name of Christ. He who hears and answers prayer knows those who pray in humbleness of heart. The true Christian asks for nothing except in the name of Christ, and he expects nothing except through His mediation. He desires that Christ shall have the glory of presenting his prayers to the Father, and he is willing to receive the blessing from God through Christ.

The Spirit of God has much to do with acceptable prayer. He softens the heart; He enlightens the mind, enabling it to discern its own wants; He quickens our desires, causing us to hunger and thirst after righteousness; He intercedes in behalf of the sincere suppliant. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the heart knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." ([Romans 8:26.](#))

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." ([Hebrews 11:6.](#)) The

human being must draw nigh to God, realizing that he must have the help that God alone can give. It is the glory of God to be known as the hearer of prayer because the human suppliant believes that He will hear and answer. [196]

Christ declares, “All things, whatsoever ye shall ask in prayer, believing, ye shall receive.” ([Matthew 21:22](#).) Paul’s language is explicit and encouraging: “Be careful for nothing;”—that is, Do not worry or fret—“but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” ([Philippians 4:6](#).)

The prayer of faith is the key that unlocks the treasury of heaven. As we commit our souls to God, let us remember that He holds Himself responsible to hear and answer our supplications. He invites us to come to Him, and He bestows on us His best and choicest gifts—gifts that will supply our great need. He loves to help us. Let us trust in His wisdom and His power. O what faith we should have! O what peace and comfort we should enjoy! Open your heart to the Spirit of God. Then the Lord will work through you and bless your labors.—[Letter 49, 1903](#), p. 4, 6-8. (To Elder Daniells and His Fellow-Workers, April 12, 1903).

When such a worker offers prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by any prayer offered in a public assembly. Angels of God enter the family circle with him, and the minds of the hearers are prepared to receive the word of God; for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the word and shows it to those for whom he is laboring.

This work is just what is needed to soften and subdue hearts, but I have been shown that it is too sparingly done. I tell you in the fear of God that there is more sermonizing than ministering. The field is a large one, but the servants of God, by straining themselves beyond their strength in their effort to do much preaching, neglect the corners of the Lord’s vineyard, and overlook the hundred weekly opportunities for doing good.—[Letter 95, 1896](#), pp. 4, 5. (To G. B. Starr, August 11, 1896.) [197]

There is abundant reason why we have not more of the power of God’s grace, why our light does not shine more brightly. Christ says, “You have left your first love. Except you repent, I will come

unto you quickly, and will remove your candlestick out of his place.” (See [Revelation 2:4, 5](#).)

Shall we not humble ourselves before God in behalf of those who apparently have little spiritual life. Shall we not have appointed seasons of prayer for them. Shall we not pray every day for those who seem to be dead in trespasses and sins. As we plead with God to break the hearts of stone, our own hearts will become more sensitive. We shall be quicker to see our own sin.—[Manuscript 117, 1903, 8, 9](#). (“A Neglected Work,” September 24, 1903.)

[198] Let us be careful that we do not offend one of the little ones that believes in Jesus. All about us are souls that are tempted. They know not how to receive from Christ the grace and help that He can give. As Christians we are ever to stand ready to help such ones. With all the powers of our influence we are to seek to draw to Jesus Christ those that are in need of His grace. We are not to stand in indifference and coldness, with no sympathy for those who are tempted. We must work, pray for, and encourage one another.—[Manuscript 47, 1908, 2](#). (“As Little Children,” Sermon, May 7, 1908.)

Released December 6, 1977.

You say, You have not answered my question [The question was: “What shall we do with the [old] school building? Shall we sell it to the sanitarium? Shall we establish schools in different localities?”—[Letter 75, 1898](#), p. 1.] yet. I would say, the same reasons that have led us to move away from the city and locate our school here [Avondale, Australia], stand good with you in America. The money that is expended in buildings, when they are thousands of dollars in debt, is not in God’s order. In this you are not following the path that God has marked out. The counsel of God has not been regarded. Had the money which has been expended in adding to the college building been invested in procuring land in connection with the school, you would not have so large a number of students, with their debts increasing, in the city of Battle Creek.

Let the students be out in the most healthful location that can be secured, to do the very work that should have been done years ago. Then there would not be so great discouragements. Had this been done, you would have had some grumbling from students, and many objections would have been raised by parents, but this all-round education would educate the children and youth, not only for practical work in various trades, but would prepare them for the Lord’s farm in the earth made new. If all in America had encouraged the work in agricultural lines that principals and teachers have discouraged, the schools would have had altogether a different showing. Opposing influences would have been overcome; circumstances would have changed; there would have been greater physical and mental strength; labor would have been equalized; and the taxing of all the human machinery would have proved the sum. But the directions God has been pleased to give you, you have taken hold of so gingerly, that you have not had the ability to overcome obstacles. It reveals cowardice to move as slowly and uncertainly as you have done in the labor line, for this is the very best kind of education that can be obtained.

Opposing circumstances will and should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Fate has not woven its meshes about the workings of our schools that they need to remain helpless and in uncertainty. Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances.

Nature is our lesson book. “Ye are God’s husbandry, ye are God’s building” (1 [Corinthians 3:9](#).) The Lord has not laid out His lines that you should be in uncertainty. The building up of so much that is in Battle Creek the Lord will surely counterwork, if His voice is not heeded, by bringing around circumstances that will pull them down.

Look at nature. There is room in her vast boundaries for schools to be located where grounds can be cleared, land cultivated, and where a proper education can be given. This work is essential for an all-round education, and one which is favorable to spiritual advancement. Nature’s voice is the voice of Jesus Christ teaching us innumerable lessons of perseverance. The mountains and hills are changing, the earth is waxing old like a garment, but the blessing of God, which spreads a table for His people in the wilderness, will never cease.

[201] Serious times are before us, and there is great need for the families to get out of the cities into the country, that the truth may be carried into the highways and byways of the earth. Much depends upon your laying your plans according to the word of the Lord, and with persevering energies to go ahead. More depends upon active perseverance than upon genius and book knowledge. All the talents and ability given to human agents, if unworked, are of no value. The talent of genius must be constantly worked. Make a beginning. The tree is in the acorn, and the acorn in the tree.

There are those who are not adapted to agricultural work. These should not devise and plan in our conferences, for they will hold everything from advancing in these lines. This has held our people from advancing in the past. If the land is cultivated, it will with the blessing of God, supply our necessities.—[Letter 75, 1898](#), pp. 6, 7. (To E. A. Sutherland, September 24, 1898.)

I have words to speak to you in reference to the calls that are from time to time made in behalf of the colored people, and the funds that shall come in response to these calls. It is stated by Brother [C. P.] Bollman that the work for the colored people is frequently deprived of the means that should come to the workers there, and that, therefore, that field does not receive all the donations intended for it.

I desire to say to you, my brethren, that not one penny of the means that comes in from different sources for the work in the Southern field should be diverted to the work elsewhere. If the Lord has opened the hearts of His people to give to this field that its distressing needs may be met, let it not be truthfully said that any portion of the means given was withheld from the field for which it was intended.

The standard of truth is to be lifted in new territories in the South. School buildings, humble but neat, are to be erected in various places. Churches are to be established. Some of the school buildings may be erected by the students themselves, under the instruction of men who understand this line of work. If the work of instruction is faithfully done, every stroke can be made to tell in the education of the students. And the buildings will be an object lesson to those living in the community, as well as a channel through which souls will be converted to the truth. [202]

My brethren, I ask you in the name of the Lord, that you be careful how you handle the donations that are made to the Southern field. Not one dollar is to be turned aside to any other field. I entreat of you to be very careful.

The Lord has instructed me that, from the first, the work in Huntsville and Madison should have received adequate help. But instead of this help being rendered promptly there has been long delay. And in the matter of the Madison school, there has been a standing off from them because they were not under the ownership and control of some Conference. This is a question that should sometimes be considered, but it is not the Lord's plan that means should be withheld from Madison, because they are not bound to the conference. The attitude which some of our brethren have assumed toward this enterprise shows that it is not wise for every working agency to be under the dictation of conference officers. There are

some enterprises under certain conditions, that will produce better results if standing alone.

[203] When my advice was asked in reference to the Madison school, I said, Remain as you are. There is danger in binding every working agency under the dictation of the conference. The Lord did not design that this should be. The circumstances were such that the burden bearers in the Madison school could not bind up their work with the conference. I knew their situation, and when many of the leading men in our conferences ignored them, because they did not place their school under conference dictation, I was shown that they would not be helped by making themselves amenable to the conference. They had better remain as led by God, amenable to Him, to work out His plans. But this matter need not be blazed abroad.

In their change from Berrien Springs, Brethren Sutherland and Magan made many sacrifices. The Lord counseled them where to go, and in their labors at Madison, they have worked far beyond their strength. But under the direction of the Lord they are capable of doing a good work. They will give to the students who come there an education altogether different than what has been given in Washington during the past years. They will not only labor to impart an education in book knowledge and manual work, but they will endeavor to teach the students to do justly, to love mercy, and to walk humbly with God.

These teachers should be regarded, not as men who have had no valuable experience, but as men who have in the past accomplished a great and good work, and who have suffered privations for the cause of God. They have not exacted their just dues. Had some of their brethren been better able to reason from cause to effect, there would be a different record. The restrictions by which their hands have been tied are not pleasing to the Lord. They might have had a sanitarium and suitable buildings, and they might have been years in advance of where they now are. I would say, Let justice now be done.

[204] The world is our field. God's children who feel a burden for the work of the message are to be allowed to work where the Spirit directs them. Let not a forbidding power be exercised to restrict them in their work. Let God accomplish His work through the agencies that He chooses. A great mistake has been made in the exercise

of human authority in God's work, and I am bidden to proclaim the message: "Break every yoke, and let the oppressed go free." I am bidden to say to church members, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." ([Isaiah 60:1](#).)

When the disciples returned from their first missionary tour, the Saviour asked them, "Lacked ye anything?" And the answer was given, "Nay, Lord." The same power that supplied the needs of the first disciples will provide for the necessities of those who today go forth to labor earnestly to give the last gospel message to the world. O, why do men and women feel so little burden to take up the work that needs to be done? Angels of God are waiting to go forth with them in this work.

In the restrictions that have been placed on some who desired to do a definite work, many have found an excuse why they should not engage in active missionary work. I am bidden to bear my testimony against unnecessary restrictions being laid on those who desire to act a part in the work of the Lord.

In all their associations together, God desires His followers to guard their personal responsibility to Him, and their individual dependence upon Him. He is the Author and Finisher of our faith. No ruling power of man over man is to be exercised. We have as a people lost much time and means, because we have not followed closely the Lord's plan for us. By carrying out their own devisings, men get in the way of the Lord, and close up the avenue by which He would reach those who need the blessings of the gospel. [205]

My brethren, stand out of the way of your fellow-beings. Do not, by act of yours, hinder the work that God would have done for the people of the South in bringing to them the light of the truth. Time is passing rapidly, and the truth has yet to go to thousands in this field. Do not hinder, but pray and work, that God may use His human agencies as He designs.

Again and again the Lord has presented to me the needs of the unworked South. I have also been shown that our men in responsible positions need to feel the converting power of God on heart and mind and soul, or they will in their self-sufficiency, hinder the work that should be done. The Lord has a controversy with His ministers, because they have not taught church-members how to work for perishing souls.

Tell our people there is a work to be done in the South in teaching the old men and women how to read. For generations the colored people have been deprived of educational advantages which they should have been receiving. Church members might have engaged their talents and means in this work, but some, instead of doing this have spent their time and money for self-gratification, while these, their fellow-beings, because of their color, were left in ignorance and sin.

Ask our brethren how they will answer when the question is asked us, What have you done with the means I lent you in trust? Shall we feel justified when we are obliged to say, "I spent it for self, for dress, and amusements." In the day of final reckoning, the Lord will deal with each soul individually.

[206] The Bible has not been studied as it should have been, that we might understand the will of God for His children. I now call upon presidents of conferences and men in responsible positions to set in operation every possible means by which the members of the churches may learn how to work for the perishing. Let those who have had experience teach those who are inexperienced. Let them pray together, and search the word of God together.

There is a great work to be done right in the shadow of our doors. In order to accomplish all that is expected of us, the command must be obeyed, "Sell that ye have, and give alms; provide yourselves bags that wax not old, a treasure in the heavens that faileth not." ([Luke 12:33](#).) O that those who profess the name of Christ would return to the Lord His own of talents and of means!

More decided calls should be made for volunteers to enter the whitening fields. Unless there is more done than has been done for the cities of America, church members will have a heavy account to meet for neglected duties. We pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" ([Matthew 6:10](#).) We profess to believe that the commission given to the first disciples includes the followers of Christ in 1907. But what are we doing? I pray that the Holy Spirit may move upon human hearts, that many may go forth as did the early disciples, making their way to homes and to churches, where men and women are waiting for a knowledge of present truth. My heart is sore when I see the blindness that is upon God's people.

There are among our church members faithful souls who feel a burden for those who know not the truth for this time. But one will say to such, The conference will not support you if you go here or there. To such souls I would say, “Pray to God for guidance as to where you shall go; follow the directions of the Holy Spirit, and go, whether the conference will pay your expenses or not. “Go work today in My vineyard,” Christ commands. When you have done your work in one place, go to another. Angels of God will go with you, if you follow the leadings of the Spirit. [207]

To our brethren and sisters in America, the call must go to awake. There is missionary work to be done in this country, as verily as in any heathen land. When you have made your donation for the work in foreign fields, do not stop, thinking you have done all your duty. You are to be a light in the world. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” ([Matthew 5:16](#).)

There is no time to spend in frivolity. Deny self, and dress and live simply. Remember that there is a message to be borne to those who are in darkness, a work to be done for the Master. The Lord will bless all who will take part in the work of preparing a people to meet Him in peace. We should be terribly in earnest. Lay your plans before God. Tell Him that you desire to serve Him, give up your desires to Him, and He will teach you His way.—[Letter 314, 1907](#), pp. 1-7. (To Elders Daniells and Evans, September 23, 1907.)

Released December 6, 1977.

MR No. 583—Not Processed

MR No. 584—In Manuscript Release No. 924

[208] **MR No. 585—Inherited and Cultivated Tendencies
to Sin**

The Lord said to Joshua, “Neither will I be with you any more, except ye destroy the accursed from among you.” ([Joshua 7:12.](#)) The defects of character in any member of the church, or in the minister, are charged to the church, if the church make light of the defects. If you place Elder _____ over the church as a minister, you, as a church, assume his defects, you make them your own, and the whole church stands under the rebuke of God, even as ancient Israel was under His rebuke on account of the sin of Achan. But your case will be more grievous than theirs, because you knew the evil, yet hid your eyes from it, and walked contrary to the will of God.—[Manuscript 1a, 1890](#), pp. 4, 5. (“A Consecrated Ministry,” February 13, 1890.)

Your case was opened before me in _____, as you well know. I saw you were in danger from your hereditary tendencies, and your habits of life. You are of that nature that you should fear to follow your strong and sometimes fierce impulses. The more experience you gain in spiritual things, the more deeply you will realize your own weakness, and feel your need of clinging close to the Lord as your counselor.

One of the deplorable effects of the original apostasy was the loss of man’s power to govern his own heart. When there is a separation from the Source of your strength, when you are lifted up in pride, you cannot but transgress the law of your moral constitution.—[Letter 10, 1888](#), pp. 1, 2. (To E. P. Daniels, April, 1888.)

[209] The children have inherited an appetite for wine and stimulating drinks and if there is a yielding to the tempter, moral power is gone....

The children were pointed to the mother who had led a terrible life through the father’s habits of strong drink. The children when solicited by temptation have less moral power than had the father. For this reason, their only safety is entire, total abstinence. The words were spoken, “Warn the mother to stand in firm independence, to warn and command her children.” She needs the help of her

elder children. She has reason to thank the Lord that so many are not [alive], that they did not live to testify, by physical and mental degeneracy, the sins of the father. The deficiencies of intellect must have been felt as is seen in _____ and still another young man that is not. The jewel of the mind was dimmed. God has mercifully spared the greatest sorrows....

The Lord has mercifully spared the mother the greater sorrow, which would have been a living sorrow, had her little ones lived. The mother must educate herself to look with reconciliation upon her present sorrows. It is well with those that are not [living]. She will, if faithful, meet them again in the morning of the resurrection. The Lord has mercifully softened the affliction ever before her eyes, of the birthright given to her son who is deficient in reason through the besotted father.

A and B will always be children, and will be restored by the power of the great restorer, when mortals shall have put on immortality. All their sad marks are obliterated. These marks are now a beacon of warning, repeating the history of what intemperance will do. He [the angel] turned to the eldest and said, "Upon you rests a mighty responsibility to cooperate with heavenly intelligences and your mother, to counteract, as far as [lies] in your power, the traces left upon the family. God has given you precious intellect. You have advantage in every respect over A; but if you practice a life of disobedience and transgression, you will lose the future immortal life which will be given to A and B. Your light will go out in darkness, unless you are loyal and true to serve the Lord Jesus. Why are you not as is A, never able to increase in knowledge, never able to expand the intellect? It was no sin of his own that has left him a child in reason, always a child. This should be contemplated by you, and you should make very effort to reach a higher standard than you have yet done...." [210]

In regard to the case of A, you see him as he now is and deplore his simplicity. He is without the consciousness of sin. The grace of God will remove all this hereditary, transmitted imbecility, and he will have an inheritance among the saints in light. To you the Lord has given reason. A is a child as far as the capacity of reason is concerned; but he has the submission and obedience of a child. You are a responsible member of the family. You have been redeemed

by the blood of the only begotten Son of God. He gave His life for you. He bore the penalty of sin and transgression for every son and daughter of Adam that they should not perish if they believe in Him, but have everlasting life.—[Letter 1, 1893](#), pp. 5-9. (To Sister Brown, August 4, 1893.)

[211] We are not to seek to extenuate the consequences of the original apostasy. It is not possible to overstate the degree of alienation from truth and righteousness entered into by those whose souls revolt from God. Satan will present everything possible in a perverted light, to make of no effect the warnings that should be heeded by the people of God.—[Manuscript 60, 1905, 3](#). (“A Message of Warning,” May 21, 1905.)

Released December 6, 1977.

MR No. 586—Consecrated Efforts to Reach Unbelievers

[212]

In all the relationships of life, whether in the intimacy of the home circle or in the business and social world, there are many ways in which Seventh-day Adventists may acknowledge their Lord, and win souls for His kingdom. We are living in the closing years of this earth's history, and it is especially important that we lose no time in acquainting others with the precious truth that will prepare them to stand blameless before God in the day of judgment.

Those who claim to be looking for the return of the Saviour, should bring into active service all the powers of their being. The church on earth is to be the light of the world. God designs that through the individual members of His church, life-giving beams shall shine forth into the dark places of earth, and into the heart of every benighted soul. Thus the whole earth is to be lightened with His glory....

“Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.” (1 Peter 3:15.) The fear here spoken of does not mean distrust or indecision, but with due caution, guarding every point, lest an unwise word be spoken, or excitement of feeling get the advantage, and thus leave unfavorable impressions upon minds, and balance them in the wrong direction. Godly fear, humility, and meekness are greatly needed by all, in order to represent correctly the truth for this time.

God desires every believer to be a soulwinner; and He will bless all who look to Him in confidence for wisdom and guidance. As they move guardedly, walking in wisdom's way, and remaining true to the Lord God of Israel, the purity and simplicity of Christ, revealed in the life-practice, will witness to the possession of genuine piety. In all that they say and do, they will glorify the name of Him whom they serve.

[213]

The believer who is imbued with a true missionary spirit, is a living epistle, known and read of all men. The truth goes forth from

his lips in no feigned words. His piety and zeal and consecrated judgment grow with the passing days, and the unbelieving world sees that he is in living communion with God, and is learning of Him. The words spoken by converted lips are accompanied by a power that touches the cold hearts of unbelievers; for even those who know not God are enabled to distinguish between the human and the divine.

My brethren and sisters, do you feel the sanctifying power of sacred truth in your heart and life and character? Have you the assurance that God, for the sake of His dear Son, has forgiven your sins? Are you striving to live with a conscience void of offense toward God and man? Do you often plead with God in behalf of your friends and neighbors? If you have made your peace with God, and have placed all upon the altar, you may engage with profit in soul-winning service.—[Manuscript 2, 1914, 3, 4](#). (“Consecrated Efforts to Reach Unbelievers,” June 5, 1914.)

Released December 6, 1977.

MR No. 587—Example of Precognition

[214]

I was struck as I looked upon his [Though this letter is addressed to “Dear Friend Cook,” Ellen White is obviously speaking to both Mr. and Mrs. Cook. In the first paragraph above, Ellen White is speaking to Mrs. Cook about Mr. Cook, whom she refers to in the third person.] countenance for in my last vision this very countenance had been presented before me. He was shown me as a man making a profession of our faith, yet his heart is corrupt. His life in his youth was not as it should be. He was a hard, fearfully hard case. If, since he embraced the truth, he had been sanctified by the truth, he might have accomplished good, had he turned his ability in the right channel. But he has abused his privileges and his capabilities, and turned his power to the corrupting of souls instead of seeking to elevate them to purity and holiness.

You lack inward rectitude. You act as if nobody’s judgment of men and things were equal to yours. Your manners you make engaging. The depravity of your heart finds occasions for its workings, and an outlet for its influence upon those who are charmed with your ways and manners. If you had real Christian principle ruling the heart and controlling the conduct you would not seduce poor inexperienced souls to violate the law of God and thus accomplish their ruin, not only in this life, but for the next world.—[Letter 19, 1875](#), p. 1. (To “Dear Friend Cook,” June 14, 1875.)

Released February 1, 1978.

MR No. 588—In Manuscript Release No. 961

MR No. 589—SDA Message A World Wide Message [215]

Pamphlets and books should be prepared containing subject matter upon important points of present truth in English, German, French, Swedish, Danish and Italian.

Men of other nations and tongues should be educated as missionaries, translators, and publishers. This will call for means; therefore no dollar should be spent needlessly.

The message of warning must be carried to every nation upon the globe. The work should move forward with alacrity. Satan is already astir to hedge up the way. We must be wise or he will prevail. What we do must be executed with greater promptness.—[Letter 34, 1875](#), p. 7. (To S. N. Haskell, October 12, 1875.)

Released February 1, 1978.

[216] **MR No. 590—Give the Message in Simple Language**

I feel more thankful than I can express for the interest my workers have taken in the preparation of this book [*Acts of the Apostles*], that its truths might be presented in the clear and simple language which the Lord has charged me never to depart from in any of my writings. The Lord has been good to me in sending me intelligent, understanding workers. I appreciate highly their interest, and the encouragement I have had in preparing this book for the people. I trust that it will have a large circulation. Our people need all the light that the Lord has been pleased to send, that they may be encouraged and strengthened for their labors in proclaiming the message of warning in these last days.

I am very thankful that the Lord has given me the privilege of being His messenger to communicate precious truth to others. All who have heard me speak know that I have not departed from His instruction that I should present the truth in its simplicity.

There is a great work to be done. The truth for this time is to go forth with simplicity and yet with power. It is to be told in words that will be understood by all classes, that all may be blessed thereby. Even the unlearned are to comprehend the precious lessons which the Lord desires us to teach. It is the Holy Spirit that impresses the truth upon the heart. He will make the words of the faithful worker so impressive that the hearers will have no excuse for saying, I did not understand what the message meant....

[217] In visions of the night representations passed before me showing the results of presenting the truth in the simplicity of true godliness. I seemed to be in a gathering with our people. The sick were being healed. The spirit of intercession was upon the people. Urgent appeals were made, and hearts were subdued and broken before the Lord. Many confessed their sins.

On every side doors were thrown open for the proclamation of the truth, and genuine conversions were made. I heard the voice of

intercession. Then I heard the voice of rejoicing. I said, This is a work like that which was done in 1843 and 1844.

The Lord is sending us repeated instruction, pointing us to the importance of becoming earnest, diligent workers. We have an important work to do, a work that will not wait, a work that can be accomplished only in the power of the Spirit and under the guidance and direction of Christ. Let every believer at this time show himself a worker together with God. Let all differences be put away, all light, meaningless talk. Let us speak and act righteously. The Lord will work with every soul who will yield heart and mind to His control. To all who will be led by the Spirit, God will impart His righteousness. His glory will be their front guard and their reward.

There is missionary work to be done in many unpromising places. Now is our time and opportunity to do this work. God requires that believers shall take up the work that is waiting to be done, and do it with earnestness and diligence.—[Letter 80, 1911](#), pp. 1-4. (To S. N. Haskell, October 6, 1911.)

Released February 1, 1978.

MR No. 591—Effectual Prayer

We may ask of our Lord, knowing that we shall receive. We need more of Christ's humility and meekness, that we may have fervent charity among ourselves; then we may pray, then we may intercede with God. Thus we shall prove the truth of the word, "The effectual fervent prayer of a righteous man availeth much." ([James 5:16.](#)) "The secret of the Lord is with them that fear Him." ([Psalm 25:14.](#)) But those whom the Lord would use are in great danger of getting on human stilts. There is earnest work to be done. There is need of walking with God. Then tracts right to the point will be issued.

Prayer and faith will do what no power upon earth can accomplish. We need not be so anxious and troubled. The human agent cannot go everywhere, and do everything that needs to be done. Often imperfections manifest themselves in the work, but if we show unwavering trust in God, not depending upon the ability or talent of men, the truth will advance. Let us place all things in God's hands, leaving Him to do the work in His own way, according to His own will, through whomsoever He may choose. Those who seem to be weak God will use, if they are humble. Human wisdom, unless daily controlled by the Holy Spirit, will prove foolishness. We must have more faith and trust in God. He will carry His work out with success. Earnest prayer and faith will do for us what our own devising cannot do....

In our schools we have a very special work to do in educating and training workers. We must hold fast to God, praying to Him to do that work that mortals cannot accomplish.—[Manuscript 120, 1898, 2, 3, 5.](#) ("The Need for Simplicity and Consecration in School Work," September 24, 1898.)

I saw some in Zion that were languishing; they were dormant and unbelieving. I asked the angel if Zion should languish. Said the angel, “She is rising never to fall again. God has stretched out His hand the second time to recover the remnant of His people.”

I saw some that meet together at Oswego [N.Y.] and vicinity are not right. They do not partake of the spirit of the lovely Jesus; they have not vital godliness, and unless they soon partake of the spirit of Jesus and have their hearts sanctified by the truth they profess to believe, they will be purged out of the camp of Israel....

“God’s people are rising,” said the angel, “never to fall again.” Be careful,” said the angel, “lest the branches be cut off and others are raised up in their stead.” I saw that some would bear fruit and work to the glory of God. I saw we must keep close to Jesus and fast and pray if we could not get the victory over the power of darkness. I then saw Brother _____. He had wounded and torn the hearts of God’s people. I saw he had been stubborn and rebellious, and unless he changed his course entirely, the church should disfellowship him, for he has been a dead weight to the church.

Said the angel, “Jesus has nearly finished His work in the sanctuary. It is no time to be stupid now; a quick work will the Lord do upon the earth; the four angels will soon let go the four winds.” Said the angel, “Beware how thou treadest enchanted ground all around the east and west, north and south. If Satan can get thee to slumber now he is sure of his prey.”

I saw some in Israel had been half starved for food and when the purest truth was presented to them, they grasped at it as half-starved children. Said the angel, “Can ye stand in the battle in the day of the Lord? Ye need to be washed, and live in newness of life”....

Said the angel, “Will ye sink and let others take the stars to your crown?” I told the angel that I could not endure to see any in Israel falling back....

I saw they must look away from self to the worthiness of Jesus and throw themselves just as they are, needy and dependent and unworthy upon His mercy, and draw by faith, strength and nourishment from him. Said the angel, “The desolations of Zion are accomplished.”

I saw he took away the first and established the second, that is, those who were in the faith would become rebellious and be purged out and others who had not heard the Advent doctrine and rejected it would embrace the truth and take their places.—[Manuscript 5, 1850, 1-4](#). (“A Vision the Lord Gave Me at Oswego [N.Y.], July 29, 1850.)

I saw Satan would work more powerfully now than ever he has before. He knows that his time is short and that the sealing of the saints will place them beyond his power; he will now work in every way that he can and will try his every insinuation to get the saints off from their guard and get them asleep on the present truth or doubting it, so as to prevent their being sealed with the seal of the living God.—[Manuscript 7, 1850, 2, 3](#). (“A Vision God Gave Me at Brother Harris’, August 24, 1850.)

[221] The angel said, “Some tried too hard to believe. Faith is so simple. Ye look above it. Satan has deceived some and got them to looking at their own unworthiness.” I saw they must look away from self to the worthiness of Jesus, and throw themselves, just as they are, needy, dependent, upon His mercy, and draw by faith, strength and nourishment from Him.—[Manuscript 8, 1850, p 1](#). (“Vision of August 24, 1850.”)

Then I saw that the papers [*The Review and Herald*] would go and that it would be the means of bringing souls to a knowledge of the truth. I saw that James had not borne the burden alone, but that the angels of God had assisted and had oversight of the paper.

Then the angel pointed to Fairhaven, and said, “Ye have not moved in God at all times. There has been a stretching beyond the movings of God, and [ye] have moved in self.” I saw that the mind should be taken from mortals and be raised to God.—[Manuscript 11, 1850, 1](#). (“Vision at Paris, Maine,” December 25, 1850.)

The enemy has tried hard to take some of our lives here [Port Byron, NY] of late. One after another of us has been afflicted almost unto death. Had it not been for the balm in Gilead and the Physician there, we must have perished.

The Lord showed me some weeks before we came to this place, that we must gird on the whole armor, for we were to have a great conflict with the enemy while we were getting out the paper, for he knew the paper would hurt his cause and would be the means of strengthening the things that remain and would cause souls that were undecided to take a decided stand for God and His truth. Satan meant to hinder the work of the paper by causing sickness and distress in our company, but we laid hold of the sure promises of God. We anointed with oil in the name of the Lord and prayed over the sick and they were healed. [222]

Oh, what battles we have had to fight with the enemy since we commenced to get out the paper. We have had to pray, pray, pray, and have faith, faith, faith and that is all the way we have been enabled to live....

Satan has great power and we must have living, abiding faith in God or the powers of darkness will get the ascendancy over us and Satan will triumph. We will be free and we must be free in order to glorify God.—[Letter 14, 1850](#), pp. 1-3. (To Sister Bates, September 1, 1850.)

Let us not rest unless we know that our lives are hid with Christ in God. We must have daily the full assurance that we are accepted of Him. If we have [this], all is well. We then can come to a throne of grace with holy boldness and draw strength and glory from the sanctuary, and be triumphant in God. I do long for the mind that was in Christ. Day after day I discover my unlikeness to the meek and lovely Jesus. I want His fashioning hand to be laid upon me, for I would reflect the lovely image of Jesus.

At times I feel the power of God, even in my flesh, and yet I am not satisfied. I want to plunge deeper and deeper in the ocean of God's love and be wholly swallowed up in Him. Be strong in God. Do not sink. My vision comes up before me and the words of the angel even now seem to ring in my ears, "Get ready, get ready, get ready. Time is almost finished, almost finished, almost finished. Cry, cry, for the arm of the Lord to be revealed, for the arm of the Lord to be revealed. Time is almost finished. What you do, ye must do quickly!"—[Letter 26, 1850](#), p. 2. (To Brother and Sister Loveland, November 1, 1850.) [223]

Let us double our diligence to make our calling and election sure. Victory, victory, will be ours if we endure a little longer. I do beg and pray to be more like Jesus that I may reflect His lovely image. More and more I long to be filled with all the fullness of God. It is our privilege to rejoice in a whole Saviour, One that saves us from all sin. We will not rest unless we know the length and breadth, height and depth of perfect love. I expect you are buffeted by the enemy. Do not yield one inch to him. Let faith be in lively exercise. Let it enter within the second veil and take hold upon the most excellent glory.—[Letter 30, 1850](#), p. 2. (To Brother and Sister Loveland, December 13, 1850.)

We are doing up a work for eternity, and may the Lord help us that we may have it done and well done that we may receive the refreshing and latter rain that is soon to come from God upon all those who are zealous of good works.

[224] It becomes us to search our hearts carefully and have every wrong purged away from us that we may be pure and holy, and stand in the clear light of God, where we can shed a holy influence. We love you as we ever have; should be pleased to hear from you, but much more pleased to see you. I hope and pray that the enemy may make no more inroads. Strive hard to preserve union among you. Where there is union there is strength, and God will work among you, by you, and through you, if you will only strive to be wholly consecrated to God and be at peace among yourselves, and each one strive with all his might to keep the victory over self and over every besetment, every wrong word and action.—[Letter 1, 1851](#), p. 1. (To Brother and Sister Preston, October 19, 1851.)

I saw that many, very many, had been truly converted through the influence of persons who were living in open violation of the commandments of God, their lives vile and corrupt. Others I saw were very sick....

Said the angel, “Shall He [God] leave the poor, suffering saints who are deceived, destitute entirely of His Spirit? Oh no! ...

I saw that God would separate the precious from the vile. There would be truth or something from God to call for a decision.... God will work in mysterious ways to save the true, honest ones....

I saw there is among you a spirit of linking up with a few, making everything of this one or that one that has any leading out to pray for

the sick; and others who do not engage in it as zealously as you, are of but little account or have but little influence. Oh, I saw that this was not all of the requirements of Jesus.... The faith of Jesus takes in the whole life and divine character of Christ....

God is about to work for His people; a great work is being done.—[Letter 2, 1851](#), pp. 2-5. (To Brother Pierce, undated.)

I saw that Christ will have a church without spot or wrinkle or any such thing to present to His Father, and as He leads us through the pearly gates of the New Jerusalem, or the golden city, Jesus will look upon His redeemed children and see of the travail of His soul and be satisfied.—[Letter 5, 1851](#), p. 1. (To Brother Barnes, December 14, 1851.) [225]

I had some straight messages to bear to different individuals [at Bethel, Vermont] which had their effect. When we parted, we parted in love, and union prevailed among nearly all. Thursday afternoon [November 6] we left Royalton and took the cars for Waterbury. We changed cars at Northfield and as we stepped from the cars, met Brother Baker. He came with us to Waterbury. Found Brethren Loveland and Lindsay waiting for us at the depot. We went about two miles to Brother Butler's, stopped there a few hours for refreshment, and went eight miles in the eve toward Johnson and stopped with Sister Benson that night, and the next day went on to Johnson, the place appointed for the conference. Some had already arrived to attend the meetings.

I did not expect Brother and Sister Butler that night, for we parted with Brother Butler the day before about noon and he had to drive fifty or sixty miles to reach home, and then prepare to come twenty-five miles farther to Johnson. But he had got so waked up he could not stop on the way, but drove until one o'clock the next morn before he got home. He was anxious to get his wife to Johnson. She was not right, had been a strong believer in the time [The belief held by some Sabbathkeeping Adventists that Christ would return to earth in 1851.] and had felt very wrong toward James and Brother Holt because they struck against the time. But about three o'clock two wagon loads came from Brother butler's, Brethren Hart and Baker in one wagon, and Brother Butler, his wife, and sister in the other wagon.... [226]

I asked Brother Walker where he would be or what would be his state, if Jesus had now left the Most Holy and His work for the saints was all done and he were in the state he then was? I talked plainly. The Lord helped me. I showed them how the messengers that had been toiling in the scattering time had labored to get the truth before them, how much they had suffered, and now, when God's cause was prospering, they embrace the third angel's message and enter into the labors of the chosen messengers of God, and lift up their heel against them, But I am making my story too long....

We stopped (Brethren Holt, Wheeler, James, and self) a few days and wrote. Wednesday Brethren Holt and Wheeler went to Vergennes, Vermont, to inform them that we should be there Sabbath and Sunday. Brother Butler carried us to Vergennes Thursday, forty-four miles. Sabbath day it was very stormy, but he went three miles to Brother Evarts; there were but few who could attend that meeting on account of the storm. Brother Evarts is a blessed brother, but has been in the age-to-come all over, and he said he could not give it up. When we were there he was in a very dark place.

Henry Allen lived about one mile from Brother Evarts. He held such a strong mixture of views which, if followed out, would lead to spiritualism, the worst kind, such as spiritual wifery.

[227] Sabbath eve I had a great burden, such as I have borne before. I saw that Brother Evarts must give up his age-to-come, that he had lost the power of the third angel's message, and I saw that the accursed thing must be put out of the camp, or Israel would be sickly. That accursed thing was such views as I have mentioned that Henry Allen held. He was not at the meeting at Brother Evarts, being sick. After I had the vision and told it, Brother Evarts began to confess and break down before God. He gave up his age-to-come and felt the necessity of keeping the minds of all on the third angel's message. I had as solemn a view at that time as I ever had in my life.

The next day we went to Henry Allen's and God gave me a cutting message for him which I dared not daub with untempered mortar. Never did I have such a cutting message for anyone before. He did not break down. We withdrew all fellowship from him until he should give up his spiritual union views and get right. We left the brethren and sisters there in a much better state than we

found them.—[Letter 8, 1851](#), pp. 3, 4, 6, 7. (To Brother and Sister Howland, November 12, 1851.)

I saw that you have a knowledge of the truth and a form of godliness, but the power has been lacking. You have not had faith in God as you should have had, and when you have obtained the victory it has lasted you but a short time. I saw that we must have victory every day and come up steadily. I saw ... selfishness in your families, and I saw that there has not been true faith in the visions—that some have doubted them and still have not true faith in them, and if they remained where they were they would doubt them still more. I was shown the danger of doubting the visions. Had you believed the visions in time back, you would not have been left to go into the error you did. I saw that we must have vital godliness and heart holiness if we would be covered with the covering of Almighty God.—[Manuscript 9, 1851, 1, 2](#). (“Testimony to Believers at Paris, Maine,” 1851.)

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We can rejoice in a whole Saviour; One that saves us from all sin. We can be shut in with God where we can daily say, “I live yet not I, for Jesus Christ liveth in me to will and do of His own good pleasure.” Glory be to God. I know that my life is hid with Christ in God....

The refreshing is coming from the presence of the Lord. Let us set our hearts in order that the truth of God may live in us; that it may purify us, ready to receive the latter rain.—[Letter 9, 1851](#), pp. 1, 2. (To Brother and Sister Dodge, December 21, 1851.)

I hereby testify in the fear of God that the charges of Miles Grant, of Mrs. Burdick and others published in the *Crisis* are not true. The statements in reference to my course in 1844 are false.

With my brethren and sisters, after the time passed in ‘44, I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted, and am clear and free to state no one has ever heard me say or has read from my pen statements which will justify them in the charges they have made against me upon this point.

It was on my first journey east to relate my visions that the precious light in regard to the heavenly sanctuary was opened before me and I was shown the open and shut door. We believed that the Lord was soon to come in the clouds of heaven. I was shown that

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there was a great work to be done in the world for those who had not had the light and rejected it. Our brethren could not understand this with our faith in the immediate appearing of Christ. Some accused me of saying, "My Lord delayeth His coming," especially the fanatical ones. I saw that in '44 God had opened a door and no man could shut it, and shut a door and no man could open it. Those who rejected the light which was brought to the world by the message of the second angel went into darkness and how great was that darkness.

I never have stated or written that the world was doomed or damned. I never have under any circumstances used this language to anyone, however sinful. I have ever had messages of reproof for those who used these harsh expressions.

We acknowledge to our grief that there was fanaticism in the State of Maine and that this fanaticism sprung up in different places in different states. It became my unpleasant duty to meet this, and we labored hard to suppress it. We had no part in it, only to bear a testimony decidedly against it wherever we met it. This reproof borne to those who engaged in fanaticism set many against me.

[230] In regard to the charges of my introducing and engaging in the fanaticism of creeping, I will state, in the fear of God, I never crept as a religious duty, and never sanctioned or gave the slightest encouragement to this voluntary humility. I ever bore the testimony God gave me that He did not require this groveling exercise of His children. I was shown and told them this, that the Word of God contained close tests and duties which were of a character to elevate, and recommended them to the good judgment and consciences of His sincere children. But these acts of voluntary humility taken up by some inconsistent fanatical ones, who were ever going to extremes, had a bad influence upon honest souls who wanted to be right and humble and who submitted to groveling acts, which brought a reproach upon the cause of God. Duties were made by men, tests manufactured that God had never required, and which found no sanction in His Word. I state definitely I never crept when I could walk, and have ever opposed it. I was shown in vision, after I refused to accept this as a duty, that it was not a requirement of God, but the fruit of fanaticism. Because I would not condescend to these fanatical, man-made tests to humble us, I was accused of

being proud and like the world, shunning the cross, not willing to humble myself.

I might mention very many instances where I was pressed and urged, wept over and prayed for by zealots to come to these manufactured tests and crosses. I utterly refused to submit my judgment, my sense of Christian duties, and the dignity we should ever maintain as followers of Jesus Christ, who were expecting to be translated to heaven by receiving the finishing touch of immortality. Had I united with those who were engaging in these fanatical acts, there would have been no separation in the feelings from me. They who had once rejoiced as they listened to the message which God had given me for them, turned from me, because I stood firmly against their fanatical movements.

I sometimes traveled with Elder James White, always accompanied by my elder sister, my twin sister, or Sister Louisa Foss who was sister of my sister's husband.

I rejoice in God that not a spot or blemish can be fastened upon my name or character. We have in all our deportment, before and since our marriage, tried to abstain from even the appearance of evil. But the very ones God has called me to reprove and warn, because of their loose morals and for outbreaking sins, have judged me and have been embittered against me because I have exposed their sins, which were covered up. They have sought to make my testimony of no account by their misrepresentations and malicious falsehoods. But I have gone forward trusting in God to vindicate my cause and to sustain me. If I were not engaged in His work, I should not wish to be upheld.

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Elder Files and his wife, Brother Haskins, Elder White, Miss Foss, and myself, went in company to New Hampshire. I had a testimony to bear. While there I was shown that great reproach was being brought upon the precious cause of God in Maine, and it was springing up in other States. I saw that I must go back to Maine and there bear the testimony God would give me for those who were in error. I was shown the course some were pursuing whom I had previously had great confidence in as ministers of righteousness. The dangers that were shown me and the evils which would extend in consequence of these errors burdened me, and my grief was so great I could not rest.

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Again I was shown that the cause of God was suffering, souls were in danger, and Satan was triumphing, that the truth of God was covered with reproach by men who professed to love the truth. Some men and women had acted out their natural temperament, were harsh and denunciatory, overbearing, and self-confident. They had by their inconsistent, fanatical course caused unbelievers to hate them, and those who bore the Advent name were brought into disrepute. The innocent suffered with the guilty. I was shown that some were thrown into prison, and severe measures were being pursued by those who had authority to prevent the evils they saw which were increasing. The hatred of many of the world against the preaching of the time of Christ's coming was increased as they saw the inconsistencies of those who had believed in the time. They exulted in the wisdom and prudence which they thought they had in opposing the preaching of the time.

Again I saw that God was grieved, that His frown was upon the existing errors of some of His professed people. Said the angel, "Go and tell them the things which you have seen, and my spirit shall attend your testimony whether they will hear or reject. You must not withhold the message I give you to bear."

We went immediately to Maine, and found indeed a fearful state of things. We met with a few of the brethren and sisters and the Spirit of the Lord came upon me, and I was taken off in vision. I was shown the individual cases of some present. J. Turner and J. Howell were among the number presented before me. J. Turner was present. As soon as I came out of the vision I related what I had seen, which was confirmed that same day by his wife, and brethren and sisters who were acquainted with his sinful course.

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I was shown that God had a work for me to do amid dangers and perils, but I must not shrink. I must go to the very places where fanaticism had done the most evil, and bear my messages of reproof to some of those who were influencing others, while I should give comfort and encouragement to those who were timid and conscientious, but deceived by those they thought were more righteous than they. I saw that we would be in danger of imprisonment and abuse. Although I should have no sympathy with the deceived, fanatical ones, no difference would be made, for anyone bearing the name of Adventist would have no consideration shown them.

I was young and timid, and felt great sadness in regard to visiting the field where fanaticism had reigned. I pled with God to spare me from this—to send by some other one. The Spirit of the Lord again came upon me, and I was shown my faith would be tested, my courage and obedience tried. I must go. God would give me words to speak at the right time. And, if I should wait upon Him, and have faith in His promises, I should escape both imprisonment and abuse, for He would restrain those who would do me harm. If I would look to God with humble confidence and faith, no man's hand should be laid upon me to do me harm. An angel of heaven would be by my side and direct me when and where to go.

I waited no longer, but went trusting in God. I saw most of the brethren and sisters. As I warned them of their dangers, some were rejoiced that God had sent me, others refused to listen to my testimony as soon as they learned that I was not in union with their spirit. They said I was going back to the world, that we must be so straight and plain and so full of glory, as they called their shouting and halloing, that the world would hate and persecute us. Our brethren had hardly faith enough to let us go. They thought we were presumptuous to place ourselves in the way of an excited and wrathful community. We did not listen to their suggestions, but followed the Lord's bidding.

We had interviews with several families at the same time, who were brought together in a most wonderful manner. Many who had no knowledge of the meeting, but were moved by an earnest desire to go to a certain brother's house, came, and the rooms were well filled. This occurred at three different points, giving me opportunity to bear my message to them. At one house in Orrington, the door was closed upon me as they saw me coming, but in the name of the Lord I opened it. They said Phebe Knapp was in vision. She was crying out in a most pitiful manner, warning against me. I knelt by her side and asked my heavenly Father to rebuke the spirit which was upon her. She immediately arose, her agony and burden ended. I then addressed those who were present in the name of the Lord. I reasoned with them, and rebuked their fanatical spirit, and showed them the inconsistency of their course.... [I said] "Am I not the same as when I came to you with the power of God resting upon me a few months since? I hold the same views as when we parted in union,

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love, and Christian fellowship. Who has changed since that time? Not I. You have changed. You believe the dead are raised. You have been baptized in the faith of the resurrection of the dead. I know this is all a delusion. Satan has been trying to deceive you. When Christ the great life-giver shall come in the clouds of heaven, to raise the dead, there will be a terrible earthquake. The trump of God will be heard resounding through earth's remotest bounds, and the voice of Jesus will call forth the dead from their graves to immortal life.

[235] "You have not seen Christ coming with power and great glory which shall illuminate the earth from east to west, from north to south, like the lightning's flash. God has sent me to tell you that you are doing great injury to His cause. You take a blind, unreasonable position, and create hatred and prejudice by your fanaticism and inconsistencies. You call forth persecution and create prejudice unnecessarily, and then feel that you are suffering with Christ."

Before I left the delusive spirit of Satan was checked. They seemed softened and said God loved me and that I was right.

The last meeting we there held was especially solemn. The poor souls, who had not the privileges of meeting for a long time, were greatly refreshed. While we were praying and weeping before God that night, I was taken off in vision and shown that I must return the next morning. I had not refused obedience to the Spirit of God, His hand had been with me, and His angel had accompanied us and hid us from the people, so that they did not know we were in the place. But our work was done; we could go; the emissaries of Satan were on our track, and we would fare no better than those who had been fanatical and wrong, and suffered the consequences of their inconsistent, unreasonable course by abuse and imprisonment.

Early in the morning we were taken in a small rowboat to Belfast. We were there placed on board the steamer and were soon on our way to Portland. We had been visiting two weeks among those who had been cursed with the fanatical course of men who were practicing voluntary humility. The few who assembled on Sunday, the last meeting we had, were enabled to avoid the vigilance of the jealous citizens, and God was worshiped without boisterous noise and confusion, but with calm dignity. The melting spirit of God subdued hearts, many tears were shed and penitent confessions made. As we left, we felt that we had done all we could in reproving,

warning, comforting, and encouraging. We were free from the blood of all in that place.

We soon received letters from Orrington stating that when these brethren returned they were met by a number of exasperated citizens, who had come early to find those who had dared to hold meetings in Orrington. At our meeting Sunday one of the enemy's agents, who had been an Adventist, informed the citizens that we were holding meetings in Orrington. Our brethren informed the angry men that we were not in Orrington, but far away. They whipped and abused the men who had taken us to the boat. The house where we tarried was searched in vain for us, and they were greatly disappointed because they could not find us. [236]

We visited from place to place, fanaticism raging, and brethren believing the truth were not permitted to visit one another, but were imprisoned and beaten. But we rode through these very places in broad daylight, visited from house to house, held meetings, and bore our testimony showing them how God regarded their errors. We comforted the fearing and desponding, and rebuked those who were pressing their fanatical errors upon others. We had very precious seasons and many showed their gratitude to God by weeping and rejoicing that relief had been sent to them. Others stubbornly refused to listen to the warnings and reproofs given. This class went on from bad to worse until their shame was made manifest to all. God gave them over to their own ways to be filled with their own doings.

We were sent to Garland, Maine, where we met Elder Dammon and many others in meeting and bore our testimony, that they were in error and delusion in believing that the dead had been raised. I told them that God had shown me that Satan had been introducing fanatical errors, that he might deceive and destroy their souls. When Christ should raise the dead there would be no small stir. He would ride forth with power and great glory, escorted by the heavenly angels, with songs of triumph and victory. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then [not weeks, nor months, nor years, afterward, but then, at that very time] we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thessalonians 4:16, 17.) [237]

While I was repeating this Scripture, Elder Dammon arose and began to leap up and down, crying out, "The dead are raised and gone up; glory to God! Glory, glory, hallelujah!" Others followed his example. Elder Dammon said, "Don't be tried, Brother White. I cannot sit still. The spirit and power of the resurrection is stirring my very soul. The dead are raised, the dead are raised, and gone up, gone up."

Our testimony was rejected, and they clung tenaciously to their errors. Elder Dammon and several others were baptized many times and frequently by the hand of a woman, Mrs. Ayers, a female preacher who had drunk deep of fanaticism. We had done our duty, and with hearts filled with sorrow we turned from these our brethren, whom we had loved, reluctant to leave them in error and delusion. These souls that I had warned turned from me because I had told them they were in error and in darkness. Many of this company went on further and further in delusion and deception, following impressions and impulse rather than the Word of God, until they became disgusted with their own wicked course.

[238] A fearful stain was brought upon the cause of God which would cleave to the name of Adventist like the leprosy. Satan triumphed, for this reproach would cause many precious souls to fear to have any connection with Adventists. All that had been done wrong would be exaggerated, and would lose nothing by passing from one to the other. The cause of God was bleeding. Jesus was crucified afresh and put to open shame by His professed followers. The anguish of my spirit could not be described. My tears and prayers went up to God for His bleeding, suffering cause. I could see nothing that I could do to help those who refused to be helped.

Now the very ones who were deepest in fanaticism cruelly charge upon me that delusion which I had not the slightest sympathy with, but from which my soul recoiled. And I bore a straightforward testimony to condemn these fanatical movements from first to last. Mrs. Burdick has made statements which are glaring falsehoods. There is not a shade of truth in her statements. Can it be that she has repeated these false statements till she sincerely believes them to be truth?

I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months

after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message.

It is utterly false that I have ever intimated I could have a vision when I pleased. There is not a shade of truth in this. I have never said I could throw myself into visions when I pleased, for this is simply impossible. I have felt for years that if I could have my choice and please God as well, I would rather die than have a vision, for every vision places me under great responsibility to bear testimonies of reproof and of warning, which has ever been against my feelings, causing me affliction of soul which is inexpressible. Never have I coveted my position, and yet I dare not resist the Spirit of God and seek an easier position. [239]

The Spirit of God has come upon me at different times, in different places, and under various circumstances. My husband has had no control of these manifestations of the Spirit of God. Many times he has been far away when I have had visions. When our plans have been laid according to our best judgment, I have frequently been shown that if we followed our pleasure in these things we should not follow the leadings of God's Spirit. We have been warned of dangers and been corrected of errors.

I have never seen any persons crowned in the kingdom of God, only on conditions that if they were faithful they would receive the crown of immortal life in the kingdom of glory. I have never stated that this one or that one was doomed or damned. I never had a testimony of this kind for anyone. I have ever been shown that God's people should shun these strong expressions which are peculiar to the first-day Adventists. These very expressions have been used unsparingly by John Howell, the first husband of Mrs. Burdick. But I never uttered them myself to any living mortal. These very fanatics have made these wholesale statements, and have talked of God as irreverently as they would of a horse or of common things. Sacred things are brought down upon a level with common things. The elevated dignity of the religion of Christ is lowered unto the very dust.

I have no recollection of being in meetings with I. C. Welcome. It might have been, but I have no acquaintance with him, and never knew him by sight. Before '44, I sometimes lost my strength under the blessing of God. I. C. Welcome may have confounded these [240]

exercises of the power of the Spirit of God upon me with the visions. I had no visions until in the winter, near spring, after the time had passed [October 22, 1844].

Elder Dammon had the most positive evidences that the visions were of God. He became my enemy only because I bore a testimony reproving his wrongs and his fanatical course, which wounded the cause of God. The prejudices they have fostered against me are unreasonable and wicked. The very same course that the Jews pursued toward Christ, my professed Advent brethren feel it a virtue to pursue toward me, when every argument fails against the truth. There is one bond of union between all those who oppose God's law; that bond is to use their smut and blacking against me, and present me as their unanswerable argument. They say I am possessed of a demon.

I feel no spirit of hatred against the poor prejudiced souls who are deluded and blinded by error, and are in so great darkness they trample under foot the law of God. They are so filled with bitterness against this holy law, the foundation of God's government in heaven and in earth, they cannot find words sufficiently strong to express their contempt of God's law, which the inspired Apostle calls "holy, and just, and good." ([Romans 7:12](#).) I have left my case in the hands of God. He knows all. He can hold in check the prejudices and opposition of our enemies. He can turn their devices against themselves. He can make their bitter speeches and their enmity rebound upon their own heads.

[241] Christ's life of self-denial and suffering is before me, and this hushes every murmuring thought, every dissatisfied feeling. The life of Christ's followers will be beset at every step with trials, vexations, and hindrances, which will work for their good in developing character and gaining an education in the school of Christ which is of the highest value. In this conflict the Christian character is made strong.

During the entire life of Christ He was a man of sorrows and acquainted with grief, and had to endure the contradiction of sinners against Himself. His own nation was the most embittered against Him. The chief priests and the elders had the most to say. It was they, the most professedly pious, who declared, "He cast out devils through Beelzebub the chief of devils." ([Luke 11:15](#).) But they could

not through their opposition stop Him in His work. Evidences multiplied daily of His divine power as He wrought in curing the sick and raising the dead. They then assigned these mighty works to the power of a demon. Can I expect any better lot than the divine Son of God? Shall I complain? God forbid. If my work does not stand in God, let it come to naught. If it be of God, man's hatred and opposition cannot overthrow it.

Again we look at the life of Christ. He was poor, and suffered hunger and fatigue. He was tempted by a vile foe, and His path was made rough and obstructed with difficulties and obstacles. The Pharisees and Sadducees had one bond of union, which was opposition to Christ. They not only refused to receive His testimony themselves, but they perverted His testimony and sought to ensnare Him in His words by subtle questions. They called Him a winebibber because He sought to reach men where they were by eating at their tables. For His condescending love and great mercy He was the more hated by those who wished to destroy His influence. Because He claimed His oneness with the Father, they charged Him with blasphemy and madness.

Even the common people, who were astonished at His miracles and charmed with His words of wisdom, pointed sneeringly at His origin. His own neighbors in His native town refused to accept Him as the Messiah, and refused to hear Him as a prophet of God. His own brothers did not believe in His being the Son of God. They became impatient that His life was without display and worldly honor. Even His own chosen disciples, notwithstanding their great respect for Him, their faith in His divinity, and [their belief] that He was the long-expected Messiah, reproved Him because He did not fulfill their expectations, and establish a temporal kingdom and exalt them to positions of honor. [242]

He frequently stood forth alone in His sorrows, griefs, sufferings, and necessities. The Saviour of a world died like a malefactor. The government and the people refused to accept Him who came to save them. He was forsaken of His own disciples; denied by Peter; betrayed by Judas; urged on by the spirit of Satan. Rude soldiers mocked Him. The violent mob, instigated by the chief priests and elders, cried, "Crucify Him!" He was seized in the night and hurried

to the judgment hall. He was arrayed in an old purple, kingly robe, and hurried from tribunal to tribunal.

A crown of thorns was placed upon his sacred brow. He was insulted, smitten, scourged, spit upon, and hung like a criminal between two malefactors. Oh! what amazing condescension! What infinite love! He never coveted applause, or feared the threats of the world.

[243] In consideration of the example of the Majesty of Heaven, who bore the griefs of man and made their necessities His own, shall we poor, sinful creatures, shun the sufferings and trials our Saviour bore with such meekness and dignity? If my Master suffered thus, shall I murmur? Shall I seek ease and honor? God forbid. Let me suffer trials and reproach with the Master. I am in excellent company. He has said, "Rejoice, and be exceeding glad when ye suffer reproach for His name's sake, for great is your reward in heaven."—[Letter 2, 1874](#), pp. 1-13. (To J. N. Loughborough, August 24, 1874.)

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God sees many temptations resisted of which the world, and even near friends, never know; temptations in the home, in the heart; He sees the soul's humility in view of its own weakness, the sincere repentance over even a thought that is evil; He sees the whole heart's devotion to the upbuilding of the cause of God, without one tinge of selfishness; He has noted those hours of hard battle with self, battles that won the victory—all this God and angels know.—[Letter 18, 1891](#), p. 4. (To Brother Irwin, June 29, 1891.)

When speaking to congregations, there is always before me the final judgment, which is to be held in the presence of the world, when the law of God's government is to be vindicated, His name glorified, His wisdom acknowledged and testified of as just to believers and unbelievers. This is not the judgment of one person, nor of a nation, but of a whole world of intelligent beings, of all orders, of all characters. The judgment takes place first upon the dead, then upon the living, then the whole universe will be assembled to hear the sentence. I feel as if I were in the presence of the whole universe of heaven, bearing my message for time and for eternity.—[Letter 109, 1898](#), p. 4. (To Brother Moon, November 29, 1898.)

In clear, plain language I am to say to those in attendance at this conference [the General Conference of 1905] that Brother Ballenger has been allowing his mind to receive and believe specious error.... God has not indited the message that he is bearing. This message, if accepted, would undermine the pillars of our faith.—[Manuscript 62, 1905, 1, 2](#). (“A Warning Against False Theories,” Talk, May 24, 1905.)

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The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers.—[Letter 50, 1906](#), p. 1. (To W. W. Simpson, January 30, 1906.)

I have been surprised and made sad to read some of your articles in the “Medical Missionary,” and especially those on the Sanctuary

question. These articles show that you have been departing from the faith. You have helped in confusing the understanding of our people. The correct understanding of the ministration in the heavenly sanctuary, is the foundation of our faith.—[Letter 208, 1906](#), p. 2. (To G. C. Tenney, June 29, 1906.)

Released March 17, 1978.

MR No. 594—Ellen White's Description of Green River Formations

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Scenery viewed on Friday while nearing Ogden: At Green River is the place where specimens of fossils, petrifications and general natural curiosities are seen. Shells and wood in a petrified state can be purchased for a trifle. There is a high projecting rock, in appearance like a tower, and there are twin rocks of gigantic proportions. The appearance of these rocks is as though some great temple once stood there and their massive pillars were left standing as witnesses of their former greatness.

There is a rock called Giant's Club, and in proportion it is a giant. It rises almost perpendicularly and it is impossible to climb up its steep sides. This is one of nature's curiosities. I was told that its composition bears evidence of its once having been located in the bottom of a lake. This rock has regular strata, all horizontal, containing fossils of plants and of fish and curiously shaped specimens of sea animals. The plants appear like our fruit and forest trees. There are ferns and palms. The fishes seem to be of a species now extinct.

A large flat stone was shown us in which were distinct specimens of fish and curious leaves. The proprietor told us, on a previous trip, that he brought these two large rocks on horseback eight miles.... In these split-off slabs of rock there were feathers of birds and other curiosities plainly to be seen.

We looked with curious interest upon rocks composed of sandstone in perfectly horizontal strata containing most interesting remains. These rocks assume most curious and fantastic shapes, as if chiseled out by the hand of art. These are in lofty domes and pinnacles and fluted columns. These rocks resemble some cathedral of ancient date standing in desolation. The imagination here has a fruitful field in which to range. In the vicinity of these rocks are moss agates. When standing at a distance from these wonderfully shaped rocks you may imagine some ruined city, bare and desolate, but bearing its silent witness to what once was. We passed on quite

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rapidly to Devil's Gate, a canyon worn through the granite by the action of water. The walls of the canyon are about three hundred feet high, and at its bottom a beautiful stream flows slowly and pleasantly, murmuring over the rocks.

We passed on while the mountaintops rose perpendicularly toward heaven. They are covered with perpetual snows, while other mountain tops, apparently horizontal, were seen. In passing we got some views of the beauty and grandeur of the scenery in groups of mountains dotted with pines. Soon we entered Echo Canyon. Here the rocks look as if formed by art and placed in position, so regularly are they laid. The average height of all the rocks in this canyon is from six to eight hundred feet. The scenery here is grand and beautiful. We saw great caves worn by storm and wind where the eagles build their nests. One is called the Eagle Nest Rock. Here the king of birds finds a safe habitation in which to rear its young, where the ruthless hand of man cannot disturb them.

[248] Here we came to the thousand-mile tree on which hangs a sign giving the distance from Omaha, and a little further on we passed the wonderful rocks called the Devil's Slide. This is composed of two parallel walls of granite standing upon their edges with about fourteen feet of space between. They form a wall about eight hundred feet long running up the side of the mountain. This is a wonderful sight; but we reached Ogden, and night drew on.—[Letter 6a, 1880](#), pp. 8, 9. (To Elizabeth Bangs, February 26, 1880.)

Released March 17, 1978.

We have now reached an important time in the history of our school in Australia. We should find a more suitable location. As yet the providence of God has not opened the way for us to move from the city to a more favorable place. We are waiting, and watching, and working.—[Manuscript 18, 1892, 6](#). (“Bought With a Price,” December, 1892.)

At last it is decided to locate the school at Morisset, or Dora Creek. [NSW] We feel sorry for the delay, but must accept this as one of the “all things” that work for good. My worry in regard to the school matter ended some time since. I am no longer on the anxious seat so far as that question is concerned.—[Letter 26, 1894](#), p. 1. (To S. N. Haskell, November 22, 1894.)

In the dream you have heard me relate, words were spoken of land which I was looking at, and after deep ploughing and thorough cultivating, it brought forth a bountiful harvest.—[Manuscript 35, 1894, 4](#). (To S. N. Haskell, August 27, 1894.)

The decision we have so long contemplated has been made in regard to the land we contemplate purchasing for the school. The tract comprises 1500 acres, which we obtain for about \$4,500.—[Letter 40, 1894](#), p. 1. (To Brother Jones, May 9, 1894.)

True education is the inculcation of those ideas which will impress the mind with the knowledge of God, the Creator, and Jesus Christ, the only begotten Son of God....

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The education given in our schools should be of that character which will strengthen the spiritual intelligence and give an increased knowledge of God and of Jesus Christ. This kind of education will qualify men to become missionaries....

Unless our schools rise to a much higher plane of action, their candlestick will be removed out of its place.—[Manuscript 20, 1895, 1-3](#). (“True Education,” November, 1895.)

The end of all true education is expressed in the words of Christ: “This is life eternal, that they might know Thee the only true God,

and Jesus Christ, whom Thou hast sent.” ([John 17:3](#).)—([Manuscript 40, 1895, p. 4](#) (“Education,” January 9, 1895.)

In every school Satan has tried to make himself the guide of the teachers who instruct the students. It is he who has introduced the idea that selfish amusements are a necessity. Students sent to school for the purpose of receiving an education to become evangelists, ministers, and missionaries to foreign countries should not have received the idea that amusements are essential to keep them in physical health, when the Lord has presented before them that the better way is to embrace in their education manual labor in the place of amusements.—[Manuscript 41a, 1896, p. 2](#). (“To Be Read at Campmeeting,” December 20, 1896.)

[251] Those who have not felt the necessity of studying hard, have never laid the foundation for an acquirement of real knowledge of how to read their Bibles intelligently, how to obtain a knowledge from the Word of the living God, how to love God supremely and their neighbor as themselves. This is the real essence of education.—[Manuscript 54, 1896, 2](#). (“True Education,” May 7, 1896.)

If a school building could be erected, it might serve as a chapel, or, if a chapel could be built, it might answer for a time for school purposes. Time will develop methods and plans. May the Lord give us wisdom.—[Letter 114, 1896, p. 5](#). (To Sister Wessels, July 16, 1896.)

The work done by the students there was the best thing that could have been done. We feel so thankful that we have made the experiment, and can testify that the land, when thoroughly cultivated, will yield its treasures in fruit and vegetables. This is a fact that we have felt it necessary to demonstrate.—[Letter 115, 1896, p. 2](#). (To Sister Wessels, December 14, 1896.)

True education strengthens the moral powers, expands the mind, and should be cultivated. But the grand educating book found in nature, which hears and sees God, has been greatly neglected. God help us to teach correctly what constitutes an all-sided education.—[Letter 121, 1896, p. 7](#). (To Mr. and Mrs. J. E. White, April 11, 1896.)

[252] We are bound about with poverty—no one to draw from—not a soul in this country who comes up and makes a donation. In America

all is close and times are hard.—[Letter 158, 1896](#), p. 6. (To “Dear Children,” October, 1896.)

I determined to set my trees, even before the foundation of the house was built. We broke up only furrows, leaving large spaces unplowed. Here in these furrows we planted our trees the last of September, and lo, this year they were loaded with beautiful blossoms and the trees were loaded with fruit. It was thought best to pick off the fruit, although the trees had obtained a growth that seemed almost incredible. The small amount of fruit—peaches and nectarines—have served me these three weeks. They were delicious, early peaches. We have later peaches—only a few left to mature as samples. Our pomegranates looked beautiful in full bloom. Apricots were trimmed back in April and June, but they threw up their branches and in five weeks, by measurement, had a thrifty growth of five and eight feet.

If the Lord prospers us next year, as He has done the past year, we will have all the fruit we wish to take care of, early and late. The early fruit comes when there is nothing else, so this is an important item. The peaches are rich and juicy and grateful to the taste. We have quince trees set out, and lemon, orange, apple, plum, and persimmon trees. We have even planted elderberry bushes. We planted our vineyard in June. Everything is flourishing and we shall have many clusters of grapes this season.

We have a large strawberry bed which will yield fruit next season. We have a few cherry trees, but the testimony is that the land is not good for cherries. But so many false, discouraging testimonies have been borne in regard to the land that we pay no attention to what they say. We shall try every kind of a tree. We have a large number of mulberry trees and fig trees of different kinds. This is not only good fruit land, but it is excellent in producing root crops and tomatoes, beans, peas, potatoes—two crops a season. All these good treasures that the land will yield have been brought in from Sydney and Newcastle and thousands of acres of land have been untouched because the owners say they will not raise anything. We have our farm as an object lesson.

The school orchard is doing excellently well. If the land is worked it will yield its treasures, but weeds will grow and those who own land will not exercise ambition to take these weeds out

by the roots and give them no quarter. Deep plowing must be done. They let a few orange trees grow in the sod, also the lemons. We get the choicest, best oranges for three pence and two pence ha'penny per dozen—six cents American money, and four and five cents per dozen for large, beautiful, sweet oranges.

We have a large space of land devoted to ornamental trees and flowers. I have scoured the country for different plants and I have a large bush of lemon verbena honeysuckle. We have a large variety of roses, dahlias, gladioli, geraniums, pinks, pansies, and evergreens. This must be a sample settlement, to tell what can be raised here.—[Letter 162, 1896](#), pp. 2, 3. (To J. E. White, December 16, 1896.)

I hope that all who can possibly do so will come to this first term of school, where the Bible will be made the most important line of study.—[Letter 1, 1897](#), p. 6. (To the Church in Adelaide, April 22, 1897.)

[254] The farther it [the church] is removed from the school buildings, calling the students to go to and from the place of meeting, the better will be the influence.—[Letter 56, 1897](#), p. 3. (To Brother Hare, August 17, 1897.)

The youth [at Avondale School] should be taught to look upon physiology as one of the essential studies.—[Manuscript 61, 1897, 5](#). (“Our School Work,” June 8, 1897.)

Ever remember that whatever their age, the youth who attend school need instruction on physiology, that they may understand the house they live in.—[Manuscript 69, 1897, 10](#). (“The Bible in Our Schools,” June 17, 1897.)

We shall have to build a hospital on the school grounds just as soon as we can get means.—[Manuscript 70, 1897, 6](#). (Diary, September 8, 1897.)

While special pains may be taken to make the school what it should be, two or three students, who act like larrikins, may make it very hard for those who are trying to maintain order. The students who want to do right, who want to think soberly, are greatly hindered by the association of those who are doing cheap, miserable work.—[Manuscript 81, 1897, 5](#). (“Counsel to Students,” July 7, 1897.)

We have not established the school to be a place where students are permitted to give loose rein to their own ways and objectionable traits of character. If you do not and will not consent to be

under control, and to behave yourselves as gentlemen, you have the privilege of returning to your homes.... The rooms that have been dedicated to God must not be defiled by your improper conversation and lawless course of action.—[Manuscript 82, 1897, 3, 10](#). (To the Students, July 18, 1897.) [255]

You have not been taught to believe that diligent use of the muscles, combined with mental labor, is the most useful education that can be obtained for practical life.—[Letter 89, 1897, p. 10](#). (To Brother and Sister Herbert Lacey, 1897.)

We have had evidence that four or five years of study in the schools in America has brought our youth back to Australia without an all-round experience. Some who have spent the longest time in America we have to begin to educate in regard to the first principles of the necessities of our school.—[Manuscript 98, 1897, 1](#). (“School Matters,” September 13, 1897.)

The teaching should be of a higher class, of a more sacred, religious order, than has been in schools generally. Human nature is worth working upon, and it is to be elevated, refined, sanctified, and fitted with the inward adorning which is in the sight of God of great price....

Let the physical be employed in useful labor that will be doing good.—[Manuscript 136, 1897, 5, 21](#). (“Principles of Education for Avondale,” December 1, 1897.)

We have labored hard to keep in check everything in the school like favoritism, attachments, and courting. We have told the students that we would not allow the first thread of this to be interwoven with their school work. On this point we were as firm as a rock. I told them that they must dismiss all idea of forming attachments while at school. The young ladies must keep themselves to themselves, and the young gentlemen must do the same. The school was established at a great expense, both of time and labor, to enable students to obtain an all-round education, that they might gain a knowledge of agriculture, a knowledge of the common branches of education, and above all, a knowledge of the Word of God. The study of the Word is to be their educator.—[Letter 145, 1897, p. 3](#). (To W. C. White, August 15, 1897.) [256]

From the light given me in the night season before I came, I was sure that here the school should be located.—[Letter 149, 1897](#), p. 10. (To J. E. and Emma White, May 30, 1897.)

One thing, I am thinking, you are crowding families all together too near the school. I advise that a large space of land be reserved without settling families so near the school. We see the folly of this. Let them locate at some distance from the immediate school lands. When families come in that can render moral strength to the workers in the school, then you have accomplished a good job, but from the light given me there will be, as there is now, those who shall settle on the land who will be thorns in our sides.—[Letter 167, 1897](#), pp. 6, 7. (To W. C. White, January 14, 1897.)

[257] If these buildings had all been put up, we should not have had the best ideas of what was wanted. The third building would have been connected with the second. Now we seem to understand better the plans we need to work to. Having the school in operation has improved our methods and plans for the third building.

We feel that the third building must be a dormitory for the gentlemen students and must be in another location, a little distance from the building for the girls. This is, we learn, a positive necessity, and therefore we shall act in building very differently from that which we would have done if we had built at once.—[Letter 177, 1897](#), pp. 1, 2. (To J. E. and Emma White, August 16, 1897.)

The most essential experience to be gained by the teacher and the student, is that obtained in seeking for the salvation of the souls for whom Christ has died. Teachers and students are to work for the recovery of that which was lost through transgression.—[Letter 5a, 1898](#), pp. 3, 4. (To the Avondale School Board, April 28, 1898.)

I wish to be counted out, and find some place where I can be away from the school, and give myself entirely to the work of getting out my books.—[Letter 36, 1898](#), p. 3. (To J. E. and Emma White, January 11, 1898.)

[258] The Lord has ever placed the school interest before any other enterprise; and I have no hesitancy in saying that at this time the school interest must come first, and more than that, must be kept first.—[Letter 50, 1898](#), p. 2. (To A. G. Daniells, June 3, 1898.)

An encouraging class of students are in attendance who are having the advantages of education. They are learning from nature's book the lessons essential for them in their religious life....

They need also to learn to spell correctly, to write in a clear, fair hand, and to keep accounts. This last study has been strangely dropped out of our school work, but it should be considered an essential branch.—[Manuscript 79, 1898, 2, 3](#). (“Missionary Work a Means of Education,” June 22, 1898.)

Every soul is to obtain an education with the object in view of imparting this knowledge to others.—[Manuscript 54, 1898, 3, 4](#). (“Our School,” May 2, 1898.)

We have a special work to do in educating and training our children that they may not, either in attending school, or in association with others, mingle with the children of unbelievers.—[Letter 58, 1898](#), p. 7. (To J. E. and Emma White, July 13, 1898.)

In every case [of illness] treatment is to be accompanied by prayer.—[Manuscript 67, 1899, 6](#). (“How We Are to Work,” April 25, 1899.)

The boy whose ankle was cut to the bone with glass was a terrible case, but he was completely cured, and his grandfather, a Catholic, with whom he lives, came yesterday to put him into the primary school at Avondale. We have several students from outside [i.e., non-Adventists] attending the school.—[Letter 84, 1898](#), p. 6. (To J. H. Kellogg, October 5, 1898.)

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Our students are now deciding their eternal destiny. They are deciding whether they are willing to be fitted for the companionship of angels.—[Manuscript 84, 1898, 4](#). (“Notes of the Work During the Week of Prayer,” July 3, 1898.)

Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land, and I dreamed that as I was walking upon the ground I came to a neat cut furrow that had been ploughed one quarter of a yard deep, and two yards in length. Two of the brethren who had been acquainted with the rich soil of Iowa were standing before this furrow and saying, “This is not good land; the soil is not favorable.” But One who has often spoken in counsel was present also, and He said, “False witness has been borne of this land.” Then He described the properties of the

different layers of earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that, if well worked, would produce its treasures for the benefit of man. This dream I related to Brother and Sister Starr and my family.

[260] The next day we were on the cars, on our way to meet others who were investigating the land, and as I was afterward walking on the ground where the trees had been removed, lo, there was a furrow just as I had described it, and the men also who had criticized the appearance of the land. The words were spoken just as I had dreamed.—[Manuscript 62, 1898, 2](#). (“Selection of the School Land at Cooranbong,” June 26, 1898.)

Will you [the SDA churches in Australia] do your best to help the school established here to help young men and young women, and those older in years to obtain an education that will qualify them to work intelligently as missionaries? ...

In our school at Avondale we are seeking to make the Word of God the foundation of all the education given.—[Manuscript 57, 1898, 1, 8](#). (“Our School at Avondale,” May 8, 1898.)

Our school is different from any school that has been instituted. The Bible is taking the place in the school that it should always have had.—[Letter 137, 1898, p. 10](#). (To Brethren Irwin, Evans, Smith and Jones, April 21, 1898.)

The greater distance that I can be from the school, the more safe will it be for me in every way. I cannot be where there is a constant burden upon my soul. I must be where I will not have to press through a mass of rubbish of opinion and ideas and sentiments received in education that are not sound.—[Manuscript 180, 1898, 10, 11](#). (Diary, January 21, 1898.)

[261] “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” ([Matthew 11:28-30](#)). This is the higher education, to learn the meekness and lowliness of Christ.—[Manuscript 185, 1898, 6](#). (Diary, August 11, 1898.)

Our school must be a model school for others who shall establish schools in Australia. Every movement we make must tell.—[Manuscript 186, 1898, 7](#). (Diary, September 22, 1898.)

This school has been established in the order of God, that young men and young women may be partakers of the divine nature by linking up with Christ.—[Manuscript 8, 1899, 2](#). (Talk given by Sister White at the opening of the school, February 1, 1899.)

We are fitting for heaven, the higher school.... It is because we desire you to learn of God and His law that we have established a school here, and the students are to understand that they must be obedient. They are to place themselves under the rules and regulations of the school. As soon as they persist in introducing into the school practices which the school was established to separate from students, they will be separated from the school, because we have not consented to engage in this expense and hired [i.e. borrowed] hundreds of pounds to establish a school here to bring together students who will carry out wrong practices....

Courting is not to be carried on in the school. [[The Review and Herald, March 28, 1899](#), p. 194, indicates that at that time only about half of the students were over sixteen years of age.] That is not what you are here for. We are here to prepare for the future life.—[Manuscript 66, 1899, 1, 5, 6](#). (Extracts from a talk given by Mrs. E. G. White at the opening of College Hall, Avondale, April 17, 1899.)

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This field is large, and has been represented to me as a new world, a second America, but very different from America in its government. But America is far from being what it once was. I feel sorry when I consider this.—[Letter 74, 1899](#), pp. 1, 2. (To G. I. Butler, April 21, 1899.)

It is of no use for men to purchase large volumes of history, supposing that by studying these they can gain great advantage in learning how to reach the people at this stage of the earth's history. As I see the shelves piled up with ancient histories and other books that are never looked into, I think, Why spend your money for that which is not bread? We do not need ancient lore to tell us the things we must know now, just now.—[Letter 164, 1899](#), p. 8. (To J. E. and Emma White, October 20, 1899.)

There must be expansion and expansion. The mind of the educator becomes impoverished by being kept in a class of labor which does not lead the mind to higher subjects.—[Letter 197, 1899](#), p. 2. (To Miss Hattie Andre, December 1, 1899.)

[263] I spoke in regard to the importance of the teachers and students becoming fully consecrated to God and making the very most of their God-given time and opportunities, and increasing in ability and in spiritual comprehension.—[Manuscript 92, 1900, 4](#). (Diary, April 11, 1900.)

We have now, I believe, all attending the school converted.—[Letter 186, 1900](#), p. 3. (To J. E. and Emma White, July 1, 1900.)

The object of the school is to educate children to consecrate themselves to God.—[Letter 84, 1900](#), p. 4. (To Sister Morse, June 7, 1900.)

God has said that the school in New South Wales should be an object lesson to our people in all other parts of the world.—[Manuscript 18, 1901, 7](#). (“Canvassing for” (“Canvassing for *Christ’s Object Lessons*”, February 27, 1901)

The students in the Avondale school should have the advantages of those chapters of experience to be gained in this little sanitarium. In no case should this part of their education be dropped out or neglected. The Avondale Retreat can be made an educating influence, and, in connection with its work, principles may be brought into the work of the students, which shall help to qualify them to do the special work for this time.—[Letter 4, 1907](#), p. 1. (To Brethren and Sisters in Avondale, January 17, 1907.)

[264] When we came to Avondale to examine the estate, I went with the brethren to the tract of land. After a time we came to the place I had dreamed of, and there was the furrow that I had seen. The brethren looked at it in surprise. How had it come [to be] there, they asked. Then I told them the dream that I had had.—[Letter 350, 1907](#), p. 3. (To J. E. White, October 22, 1907.)

Last Friday night after retiring, a great burden came upon me. I could not sleep until midnight. About the time of the beginning of the Sabbath, I lay down upon the lounge, and (an unusual thing for me to do) fell asleep. Then some things were presented before me.

Some persons were selecting allotments of land, on which they purposed to build their homes, and One stood in our midst and said, “You are making a great mistake which you will have cause to regret. This land is not to be occupied with buildings except to provide the facilities essential for the teachers and students of the school. This is the school farm. This land is to be reserved as an acted parable to

the students. They are not to look upon the school land as a common thing, but as a lesson book which the Lord would have them study. Its lessons will impart knowledge in the spiritual culture of the soul.

“For you to settle this land with private houses, and then be driven to select other land at a distance for school purposes would be a great mistake, always to be regretted. All the land upon the ground that is not needed for buildings is to be considered the school farm, where youth may be educated under well-qualified superintendents.”...

The Lord would have the school grounds dedicated to Him as His own school room. The church premises are not to be invaded with houses. We are located where there is plenty of land....

“Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” ([Isaiah 66:1](#).)

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We have had an experience to teach us what this means. Nearly one year ago, as we were living the last days of the old year, my heart was in a burdened condition. I had matters opening before me in regard to the dangers of disposing of land near the school for dwelling houses. We seemed to be in a council meeting, and there stood One in our midst who was expected to help us out of our difficulties. The words spoken were plain and decided, “This land, by the appointment of God, is for the benefit of the school. You have recently had an evidence of human nature, what it will reveal under temptation. The more families you settle about the school buildings, the more difficult it will be for teachers and students.—[Manuscript 115, 1898, 1, 3, 6](#). (“The School Farm,” September 14, 1898.)

Released March 17, 1977.

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MR No. 596—Encouragement for the Sick

This sickness, I am convinced, is a part of God's plan, and He always knows what is best. I have had a rich experience during this long illness. I have become better acquainted with the Saviour, and have had so many tokens of His presence and light and love that I was really privileged in being sick and suffering, to feel myself the object of His special administration and tender care. The Lord Jesus was never more precious to me than now.—[Letter 45, 1892](#), p. 2. (To A. T. Robinson, November 7, 1892.)

Christ's yoke is a yoke of restraint and obedience. We owe full and complete obedience to our Lord, for we are His by creation and by redemption. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." ([John 3:16](#).)

We are to bear the yoke of Christ that we may be placed in complete union with Him. "Take my yoke upon you," He says. When God's requirements are in direct opposition to the will and purposes of the human agent, what is to be done? Hear what God says. "If any man will come after me, let him deny himself, and take up his cross, and follow me." ([Matthew 16:24](#).) The yoke and the cross are symbols which represent the same thing—the giving up of the will to God. Wearing the yoke unites finite man in companionship with the dearly beloved Son of God. We cannot follow Christ without lifting the cross and bearing it after Him. If our will is not in accordance with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ's footprints.—[Manuscript 147, 1899, 1](#). ("The Yoke of Restraint and Obedience," October 9, 1899.)

I am instructed to say to the _____ church, Pray, pray. Let your conversation be with grace, for Christ is listening to the words you speak. Let compassion for one another be blended with all you say, then you will reveal the character of Christ. The manners of Christ were gentle and unassuming. As His followers we are to partake of

His nature. We need to be daily learners of the great Teacher, that the atmosphere surrounding the soul may be filled with spiritual life.

The question has been asked by some, “Has Sister White healed the sick?” I answer, “No, no; Sister White has often been called to pray for the sick, and to anoint them with oil in the name of the Lord Jesus, and with them she has claimed the fulfillment of the promise, ‘The prayer of faith shall save the sick.’” No human power can save the sick, but, through the prayer of faith, the Mighty Healer has fulfilled His promise to those who have called upon His name. No human power can pardon sin or save the sinner. None can do this but Christ, the merciful physician of body and soul.

It has often been my privilege to pray with the sick. We should do this much more often than we do. If more prayer were offered in our sanitariums for the healing of the sick, the mighty power of the Healer would be seen. Many more would be strengthened and blessed, and many more acute sicknesses would be healed.

The power of Christ to stay disease has been revealed in the past in a remarkable manner. Before we were blessed with institutions where the sick could get help from suffering, by diligent treatment and earnest prayer in faith to God, we carried the most seemingly hopeless cases through successfully. Today the Lord invites the suffering ones to have faith in Him. Man’s necessity is God’s opportunity. [268]

“And He went out from thence, and came into His own country; and His disciples follow Him. And when the Sabbath day was come, He began to teach in the synagogue: and many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands? Is not this the carpenter, the son of Mary, the brother of James, and of Joses, and of Juda, and Simon? and are not His sisters here with us? And they were offended at Him. But Jesus said unto them, A prophet is not without honour, but in His own country, and among His own kin, and in his own house. And He could do there no mighty work, save that He laid His hands upon a few sick folk, and healed them.” (Mark 6:1-6.)

With all our treatments given to the sick, simple fervent prayer should be offered for the blessing of healing. We are to point the sick to the compassionate Saviour, and His power to forgive and to

heal. Through His gracious providence they may be restored. Point the sufferers to their Advocate in the heavenly courts. Tell them that Christ will heal the sick, if they will repent and cease to transgress the laws of God. There is a Saviour who will reveal Himself in our sanitariums to save those who will submit themselves to Him. The suffering ones can unite with you in prayer, confessing their sin, and receiving pardon.

[269] Sister White has never claimed to heal the sick. It is Christ who has healed in every instance, as it was Christ who in the days of His ministry raised the dead to life. It is Christ who performs every mighty work through the ministry of His servants. This Christ is to be trusted and believed in. His blessing upon the means used for restoration to health will bring success. The mercy of Christ delights to manifest itself in behalf of suffering humanity. It is He who imparts the ministration of healing to the sick, and physicians are to give to Him the glory for the wonderful works performed.—[Letter 158, 1908](#), pp. 3-5. (To J. E. White, May 14, 1908.)

Released March 17, 1978.

MR No. 597—The Need for a Proper Concept of Righteousness by Faith

[270]

By invitation I made some remarks in the ministers' tent [at the Denver, Colorado, camp meeting], to the ministers. We talked some in regard to the best plans to be arranged to educate the people here upon this very ground in reference to home religion.

Many people seem to be ignorant of what constitutes faith. Many complain of darkness and discouragements. I asked, "Are your faces turned toward Jesus? Are you beholding Him, the Sun of Righteousness? You need plainly to define to the churches the matter of faith and entire dependence upon the righteousness of Christ. In your talks and prayers there has been so little dwelling upon Christ, His matchless love, His great sacrifice made in our behalf, that Satan has nearly eclipsed the views we should have and must have of Jesus Christ. We must trust less in human beings for spiritual help and more, far more, in approaching Jesus Christ as our Redeemer. We may dwell with a determined purpose on the heavenly attributes of Jesus Christ; we may talk of His love, we may tell and sing of His mercies, we may make Him our own personal Saviour. Then we are one with Christ. We love that which Christ loved, we hate sin, that which Christ hated. These things must be talked of, dwelt upon."

I address the ministers. Lead the people along step by step, dwelling upon Christ's efficiency until, by a living faith, they see Jesus as He is—see Him in His fullness, a sin-pardoning Saviour, One who can pardon all our transgressions. It is by beholding that we become changed into His likeness. This is present truth. We have talked the law. This is right. But we have only casually lifted up Christ as the sin-pardoning Saviour.

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We are to keep before the mind the sin-pardoning Saviour. But we are to present Him in His true position—coming to die to magnify the law of God and make it honorable, and yet to justify the sinner

who shall depend wholly upon the merits of the blood of a crucified and risen Saviour. This is not made plain.

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus." ([Philippians 2:5](#).)

There have been entire discourses, dry and Christless, in which Jesus has scarcely been named. The speaker's heart is not subdued and melted by the love of Jesus. He dwells upon dry theories. No great impression is made. The speaker has not the divine unction, and how can he move the hearts of the people? We need to repent and be converted—yes, the preacher converted. The people must have Jesus lifted up before them, and they must be entreated to "Look and live."

[272] Why are our lips so silent upon the subject of Christ's righteousness and His love for the world? Why do we not give to the people that which will revive and quicken them into a new life? The apostle Paul is filled with transport and adoration as he declares, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." ([1 Timothy 3:16](#).)

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.... That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." ([Philippians 2:5-11](#).)

"In whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the

firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether there be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist.” ([Colossians 1:14-17.](#))

This is the grand and heavenly theme that has in a large degree been left out of the discourses because Christ is not formed within the human mind. And Satan has had his way that it shall be thus, that Christ should not be the theme of contemplation and adoration. This name, so powerful, so essential, should be on every tongue.

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to His working, which worketh in me mightily.” ([Colossians 1:25-29.](#))

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Here is the work of the ministers of Christ. Because this work has not been done, because Christ and His character, His words, and His work have not been brought before the people, the religious state of the churches testifies against their teachers. The churches are ready to die because little of Christ is presented. They have not spiritual life and spiritual discernment.

The teachers of the people have not themselves become acquainted by living experience with the Source of their dependence and their strength. And when the Lord raises up men and sends them with the very message for this time to give to the people,—a message which is not a new truth, but the very same that Paul taught, that Christ Himself taught—it is to them a strange doctrine. They begin to caution the people—who are ready to die because they have not been strengthened with the lifting up of Christ before them—“Do not be too hasty. Better wait, and not take up with this matter until you know more about it.” And the ministers preach the same dry theories, when the people need fresh manna. The character of Christ is an infinitely perfect character, and He must be lifted up, He must

[274] be brought prominently into view, for He is the power, the might, the sanctification and righteousness of all who believe in Him. The men who have had a Pharisaical spirit, think if they hold to the good old theories, and have no part in the message sent of God to His people, they will be in a good and safe position. So thought the Pharisees of old, and their example should warn ministers off that self-satisfied ground.

We need a power to come upon us now and stir us up to diligence and earnest faith. Then, baptized with the Holy Spirit, we shall have Christ formed within, the hope of glory. Then we will exhibit Christ as the divine object of our faith and our love. We will talk of Christ, we will pray to Christ and about Christ. We will praise His holy name. We will present before the people His miracles, His self-denial, His self-sacrifice, His sufferings, and His crucifixion, His resurrection and triumphant ascension. These are the inspiring themes of the gospel, to awaken love and intense fervor in every heart. Here are the treasures of wisdom and knowledge, a fountain inexhaustible. The more you seek of this experience, the greater will be the value of your life.

The living water may be drawn from the fountain and yet there is no diminution of the supply. Ministers of the gospel would be powerful men if they set the Lord always before them and devoted their time to the study of His adorable character. If they did this, there would be no apostasies, there would be none separated from the conference because they have, by their licentious practices, disgraced the cause of God and put Jesus to an open shame. The powers of every minister of the gospel should be employed to educate the be-
[275] lieving churches to receive Christ by faith as their personal Saviour, to take Him into their very lives and make Him their Pattern, to learn of Jesus, believe in Jesus, and exalt Jesus. The minister should himself dwell on the character of Christ. He should ponder the truth, and meditate upon the mysteries of redemption, especially the mediatorial work of Christ for this time.

If Christ is all and in all to every one of us, why are not His incarnation and His atoning sacrifice dwelt upon more in the churches? Why are not hearts and tongues employed in the Redeemer's praise? This will be the employment of the powers of the redeemed through the ceaseless ages of eternity.

We need to have a living connection with God ourselves in order to teach Jesus. Then we can give the living personal experience of what Christ is to us by experience and faith. We have received Christ and with divine earnestness we can tell that which is an abiding power with us. The people must be drawn to Christ. Prominence must be given to His saving efficacy.

The true learners, sitting at Christ's feet, discover the precious gems of truth uttered by our Saviour, and will discern their significance and appreciate their value. And more and more, as they become humble and teachable, will their understanding be opened to discover wondrous things out of His law, for Christ has presented them in clear, sharp lines.

The doctrine of grace and salvation through Jesus Christ is a mystery to a large share of those whose names are upon the church books. If Christ were upon the earth speaking to His people, He would reproach them for their slowness of comprehension. He would say to the slow and uncomprehending, "I have left in your possession truths which concern your salvation, of which you do not suspect the value."

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Oh, that it might be said of ministers who are preaching to the people and to the churches, "Then opened He their understanding, that they might understand the scriptures"! ([Luke 24:45](#).) I tell you in the fear of God that up to this time, the Bible truths connected with the great plan of redemption are but feebly understood. The truth will be continually unfolding, expanding, and developing, for it is Divine, like its Author.

Jesus did not give full comments or continued discourses upon doctrines, but He oft spoke in short sentences, as one sowing the heavenly grains of doctrines like pearls which need to be gathered up by a discerning laborer. The doctrines of faith and grace are brought to view everywhere He taught. Oh, why do not ministers give to the churches the very food which will give them spiritual health and vigor? The result will be a rich experience in practical obedience to the Word of God. Why do the ministers not strengthen the things that remain that are ready to die?

When about to leave His disciples, Christ was in search of the greatest comfort He could give them. He promised them the Holy Spirit—the Comforter—to combine with man's human effort. What

promise is less experienced, less fulfilled to the church, than the promise of the Holy Spirit? When this blessing, which would bring all blessings in its train, is dropped out, the sure result is spiritual drought. This is the reproach that meets the sermonizer. The church must arise and no longer be content with the meager dew.

[277] Oh, why do our church members stop short of their privileges? They are not personally alive to the necessity of the influence of the Spirit of God. The church may, like Mary, say, “They have taken away my Lord, and I know not where they have laid Him.” ([John 20:13](#).)

Ministers preaching present truth will assent to the necessity of the influence of the Spirit of God in the conviction of sin and the conversion of souls, and this influence must attend the preaching of the Word, but they do not feel its importance sufficiently to have a deep and practical knowledge of the same. The scantiness of the grace and power of the divine influence of the truth upon their own hearts prevents them from discerning spiritual things and from presenting its positive necessity upon the church. So they go crippling along, dwarfed in religious growth, because they have in their ministry a legal religion. The power of the grace of God is not felt to be a living, effectual necessity, an abiding principle.

[278] Oh, that all could see this and embrace the message given them of God! He has raised up His servants to present truth that, because it involves lifting the cross, has been lost sight of, and is buried beneath the rubbish of formality. It must be rescued and be reset in the framework of present truth. Its claims must be asserted, and its position given it in the third angel’s message. Let the many ministers of Christ sanctify a fast, call a solemn assembly, and seek God while He is to be found. Call upon Him while you are now lying at the foot of the cross of Calvary. Divest yourselves of all pride and as representative guardians of the churches, weep between the porch and the altar, and cry “Spare Thy people, Lord, and give not Thine heritage to reproach. Take from us what Thou wilt, but withhold not Thy Holy Spirit from us, Thy people.” Pray, oh, pray for the outpouring of the Spirit of God!—[Manuscript 27, 1889](#). (“The Need of a New Concept of Righteousness by Faith,” September 13, 1889.)

Released March 17, 1878.

Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed, yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart, arguments in favor of infidelity will fasten in the mind which will finally lead to skepticism as a result of this course.—[Letter 22, 1889](#), pp. 9, 10. (To R. A. Underwood, January 18, 1889.)

I want to tell you, brethren, there are debaters among us. I warned them in Minneapolis never to put a minister in a Conference by the side of a debater. For the last twenty years the light has shown upon me in regard to debaters. They will turn light into darkness....

God presented the case [of A.] before me. I told it to Brother B. when we were in Des Moines. Said I, “If you don’t come out as Elder Canright, it is because you will be a converted man; but every soul that is connected with you, that you have educated and trained as a debater, you will wish that work were undone.” Brethren, we are not here for this work. We are not here to study infidel authors, to open our minds to the suggestions of the devil. We are here to get ready for the judgment, and we are right on the borders of the eternal world.—[Manuscript 4, 1890, 2, 3](#). (Sermon, March 8, 1890.)

We do not study the Scriptures as much as we should. Instead of spending our time in studying the various themes of the day, we need to devote that time to the study of the Scriptures. We want to come with our Bibles on our knees before God and ask for wisdom from God to comprehend the treasures of truth. We cannot have root in ourselves unless we do this, for everything is to be shaken that can be shaken. The devil is working in a special manner with the popular churches to pick flaws with the Bible and with those who are working in Christ’s lines, and infidelity prevails everywhere. It is the mystery of iniquity, the superhuman working of Satan, bewitching

human minds with his power.—[Manuscript 11, 1893, 3](#). (“Search the Scriptures,” March 28, 1893.)

We are neglecting our salvation if we give authors, who have but a confused idea of what religion means, the most conspicuous places and devoted respect, and make the Bible secondary. Those who have been enlightened in reference to the truth for these last days will not find instruction in the books generally studied today in regard to the things which are coming upon our world. But the Bible is full of the knowledge of God and is competent to educate the student for usefulness in this life and for the eternal life.—[Manuscript 9, 1896, 10, 11](#). (“Those Who are Daily Learning,” March 23, 1896.)

[281] True education is the inculcation of those ideas which will impress the mind with the knowledge of God the Creator and Jesus Christ the only begotten Son of God. This education, which will ennoble the intellect and expand the mind, may be gained from a study of God’s words: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.... He was in the world, and the world was made by Him, and the world knew Him not.” ([John 1:1-5, 10](#).)....

The education gained in our schools by the study of objectionable authors has not been of that order that will mark the character of our schools with religious piety and consistency. When students enter school, their minds should be drawn to the Word of God; they should be taught to feed upon the teaching of Christ. As year after year passes into eternity and we draw near the end of this world’s history, increased responsibility rests upon every teacher in our schools. The results of a rich and varied experience are shining upon our pathway, and teachers need to work in harmony with the increase of light, in order that their spiritual development may be proportionate to the light given. The treasures of the Bible, which, during the last few years have been rescued from the rubbish and re-set in a framework of truth, place God’s commandment-keeping people upon vantage ground. If this divine light is received into the mind, it will sanctify

the soul and equip it to stand, by the grace of God, through the coming conflict....

I appeal to the teachers in our educational institutions for Christ's sake, and their own, not to let religious earnestness and zeal retrograde. If you do not go backward, you will advance. But unless our schools rise to a much higher plane of action, their candlestick will be removed out of its place. Broader views must be held, stronger faith and deeper piety must exist in regard to the work to be done, and when this is so students will not be advised to take a course of study at Ann Arbor or any other college where the Word of God is not made the root and branch of all wisdom and all intellectual attainments. [282]

When the converting power of God takes hold of the teachers in our schools, they will consider that a knowledge of God and of Jesus Christ covers a much broader field than the so-called scholastic education does. But unless they have a much broader view in regard to what constitutes education, they will experience great hindrance in preparing missionaries to go out and give their knowledge to others. In all our education, we should remember the words of Christ, "Ye are the light of the world. A city that is set on an hill cannot be hid." ([Matthew 5:14](#).) Of ourselves we cannot shine, but if the Word of God abides in our souls, we will shine, for nothing can eclipse the light of heaven or retard the truth.

Wherever they may turn, the youth will see examples of unholiness. If they go with the multitude to do evil, their influence will be cast on the side of the adversary of souls; they will mislead those who have not cherished principles of unswerving fidelity to God. Warnings will not be heeded, and in their self-sufficiency they will say, I know enough not to be misled by any corrupting influence. Not seeking safe paths for their feet, they become unguarded, and, charmed with the careless recklessness of those who pride themselves upon their knowledge of evil, they will take fatal steps in the path which leads to death, for influence is power. But one person in a school who has a conscientious regard for truth and a true conception of duty, who will make straight paths for his feet lest the lame be turned out of the way, can do much in Christ's lines.

If those youth who have opportunity to gain an education will put the Word of God first, seeking to obtain that wisdom which [283]

comes as a sacred fire from heaven, they will learn lessons highly essential for them to know. As students enter upon their school life, they are in danger of receiving from other students impressions that will endanger their principles of right, and they need to fasten their hold more firmly upon God, relying by faith upon His promises, and inquiring at every step, How can I best acquire a knowledge of God? How shall I shun the road leading to destruction, for I cannot take one false step without leading others by my precept and example.

Teachers must be qualified to be ministers of righteousness. Their pathway must be kept free from any hindrance, in order that students may find in the school which they attend, a city of refuge. They should help those whom they are educating to disconnect from worldly influences and worldly associations, teaching them to obey the word of God, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters.” (2 [Corinthians 6:17, 18.](#)) What honor and exaltation is here given to humanity. Shall we not obey this invitation with grateful hearts?—[Manuscript 20, 1895, 1-4.](#) (“True Education,” November 10, 1895.)

[284] In America the Bible has been brought into our schools to some extent, but teachers and students have depended upon the books of authors whose ideas and sentiments are misleading. When the light of truth for these last days came to the world in the proclamation of the first, second, and third angels’ messages, we were shown that a different order of things must be brought in. But it has taken much time to become aware of the changes that should be made in the lines of study in our schools.

It is most difficult to practice right principles after being so long accustomed to the practices of the world, but reforms must be entered into with heart, and soul, and will. Altogether too long have the old habits and customs been followed. The Word of God is to be our study book.—[Manuscript 56, 1898, 1, 2.](#) (“The Need of Harmonious Action,” April 27, 1898.)

There has been a departure from God among us, and the zealous work of repentance and returning to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity to God has been making its inroads in our ranks; for it

is the fashion to depart from Christ, and give place to skepticism. The cry of the heart has been, “We will not have this man to reign over us.” (Luke 19:14.)—Letter 24, 1889, p. 6. (To “The General Conference Brethren,” circa 1889.)

When any idea has been cherished by you, it finds a ready utterance, and will be caught up by other minds. Thus seed will be sown that is not true grain. But if you give yourself to God, He will lead you in safe paths. It is a very hard matter for you to part with the cherished idea that you have received from your teachers in Battle Creek. But there are things that you may and will have to learn in the future in the school of experience.

Make yourself thoroughly familiar with the Word of God. If you do not do this, projects and ideas will imprint themselves on your mind that should not be entertained, for it is not the way of the Lord. In all honesty you will come to conclusions that will need to be sifted. It is essential for your clearness of eyesight to have a more elevated direction. The common customs and practices of school life, which may be called little things, cannot be brought into the school at Avondale. Your thoughts and ideas will change by experience if you earnestly and humbly inquire at each step, “Is this the way of the Lord?” “Ye are not your own., For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” (1 Corinthians 6:19, 20.)... [285]

Proper education means much. Oh, that all could understand these matters in their true bearing. Physical, mental, and moral industry must be combined in proper education. Teachers who have not practiced this in their school life need to learn their lessons over again. Everything that would be detrimental to the spiritual interests of the school must be cut away from the process of education.—Letter 60, 1896, pp. 1, 5. (To Herbert Lacey, December 20, 1896.)

Very important is the work to be done. Much has been said, and too much cannot be said in regard to Bible education in our schools. The Bible is to be presented as the lesson book. I have seen that infidel sentiments would be brought from our schools where infidel authors are placed in the hands of the students. Sentiments will be expressed in regard to Scripture statements that are directly infidel and will open the way for the students, if but one chance is given them, to put a construction on the Scripture that will lead to unbelief

and infidelity.—[Letter 47, 1897](#), pp. 1, 2. (To A. G. Daniells and E. R. Palmer, June 28, 1897.)

[286]

We need, individually, to take heed as we have never done before to a “Thus saith the Lord.” There are men who are disloyal to God, who transgress His holy Sabbath, who cavil over the plainest statements of the Word, who misinterpret and wrest the Scriptures from their true meaning, and who at the same time make desperate efforts to harmonize their disobedience with the Scriptures. But the Word condemns such practice, as it condemned the scribes and Pharisees in Christ’s day. We need to know what is truth. Shall we do as did the Pharisees? Shall we turn from the greatest Teacher that the world has ever known to the traditions and maxims and sayings of men? Shall we not rather make a change in this matter? This is what the Jews should have done, but did not do....

In order to do this work there must be schools similar to the schools of the prophets to educate in the Word of God, to shun profane and vain babblings, for they will increase unto the more ungodliness. This Scripture [[2 Timothy 2:14, 15](#)] is directly to the point. Those books which may contain some truth, but are intermingled with vain babblings, should not be placed in the student’s hands, for they are seed sown in the human heart which in time of temptation will spring into life and lead the minds of students into paths that will lead away from God, away from truth into ungodliness. Attention should be given to the matter of keeping a pure line of study before teachers as well as scholars, for “their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.” ([2 Timothy 2:17, 18](#).)—[Manuscript 16, 1897, 4, 5, 9, 10](#). (“Principles of Education,” March 25, 1897.)

[287]

Do not allow other studies to occupy the largest portion of the time and the Bible the less. I have had presented before me that there is only a limited time given to the perusal of the Word of God. The Bible study is not to be the least but the greatest. It is to take the place of reading books and from the Word are to be presented lessons that shall crowd out as much as possible other books. The Lord’s words and lessons are those which all the students recently attending school need above everything else. I write because I know

that the Bible studies are not amply given, and the Lord will not sanction this. The Bible is our educator, our studybook. Please bear this in mind. It is not to be a book among books, but the Book of all books to educate. The mind must be impressed, and this must be the main study.—[Manuscript 69, 1899, 1](#). (“The Bible In Our Schools,” June 17, 1897.)

We are to learn a lesson from the sin of Israel. The men who accept the position of educators should be men who are in communion with God. If they dare to assume these responsibilities, while they do not keep a connection with the source of all wisdom, while they trust to their own human judgment, they incur guilt upon their souls, for they bring unsanctified maxims and customs and devisings into the most sacred work ever committed to mortals. These men lead astray those who depend upon them, and trust in them. If those who learn lessons from them are not ruined body and soul, it is not because of any saving virtue in these ancients. It is because the people themselves are alarmed by the developments in themselves and their teachers. Let the teachers in our schools, from the highest to the lowest, come under the instruction of the divine Teacher, learning His meekness and lowliness of heart. Their own souls, and the souls under their care, will be in peril as long as they remain in their present position: Let every man and woman arouse to a sense of their God-given responsibility. Let not the ancients close the gates, so that the Lord can find no entrance into their families and their hearts....

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The teacher should strive to have his knowledge of the Word and spiritual truth continually increase. But he cannot do this by wedding himself to certain authors. If he would have his powers and capabilities daily improve, he must study the Word of God, and work in Christ’s lines. This is represented as eating the flesh and drinking the blood of the Son of God.—[Manuscript 37, 1899, 4-6](#). (“The Need for Consecrated Workers,” March 21, 1897.)

Released March 17, 1978.

[289]

MR No. 599—What It Means to Partake of the Divine Nature

Christians preparing for the city God has built for the pure and holy must show that they love God and their fellow men. This must be. Otherwise Christ cannot stamp them with the image of God. He cannot restore in them His attributes, or make them partakers of the divine nature.—[Manuscript 62, 1897, 3](#). (“To Brethren in California,” June 3, 1897.)

There has been need for this prayer to be offered: “Oh, my best Friend, my Maker, my Lord, shape me and mold me into Thy divine likeness. Make me entirely like Thyself. Refine, purify, quicken me, that I may represent the character of God.”

Religion and business are not two separate things, but one. All that trust in the Lord implicitly will be tested and tried. Then the superscription of God will be placed upon them.—[Letter 49, 1897, p. 4](#). (To Brethren Daniells, Colcord, Faulkhead, Palmer, and Salisbury, September 1, 1897.)

There is not one of the feeblest of humanity but can be a conqueror by being a partaker of the divine nature....

Every member of the human family is honored by the achievement of this [Christ’s] wonderful victory, making it possible for every soul to become a partaker of the divine nature if he will connect with Christ.—[Manuscript 49, 1897, 9, 10](#). (“Obedience to Physical Law,” May 19, 1897.)

[290]

How is man to become so favored as to have this vital connection with God? He can only receive it through Christ, the Sin-bearer, in behalf of all who shall repent of their sins and believe in Him....

As man accepts the righteousness of Christ, he is a partaker of the divine nature.—[Manuscript 58, 1897, 6, 7](#). (“The Truth as It Is in Jesus,” June 21, 1897.)

He [Christ] stood forth as God’s representative in the world, to show that man in his humanity may take hold of divinity, and

through that divine nature have power to escape the corruptions that are in the world through lust....

Then [after the third temptation] it was that the divinity of Christ came to the aid of His humanity. With divine authority He commanded, “Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” (Luke 4:8.)—[Manuscript 92, 1908, 6, 8](#). (“Lessons From the Fifteenth Chapter of John,” Talk, August 22, 1908.)

It is of the greatest importance that you abide in Christ, and that in your humanity you lay hold upon divinity....

What you need is the humanity that was in Christ Jesus, that laid hold upon divinity. Take hold upon that divinity and bring it into your life, and you will be a savor of life unto life.—[Manuscript 19, 1909, 2-4](#). (“Abiding in Christ,” Sermon, May 15, 1909.)

Christ came to the earth to bring divinity to humanity. We need that divinity; young and old need it. If you do not know anything about this power, I beseech you, for Christ’s sake, to seek for it.—[Manuscript 33, 1909, 9](#). (“A Lesson in Health Reform,” Talk, May 26, 1909.)

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It is those who overcome the temptations that are in the world through lust, who are partakers of the divine nature....

It requires prayer, it requires faith, it requires understanding to become a partaker of the divine nature. But as we obtain this experience, we are not benefiting ourselves alone, we are giving to all around us an evidence that all may be partakers of the divine nature; all may be overcomers.—[Manuscript 49, 1909, 5, 6](#). (“Partakers of the Divine Nature,” Sermon, June 6, 1909.)

If we will take hold of the life of Christ and study His teachings, He will show us how to accept the attributes of His divine nature.—[Manuscript 85, 1909, 9](#). (“Lessons of Self-Denial, Trust, and Cooperation,” October 29, 1909.)

The Son of God came to our world in human form to show man that divinity and humanity combined does not commit sin. He is our Pattern. Through Him we may be partakers of the divine nature, having escaped the corruption that is in the world through lust.—[Manuscript 16, 1898, 6](#). (“Wholehearted Service,” February 10, 1898.)

The prayer of Christ is for all who acknowledge that they are His

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people, denominated to be loyal and true to all the light that Christ has given them. He first prays for their purity, and next He prays for their unity. The wisdom from above is first pure, then peaceable, then easy to be entreated by the invitation of the Holy Spirit, which Christ's true disciples shall receive in large measure, because they are assimilated to His image—partakers of the divine nature....

But shall not this prayer be answered by those who claim to believe the truth? Those who are truly joined to the Lord are controlled by one Spirit. They are stamped with the same image and superscription, and they give evidence that they are influenced by the same power, because they are joined to the Lord by the infinite Sacrifice made by Christ, that they might be knit together through the sanctification of the truth, in the bonds of love, perfect, heavenborn love. They have exchanged the heart of selfishness and sin for the heart that God gives. They are partakers of the divine nature. They may differ in speech and attitude, but they are guided by the same Spirit. No vainglory, no independent "I" comes in to take possession. The quarrelsome spirit ceases, and the world is given evidence of the power of true conversion.—[Manuscript 29, 1906, 5, 8](#). ("That They All May Be One," March 8, 1906.)

Released March 17, 1978.

MR No. 600—Living Up to Our Privileges and Opportunities

[293]

There has been presented before me as an illustration a class that has had every opportunity and privilege, as compared with another class that has far less qualifications and information, but which keeps the fear of God before it. Those who belong to this latter class regard their talents as entrusted to them. Their opportunities are limited, but they try to comprehend the grand lesson inculcated in the parable of the talents. They strive to use well their probationary time, vigilantly working in the contemplation of Christ's coming. By a thorough training in the educational lines within their reach, they discipline themselves, that they may be prepared to learn and digest all true knowledge. Under a sense of accountability to God, they strive to make the most of the gifts entrusted to them.

This constitutes the ideal of Christian character, the all-round man, the perfect man in Christ. He does not spend his life in prayerful meditation only, neglecting to do earnest work for the Master. Neither is his life all outward bustle. He does not engage in active work to the neglect of personal piety. There is a happy blending of both qualities. He is "Not slothful in business; fervent in spirit; serving the Lord." ([Romans 12:11](#).)

The greatest work humanity has to do is to keep the lamp of the soul trimmed and the vessel filled with the oil of grace. You need to make every effort to prevent spiritual declension, lest the day of the Lord come upon you as a thief in the night....

From the light I have received from God, I know that you have a prayerless home. The time of your sojourning here is short. You think that you have surrendered yourself to God, but you have never yet fully given up your bitter feelings against others. You have used your talent of speech to lead them into temptation. Then, because they develop the ideas and principles which you have inculcated and as the result injury is done to you (as the Lord designed it should be to show you the sure result of such actions), you feel wronged.

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All are to be workers together with God. All have been entrusted with talents, to use for the glory of God, and not for selfish purposes. This capital is the Lord's; He will require again both principal and interest. Every natural advantage is a talent. The responsibility of each human agent is proportionate to the amount of gifts received from the Lord. On the one blessed with the largest amount of talents rests the heaviest responsibility.—[Letter 29, 1897](#), pp. 4-6. (To Frank and Hattie Belden, January 1, 1897.)

Released March 17, 1978.

MR No. 601—Ellen White's Relation to the Lord's Prayer [295]

This morning my prayer to the Lord is for His rich grace. I never choose to begin a day without receiving special evidence that the Lord Jesus is my Helper, and that I have the rich grace that it is my privilege to receive. In my morning devotions I have regarded it my privilege to close my petition with the prayer that Christ taught to His disciples. There is so much that I really must have to meet the needs of my own case, that I sometimes fear that I shall ask amiss, but when in sincerity I offer the model prayer that Christ gave to His disciples, I cannot but feel that in these few words all my needs are comprehended. This I offer after I have presented my special private prayer. If with heart and mind and soul I repeat the Lord's prayer, then I can go forth in peace to my work, knowing that I have not asked amiss.

How much is comprehended in Christ's prayer for His disciples, as recorded in the seventeenth chapter of John! In this prayer is expressed His mind toward His Father and toward His disciples. This prayer is a lesson to all who are trying to follow the Saviour.—[Manuscript 222, 1902, 1, 2.](#) (Diary, August 2, 1902.)

Released March 17, 1978.

[296]

MR No. 602—True Education

The end of all true education is expressed in the words of Christ: “This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” ([John 17:3.](#))—([Manuscript 40, 1895, p. 4](#) (“Education,” January 9, 1895.)

The feeding upon the divine Word of God is the divine element which the soul needs in order to secure a healthy development of all its spiritual powers. In all our schools this word is to be made the essence of education; it is this that will give sanctified strength, wisdom, integrity, and moral power, if it is brought into the experience. It is not the words of worldly wisdom, it is not the maxims of men, not the theory of human beings, but it is the Word of God.—[Manuscript 41a, 1896, p. 11.](#) (“To Be Read At Campmeeting,” December 29, 1896.)

True education is the preparation of the mental, moral, and physical powers for the performance of every duty, pleasant or otherwise, the training of every habit and practice, of heart, mind, and soul for divine service. Then of you it can be said in the heavenly courts, “Ye are laborers together with God.” (See [1 Corinthians 3:9.](#))—[Letter 189, 1899, p. 6.](#) (To Brother and Sister Lacey, November 19, 1899.)

[297]

The Lord requires every person who shall take up responsibility to carry into work intelligent, trained capabilities, and work out his ideas conscientiously according to his previous knowledge and service in schools. The Lord has not designed any one, special, exact plan in education. It is the fear of the Lord that is the beginning of wisdom. When men with their varied traits of character shall take up their appointed work as teachers and follow a plan of teaching according to their own capabilities, they are not to suppose they must be a facsimile of those teachers who served before them, lest they spoil their own record.—[Manuscript 170, 1901, 2, 3.](#) (“Individuality in Education,” May 13, 1901.)

The practice of telling others about Christ, of reading and explaining His Word, will stamp that word on the mind, and will make the truth their own....

As religious teachers, we are under obligation to God to teach the students how to engage in medical missionary work.—[Manuscript 70, 1898, 3, 5](#). (“The Need of Missionary Effort,” June 13, 1898.)

Released March 17, 1978.

[298] **MR No. 603—Cautions Regarding Work Contracts**

Yesterday I sent you the letter containing the warning that has been given again and again: The workers in our sanitariums are not to sign contracts binding themselves to an association or an institution for a certain number of years. They are to be bound, not to men, but to God.

No man is to treat those who learn under him as if he owned them body, soul, and spirit. The Lord wants no such binding up with human beings, even if these human beings are without blame. There are those who are not holding the beginning of their confidence firm unto the end. The gospel ministry and medical missionary work are to be united.

I have recently been instructed that no one should be advised to pledge himself to spend two, three, four, five, or six years under any man's tuition. Brethren, we have no time for this. Time is short. We are to hold out earnest inducements to the men who ought now to be engaged in missionary work for the Master. The highways and byways are yet unworked. The Lord calls for young men to labor as canvassers and evangelists, to do house to house work in places that have not yet heard the truth. God speaks to our young men, saying, "Ye are not your own; For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (See [1 Corinthians 6:19, 20](#).)

[299] The Lord must be given an opportunity to show men their duty and to work upon their minds. No one is to bind himself to serve under the direction of any human beings, for the Lord Himself will call men, as of old He called the humble fishermen, and will Himself give them the education He desires them to have. He will call men from the plow, and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master, and the great Teacher will open the understanding of these workers, enabling them to see wondrous things in His Word.

The signs that show that Christ's coming is near are fast fulfilling. The Lord calls for canvassers and evangelists. Those who will go forth to this work under His direction will be wonderfully blessed.

Let our churches be guarded. Let our people work intelligently, not under the rule of any man, but under the rule of God. Let them stand where they can follow the will of God. Their service belongs to Him. Their capabilities and talents are to be refined, purified, ennobled. In this lower school—the school of earth—they are to be prepared for translation into the school of heaven, where their education will be continued under the personal supervision of Christ, the great Teacher, who will lead them beside the living waters, and open to them the mysteries of the kingdom of God.

Those who in this life do their best will obtain a fitness for the future immortal life.

The Lord calls for volunteers who will take their stand firmly on His side and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done just now.

There are many young men and young women among us who, if inducements are held out, would naturally be inclined to take several years of study at Battle Creek. But will it pay? Has not the Lord some practical work to do in missionary lines? Manly young men will be needed to enter the printing office when it is established in Washington, to learn the printer's trade. Our publications are to be prepared to go forth to the world. Canvassers are to be educated to take up the work of circulating these publications. Our books and papers are to go to places that are still in the darkness of error.

[300]

The Lord calls upon young men to enter our schools. Schools are to be established in which our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work. Let schools be established out of the cities.

I call upon all to fasten themselves to Christ. He invites them, "Come unto me.... Take my yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." ([Matthew 11:28-30](#).)

Let us not in any way be deceived. Let us realize the weakness of humanity, and see where man fails in his self sufficiency. We shall then be filled with a desire to be just what God desires us to be—pure, noble, sanctified. We shall hunger and thirst after the

righteousness of Christ. To be like God will be the one desire of the soul.

This is the desire that filled Enoch's heart, and we read that he walked with God. He studied the character of God to a purpose. He did not mark out his own course, or set up his own will, as if he thought himself fully qualified to manage matters. He strove to conform himself to the divine likeness.

[301] A school such as had been planned, should be in some place where the students would not be closely associated with the large numbers who are expected to patronize the Sanitarium at Battle Creek. It is not wise to plan to maintain such a school in a place where a worldly element prevails to so great an extent as to counterwork that which the Lord has outlined should be done for our youth in our educational institutions. So many youth should not be brought together 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 are planning to organize another educational institution there. Let the light already given shine forth in its purity and beauty, that God's name may be glorified.—[Letter 169a, 1903](#), pp. 1-4. (To A. G. Daniells, August 4, 1903.)

Released March 17, 1978.

MR No. 604—In Manuscript Release No. 760

MR No. 605—Work for Various Classes

In the work for the lower class, the strongest precautions should be observed. There are many who should not go into the large cities to work for the most depraved. There is a work to be done not after the order of the work which has been done. Medical missionary work will become diseased if left to run to such lengths as it has been carried on in some places.

And work for the outcasts is not the only work that is to be done. It is not the Lord's will that the greatest amount of labor shall be put forth for those who all their lives have been abusing their physical, mental, and moral powers till they have injured themselves almost beyond recovery. They have been piling upon the foundation wood, hay, and stubble, which will all be consumed, and if they themselves are saved, it will be as by fire.

In many places too little work is being done for a class that the work of God needs, who will stand right royally for the truth. The Lord will not approve of passing carelessly over His vineyard, leaving unharvested the most promising crops. There are fields all ripe for the harvest. Camp meetings are to be held in different localities. In this way people are to be reached who will give influence to the work for this time.—[Manuscript 17, 1901, 7](#). (“Testimony to the Battle Creek Church,” February 26, 1901.)

Released March 17, 1978.

MR No. 606—Purpose of Sanitariums

[303]

The Sanitarium is to be the Lord's instrumentality for sowing the seeds of truth in human hearts and removing the unjust stigma which has been placed upon Seventh-day Adventists.—[Letter 42, 1900](#), p. 8. (To S. N. Haskell, March, 1900.)

Released March 17, 1978.

MR No. 607—A Strain of Spiritualism

The world is full of speculation and false theories regarding the nature and character of God. The enemy of our souls is earnestly at work to introduce among the Lord's people pleasing speculation, and incorrect views regarding the personality of God....

I have seen the results of these fanciful views of God, in apostasy, spiritualism, freelovism. The free love tendencies of these teachings were so concealed that it was difficult to present them in their real character....

There is a strain of spiritualism coming in among our people, and it will undermine the faith of those who give place to it, leading them to give heed to seducing spirits, and doctrines of devils.—[Letter 230, 1903](#), pp. 1, 3, 5. (To Dr. E. J. Waggoner, October 2, 1903.)

Released June 21, 1978.

MR No. 608—Counsels on Hoarding Resources

[305]

The gifts of God both of mind and body are to be brought into the service of Christ. We need to understand their value in order that we may use them in such a way that the Master may not meet with loss. We rob the Lord's treasury when we spend money needlessly, and fail to put it at His command. God has not designed that thousands of pounds should be locked up in banks or in investments, but that they should be put to a wise use.—[Letter 99, 1895](#). (To O. A. Olsen, May 7, 1895.)

O how I long to see His work advancing as rapidly as it should be advancing! If only we could put into circulation some of the means lying idle in banks and invested in unnecessary houses and lands, what a blessing it would be to the cause! How much more quickly the light of present truth would be diffused throughout the world!—[Letter 109, 1902](#). (To G. B. Starr, June 12, 1902.)

We are too far advanced in this world's history to indulge in ease and idleness. And none should think to hoard their means for future years, but let them invest their means to create new interests in places where the need of truth is felt. If all the professed followers of Christ had followed this course, great changes would have been wrought in our cities.—[Letter 96, 1911](#). (To Sister Gravelle, December 29, 1911.)

My soul is burdened and distressed, because of the way in which the work of our cause in _____ has in some respects been managed for the past three years. It has been laid out before me that there has been a lack of spiritual discernment....

[306]

The men composing the Conference Committee should be men of ability. They are called by God to take their place in the work, ... to build up the cause of God in right lines.

It should not be the chief consideration of conference officers to collect and save up money, for then the real work of the conference, the salvation of souls, will become a matter of secondary impor-

tance. Our people should never be permitted to lose sight of a world shrouded in darkness, waiting for the light of the gospel message.

What a change would have been seen in this conference, if all its laborers, with truly converted hearts, had worked with zeal and sanctified ability! Men and women would have been converted to the truth through the preaching of the Word, and these would have reached out for others. Many souls would have been converted, and these new converts would have brought additional revenue to the cause of God in their tithes and offerings.

[307] The character of the economy which has often been revealed in the effort to save up means, is an offense to God. He says, "The silver is Mine and the gold is Mine." Religious and spiritual interests must not be narrowed down and subordinated to the accumulation of means in the conference treasury, that the officers may stand high in the estimation of the people as good financiers. The Lord looks beneath the surface to the outcome, and He does not approve of such financiering.—[Manuscript 17, 1908](#). ("The Work in California," February 15, 1908.)

Released March 17, 1978.

MR No. 609—Meaning of Temptation

[308]

Will you allow temporal, earthly employment to lead you into temptation? Will you doubt your Lord, who loves you? Will you neglect the work given you, of doing service for God? Your associations are with a class who are earthly, sensual, and devilish. You have breathed moral malaria, and you are in serious danger of failing where you might win if you would place yourself in right relation with Jesus, making His life and character your criterion. Now, in order to escape the corruption that is in the world through lust, you must be a partaker of the divine nature. It is your duty to keep your soul in the atmosphere of heaven.

You should not place yourself where you will be corrupted by dissolute companionship. As one who loves your soul I beseech you to shun, as far as possible, the company of the profligate, the licentious, and the ungodly. Pray, "Lead us not into temptation," that is, "Do not, O Lord, suffer us to be overcome when assailed by temptation." Watch and pray lest ye enter into temptation. There is a difference between being tempted, and entering into temptation.

Often the spell of temptation will hold us like a charm. The suggestions of Satan will stir every element of depravity that still remains in the unrenewed nature. The flesh lusteth against the Spirit, and the Spirit against the flesh. But if you fail in the test and trial of your life now, in probationary time, you will fail forever.—[Letter 8, 1893](#), pp. 5, 6 (To Joseph Hare, March 8, 1893.)

Released June 21, 1978.

[309] **MR No. 610—Character Transformed by Beholding
Christ**

As ministers of the gospel of Christ we need to study the example of our Master. How pitiful and courteous Jesus was. How tenderly He entered into the feelings of others. Touched with the feeling of their infirmities, He wept with those who wept, and with those who rejoiced He could rejoice. Such a character will not be without an influence on the characters of His followers. Those who educate their minds to dwell on the perfections of Christ will represent Him to the world....

If your eyes were fixed upon Jesus, if you were contemplating His unsurpassed purity and excellence, you would see your own weakness and poverty and defects as they are. You would not regard yourself as holy. You would see yourself lost and hopeless, clad in garments of self-righteousness, like every other sinner. If we are saved, it will not be because of our superior intellect, our refinement of ideas, but through the grace of God. We have no garment of our own that will give us a position of honor at the marriage supper of the Lamb. Christ's robe alone, the garment woven in the loom of heaven, will give to the guests a worthiness to sit down at the marriage feast. Each must accept this robe, and it is offered to the lowliest who will believe in Him as his personal Saviour. The imputed righteousness of Christ alone can make the sons and daughters of Adam members of the family in heaven.—[Manuscript 62, 1899, 1, 3](#). (“Judge Not,” April 18, 1899.)

[310] We must have special help from the One who has light and help for us. God will help us to contemplate Christ in His divine fulness.—[Letter 72, 1906](#), p. 7. (To Brother and Sister Farnsworth, February 19, 1906.)

Christian character is developed, not by a life of meditative abstraction, but by a life of earnest, unselfish effort. The time in which we are living calls for solid work—for work that is right to the point. We must meet the foe on the right hand and on the left. The

lives of the combatants for the truth are not to be filled with bustle and excitement and display, to the neglect of personal piety. Vigilant watching is to be combined with earnest working. Every Christian grace is to be incorporated into the character. We are to be diligent “in business; fervent in spirit; serving the Lord.” ([Romans 12:11](#).)—[Manuscript 44, 1905, 6](#). (“An Appeal for Faithful Stewardship,” March 29, 1905.)

Released March 17, 1978.

[311]

MR No. 611—George I. Butler

I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. [E. J.] Waggoner's and Elder [A. T.] Jones' are all wrong....

I think you are too sharp. And then when this is followed by a pamphlet published of your own views, be assured I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner....

I want to see no Pharisaism among us. The matter now has been brought fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way and if this cannot be done without a spirit of Pharisaism then let us stop publishing these matters and learn more fully lessons in the school of Christ.

I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But brethren, we must have no unfairness.—[Letter 13, 1887](#), pp. 1, 3. (To G. I. Butler and Uriah Smith, April 5, 1887.)

Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones.—[Letter 7, 1888](#), p. 1. (To W. M. Healey, December 9, 1888.)

[312]

During this severe attack of sickness [experienced in Oakland, California, in 1888] I had vividly brought to my remembrance the experience I passed through when my husband was dying. I prayed with him in my great feebleness on that occasion. I sat by his side with his hand in mine until he fell asleep in Jesus. The solemn vows I there made to stand at my post of duty were deeply impressed upon my mind—vows to disappoint the enemy, to bear a constant, earnest appeal to my brethren of the cruelty of their jealousies and evil surmisings which were leavening the churches. I would appeal to them to love one another, to keep their hearts tender by the remembrance

of the love of Jesus exercised toward them, in what He did for them. And He said, “Love one another, as I have loved you.” ([John 15:12](#).) I never can express with pen or voice the work that I discerned was laid out before me on that occasion when I was beside my dying husband. I have not lost the deep views of my work, as I sat by the bed of my husband with his dying hand in mind.—[Manuscript 21, 1888](#), pp. 2, 3. (“Distressing Experiences of 1888,” circa 1888.)

You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had.—[Letter 59, 1890](#), p. 6. (To Uriah Smith, March 8, 1890.)

The brethren [at Minneapolis] had all the evidence they would ever have that words of truth were spoken in regard to the righteousness of Christ. I knew that if they had distinguished the voice of the true Shepherd, if they had opened their hearts to receive the light, such speeches would never be made to create sympathy and leave the impression upon the congregation that we were at variance and at enmity one with the other. [313]

Had my efforts which I made before some of the prominent men in responsible positions done any good? Certainly my labors seemed to be vain. There was a spirit upon our brethren that I never met in them before....

False statements and surmisings were current, but no one came to me to ask if there were any truth in these things. I was in their midst. I would have talked freely with any of them and have enlightened their minds if they had any desire to be enlightened.—[Manuscript 24, 1888](#), pp. 20, 21. (“Looking Back at Minneapolis,” circa November or December 1888.)

I thought I would make one more appeal to you.—[Letter 73, 1890](#), p. 3. (To Uriah Smith, November 25, 1890.)

Elder [W. W.] Prescott confessed that he had not taken the course he should have taken in Battle Creek. He went far back to Minneapolis and acknowledged he did not have the true discernment there, and since that time he had not said much, but he had talked with Elder [Uriah] Smith and with a few others. He made thorough work. Elder Smith stated that the testimony in the *Extra* [[Review and Herald Extra, December 23, 1890](#)] was meant for him. He accepted it as a reproof to him.

[314] A call was made for all who desired to seek the Lord earnestly to come forward. All the seats in the center of the body of the house were soon filled, as people came from the gallery and the vestries, which had to be opened to accommodate the people. Prof. Prescott linked his arm in Elder Smith's and they identified themselves as seeking the Lord most earnestly. The whole congregation was on the move and they [the ministers leading out in the meeting held in Battle Creek in December 1890] had to tell them to be seated just where they were.

Tuesday night a great burden came on me. I could not sleep. Elder Smith was before me and my supplications went up to heaven in his behalf all night. I was in a spirit of agony of wrestling with God, and great hope took possession of my soul for him. He is one of our old hands, one of our reliable men, and the Lord will give him His keeping power. What a change was in the meeting! The atmosphere seemed to be cleansed. Light was coming in to take the place of uncertainty and confused ideas.—[Manuscript 54, 1890, 1, 2](#). (“In Battle Creek Again,” Diary, December 30, 1890.)

They do not know when it is for the interests of the institution to act nobly.—[Manuscript 43a, 1901, p. 7](#). (“Talk of Mrs. E. G. White Before Representative Brethren in the College Library,” April 1, 1901.)

Released March 17, 1978.

MR No. 612—Personal Testimony to a Worker in a Responsible Position [315]

In my dreams I was at the Health Retreat, and I was told by my guide to mark everything I heard and to observe everything I saw. I was in a retired place, where I could not be seen, but could see all that went on in the room. Persons were settling accounts with you, and I heard them remonstrating with you in regard to the large sum charged for board and room and treatment. I heard you with firm, decided voice refuse to lower the charge. I was astonished to see that the charge was so high. You seemed to be the controlling power. I saw that the impression made by your course on the minds of those who were settling their bills was unfavorable to the institution. I heard some of your brethren pleading with you, telling you that your course was unwise and unjust, but you were as firm as a rock in your adherence to your course. You claimed that in what you were doing, you were working for the good of the institution. But I saw persons go from the Retreat anything but satisfied....

In the night season I saw you in the company of the matron of the institution. As far as your attentions to each other were concerned, you might have been man and wife. Your conduct toward each other was wrong in the sight of God, and my heart was grieved by the condition of things. I asked, “Who hath bewitched you, that ye should not obey the truth?” God is displeased. You have grieved His Holy Spirit. Sister H_____ will never again be what she once was. Both of you are guilty before God.—[Letter 30, 1887](#), pp. 1, 11. (To Brother R., June 11, 1887.)

If I had my diary here, written during my last trip to Denmark, Norway, and Sweden, I could read to you some things therein. In a vision of the night I was passing through the rooms of the institution, and saw the very scenes which did take place there in this familiarity men with women and women with men. My soul was deeply troubled, and I arose and wrote out these things at 1 o'clock in the morning.... [316]

I was shown at a certain time when the Spirit of the Lord was working upon those connected with the Institution, some confessions were made. They seemed to be assembled in a meeting of worship. Elder R_____ was standing upon his feet, and the Spirit of God was deeply moving upon his heart to confess his way out of darkness into the light. But he only spoke in general terms. He in no wise cleared his soul from the stains of wrong on his part in connection with Sr. H_____. He trembled for a while under the promptings of the Spirit of God, but refused to humiliate his soul before God in lifting the cross.—[Letter 33, 1888](#), pp. 4-6. (To M. J. Church, March 21, 1888.)

While in Europe the things that transpired in ... [the sanitarium] were opened before me. A voice said, "Follow me, and I will show you the sins that are practiced by those who stand in responsible positions." I went through the rooms, and I saw you, a watchman upon the walls of Zion, were very intimate with another man's wife, betraying sacred trusts, crucifying your Lord afresh. Did you consider that there was a Watcher, the Holy One, who was witnessing your evil work, seeing your actions and hearing your words, and these are also registered in the books of heaven?

[317] She was sitting in your lap; you were kissing her, and she was kissing you. Other scenes of fondness, sensual looks and deportment, were presented before me, which sent a thrill of horror through my soul. Your arm encircled her waist, and the fondness expressed was having a bewitching influence. Then a curtain was lifted, and I was shown you in bed with _____. My guide said, "Iniquity, adultery."...

You have talked over matters as you viewed them, that the communications from Sister White are not all from the Lord, but a portion is her own mind, her own judgment, which is no better than anybody else's judgment and ideas. This is one of Satan's hooks to hang your doubts upon to deceive your soul and the souls of others who will dare to draw the line in this matter and say, this portion which pleases me is from God, but that portion which points out and condemns my course of conduct is from Sister White alone, and bears not the holy signet. You have in this way virtually rejected the whole of the messages, which God in His tender, pitying love has sent to you to save you from moral ruin. God presents to you His will and ways which is in marked contrast, in just that way

which your case requires, and you are hereby tested whether you will accept the reproof, fall on the Rock and be broken, or will you become vexed over plain statements that come close to your soul, because it is the truth and condemns you, and then you feel at enmity with me. [Hebrews 4:12](#). There is one back of me which is the Lord who has prompted the message, which you now reject, and disregard, and dishonor. By tempting God you have unnerved yourself, and confusion and blindness of mind has been the result. A fierce determination has sprung up in your heart in a spirit of defiance to brave it through....

You have a work to do for your soul that no one else can do for you. Your course of error and wrong has been the means of helping others in the same direction. You were never alone. The same hand that traced the characters over against the wall of Belshazzar's palace was registering in the books of heaven the deeds and words that made Christ ashamed of you. You had no respectful courtesy for those whom you should have treated with respect and to whose wants you should have been attentive. These unholy things unfitted you to do the work of the Lord; but in your holy hands you took your Bible and led the worship, and as mouth-piece for God you were foremost to preach to the people. Where was your conscience? Where was your humility? Where was your fear of God? Where was your faithful work to keep the Health Retreat up to the highest standard?—[Letter 16, 1888](#), pp. 4, 5, 7, 8, 16, 17. (To Brother R., April 30, 1888.) [318]

We had a private meeting where humble confessions were made by Elder R_____ and Brother and Sister H_____.—[Letter 27, 1888](#), p. 2. (To S. N. Haskell, May 29, 1888.)

Released March 17, 1978.

[319] **MR No. 613—Ellen White an Inspired Interpreter
of the Bible**

The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. And these truths are to be kept before the mind. We must arouse from the position of lukewarmness, from being neither cold nor hot. We need increased faith and more earnest trust in God. We must not be satisfied to remain where we are. We must advance step by step, from light to greater light.

The Lord will certainly do great things for us if we will hunger and thirst after righteousness. We are the purchased property of Jesus Christ. We must not lose our devotion, our consecration. We are in conflict with the errors and delusions that have to be swept away from the minds of those who have not acted upon the light they already have. Bible truth is our only safety. I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men and women assembled [320] for this purpose. The power of God would come upon me, and I was enabled clearly to define what is truth and what is error.

As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me. I was given

illustrations of heavenly things, and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays.

All these truths are immortalized in my writings. The Lord never denies His word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in in these last days.

I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on side-tracks. He is pleased when those who know the truth become engrossed in collecting Scriptures to pile around erroneous theories, which have no foundation in truth. The Scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth.

So you see that it is impossible for us to have any agreement with the positions taken by Brother _____, for no lie is of the truth. His proofs do not belong where he places them, and although he may lead minds to believe his theory in regard to the sanctuary, this is no evidence that his theory is true. We have had a plain and decided testimony to bear for half a century. The positions taken in my books are truth. The truth was revealed to us by the Holy Spirit, and we know that Brother _____'s position is not according to the word of God. His theory is a deceiving theory, and he misapplies Scriptures. Theories of the kind that he has been presenting, we have had to meet again and again. [321]

I am thankful that the instruction contained in my books establishes present truth for this time. These books were written under the demonstration of the Holy Spirit. I praise the Lord with heart and soul and voice, and I pray that He will lead into all truth those who will be led. I praise Him that He has so wonderfully spared my life up to this time, to bear the same message upon the important points of our faith that I have borne for half a century.—[Letter 50, 1906](#), pp. 1-4. (To Elder W. W. Simpson, January 30, 1906.)

Released June 21, 1978.

[322]

MR No. 614—Secret Societies and Confederacies

As we near the close of time, there will be greater and still greater external parade of heathen power; heathen deities will manifest their signal power, and will exhibit themselves before the cities of the world, and this delineation has already begun to be fulfilled. By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history. God's presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils. More and more will all false religionists of the world manifest their evil doings; for there are but two parties, those who keep the commandments of God and those who war against God's holy law.—[Manuscript 139, 1903, 5, 6](#). (“The Message in Revelation,” October 23, 1903.)

Released June 21, 1978.

MR No. 615—Some Effects of Adam’s Apostasy

[323]

One of the deplorable effects of the original apostasy was the loss of man’s power to govern his own heart. When there is a separation from the Source of your strength, when you are lifted up in pride, you cannot but transgress the law of your moral constitution.—[Letter 10, 1888](#), pp. 1, 2. (To E. P. Daniels, April, 1888.)

Awake and see that at this time you must put on the beautiful robe of Christ’s righteousness. “Buy of Me,” He says, “gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed.” What was the matter with Adam and Eve? They saw that they were naked. The covering of God was not enveloping them. God says, “Buy of me.” Well, what? Buy of Me My righteousness. “Buy of Me gold tried in the fire, and white raiment that thou mayest be clothed.” Are you clothed with it, or are you transgressing the commandments of God by your traditions and by the maxims of men? The righteousness of God never covers a soul all polluted with sin. John says, “Behold the Lamb of God that taketh away the sin of the world.” Will you let Him take it away? You cannot bear your own sin. Christ says He will take your sin if you lay hold of the merits of a crucified and risen Saviour. Christ came and suffered for our sins “that whosoever believeth on Him should not perish, but have everlasting life.” Believe on Him as One upon whom the sins of the whole world are laid that man might have another trial. That trial we are having today. Shall it be that Christ shall not have died for us in vain? Shall we give to the world the evidence of the character of God because of our rectitude in keeping His commandments? May God help us to be loyal servants of His.—[Manuscript 10, 1894, 10](#). (“Keep the Commandments,” February, 1894.)

[324]

Released June 21, 1978.

[325] **MR No. 616—The Workers' Need for Efficiency and Moderation**

Instead of the work being molded according to the habits of men, their habits must be reformed. Where the workers are decidedly below their task, they must take a new turn and become efficient. The work must not bear the mark of a faulty education and of the hereditary tendencies of man. It must be accomplished with exactness. If one has no qualifications for a certain work, let someone else be chosen to learn it, even if it incurs an expense. The work is of such importance that the angels look down upon it with an intense interest, and walk through the rooms of the institution. They watch every worker and the work that comes forth from his hands, and the report is brought back to heaven of the manner in which it is performed and of the spirit in which it is done.

There is a great need of careful building in every important institution like this. There is a great need of tact, intelligence, skill and businesslike thoroughness. This is even an absolute condition of prosperity in this institution. It will be easy to make great blunders if the business is not looked after with clear and sharp attention. Although the novice or apprentice may be energetic, if there is not in the various departments someone to oversee, someone who is properly qualified for his work, there will be failure in many respects. As the work grows, it will become impossible even occasionally to postpone jobs from one date to another. What is not done in due time, be it in sacred or in secular matters, runs a great risk of not being done at all; in any case, such work can never be done so well as at the proper time.

[326] This defect must be corrected in our managers as well as in our apprentices, for the eyes of the Lord are upon the work and the workmen. Much time goes by every day, and every hour of the day, which is far from showing the results which could be expected. Do one thing at a time, and complete it as far as possible, then take up another. It is impossible to think of having apprentices working

diligently and yet making only very little advancement. The lesson to be taught is this: Do not take up your time with trifles, stop this state of things where everybody is in a hurry, and no one is getting ahead.

We must have at the head of the departments, calm, firm, punctual business men, able to bring order out of confusion, but who will not throw everything in confusion and keep things eternally on the run in order that jobs left behind may be done on time. There must be men who will begin a work in the right way, and hold to it and push it forward firmly. Everything must be done according to a well-matured plan, and with system. God has entrusted His sacred work to men, and He asks that they shall do it carefully. Regularity in all things is essential. Never be late to an appointment. In no department or office should time be lost in unnecessary conversations. The work of God requires things which it does not receive, because men do not learn from the God of wisdom. They press too many things into their life, postpone until tomorrow that which demands their attention today, and much time is lost in painfully picking up the lost stitches. Men and women can reach a higher degree of usefulness than to carry with them through life an unsettled state of mind. They can improve the defective traits of their character contracted in their younger years. Like Paul, they can labor to reach a much higher degree of perfection.

[327]

The work of God must not be done by fits and starts. It will not be placed on vantage ground by following a sudden impulse. On the contrary, it is positively necessary to follow the good work patiently, day by day, progressing in our ways and methods. One should get up at a regular hour. If during the day the work is neglected, and the following night is spent in making up for lost time, the morrow and following day will show, as a result, a wearied brain and a general fatigue which constitute positive violations of the law of life and health. There should be regular hours for rising, for family worship, for meals and for work. And it is a religious duty, in every one of our institutions, to maintain this by precept as well as by a firm example. Many squander the most precious hours of the morning hoping that they can terminate the work thus neglected during the hours which should be devoted to sleep. Godliness, health, success, everything suffers from this lack of true religious system.

There are many lessons which should be taught here in Europe. Some workers need to give up the slow methods of work which prevail, and to learn to be prompt. Promptness is necessary as well as diligence. If we wish to accomplish the work according to the will of God, it must be done in an expeditious manner, but not without thought and care.

[328] The work needs more effort and care than it is receiving here. Our translators have too much to do. They are not training their minds to a close and deep analysis of their work. They need to have their mind clothed with all its strength and elasticity and to have a clear and free imagination in order to grasp the original to be translated. A translation should never be considered as complete as long as it has passed through the hands of one person only. For the translation of the Holy Scriptures, in many lands, a large number of men were chosen who labored together, closely examining and mutually criticizing their work.

Our work is much more important than is supposed, and requires much more thought. The translators should have less hours to devote to close and absorbing intellectual labor, lest the brain become too weary, and the force of penetration being relaxed, the labor accomplished shall be imperfect. In dealing with the truth, everything should be done with a grace and a solidity which have not thus far characterized the work; for this reason, the mind of one should not be overburdened. Brother _____ has too much to do. He is in danger of contracting the habit of not giving to his work all the thought, all the effort and all the care that he should, and as considerable responsibility rests upon him, he must not be laden with a multiplicity of matters which he feels he must do, lest he shall become positively incapable for the competent and thorough work which is needed.—[Manuscript 24, 1887, 3-6](#). (“Testimony for the Workers of the Publishing House at Basel,” February 14, 1887.)

[329] In order to be successful, you must do but one thing at a time, concentrating all your powers upon that. If God has said to you as He did to John, “Write,” then give yourself to that, and do not attempt more. But if you are to give discourses, your mind, although intensely active, is not vigorous enough to sustain the strain of speaking and visiting, and writing too. You should let your pen rest in a great measure when you engage in an effort to present new

and startling truths to the people, the reception of which involves a cross....

You must take time to be a Christian, not tax brain and nerve 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 of God.

The Lord would not have us be so excitable, in such a hurry. The counsels of God in His word were not given in a few days, on the high-pressure plan. It took a long period of time to bring out the Bible history. Under the inspiration of the Spirit of God, a chapter was written, a psalm composed, a proverb penned, a vision recorded, and so down through the ages the will and purposes of God were brought out. About fifteen hundred years passed from the time Moses began to write the book of Genesis, down to the completion of the Revelation by the beloved John.

The people need to be educated. This cannot be done if all the preacher's powers are given to other things. If your vitality, both mental and physical, has been expended needlessly, you cannot do your work with efficiency....

It is not so much the activity that we bring into the work that makes it a success, but it is the well-directed efforts, not trusting in ourselves, but through the grace of Christ, taking God at His word, working humbly with Him, keeping self under strict control, preserving nerve and brain from over taxation, and having religion the controlling element in our lives, that the atmosphere of heaven may be diffused in the home circle, in the church, everywhere. [330]

Show that you believe in God. Self-will indulged will drive to infidelity. Self subdued will lead to the submission of every 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 truths 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 honored us by making us the depositaries of His truth; and He

has placed us under the most sacred obligations to diffuse that light, that it may illuminate those who are in darkness.

Has God been mistaken in us? Are we not His chosen vessels? Are we not the agents He has selected through whom to send forth the last message of mercy to a world? Oh, if we only had Jesus in our hearts, if His Spirit controlled our actions, if His law was the rule of our life, what a power for good we would be in the world! We must remember that others have pleaded and preached for souls—persons more learned and talented than we—and 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.—[Letter 56, 1887](#), pp. 1, 5, 9, 10. (To D. T. Bourdeau, 1887.)

[331] Physicians should practice what they teach. They should teach that by studying after nine o'clock, there is nothing gained but much lost. Teach and practice that the time can be systematically employed, one duty after another attended to promptly, not allowed to lag, so that midnight hours will not have to be employed in laborious studies.—[Letter 85, 1888](#), p. 9. (To Brethren Caldwell and Gibbs, May 10, 1888.)

God has given you talents and ability, but these gifts are not to be misused and consumed faster than the supply is furnished. What you can do calmly, under the divine guidance of God's Holy Spirit, that you may venture to do.—[Letter 15, 1896](#), p. 2. (To Elder J. O. Corliss, July 20, 1896.)

When teachers of the Word depend upon outward appearance, they forget the nobler scene before them. They forget the great and mighty Worker who has promised to be with them always. They forget that there is present One who can enlarge the faculties of the speaker, One who can make impressive the presentation of the power and grace of the truth.

The gospel minister should realize that he is a laborer together with God. He should reflect into the hearts of others the divine rays of light that shine into his heart. Thus he will cooperate with God in stamping upon human hearts the divine likeness.—[Letter 49, 1902](#), pp. 4, 5. (To Brother and Sister Haskell, February 5, 1902.)

For their usefulness and success, the Lord's servants are dependent on Christ. He reads their hearts. He knows their motives and

purposes, and He calls upon them to separate from themselves everything that would prove a hindrance to their success in presenting the truth for this time. This is the work that is to be made first of all. [332] As they give themselves to it, success will surely crown their efforts. Angels of God will impress hearts, and many will be brought into the light of truth....

Live as becomes the subjects of His kingdom. To carry out the words, “Thy will be done on earth, as it is done in heaven,”—this is our life-work.—[Manuscript 124, 1902, 7, 8](#). (“The Work in Nashville,” May, 1902.)

When the Lord lays upon His stewards a special work, they should be careful not to increase their responsibilities; for this over-taxes their powers. My brethren, give diligent heed to the business for which you are fitted. Had Elder _____ attended to his special line of work in connection with the General Conference, pleading with God for His purifying power and for wisdom to keep the way of the Lord, he would have had victory at every step.—[Manuscript 3, 1903, 2](#). (“To Every Man His Work,” March 1, 1903.)

You need spiritual life. This life would give vigor to your soul and to your body. Spiritual life yields to its possessor that which all the world is seeking, but which can never be obtained without an entire surrender to God. You will have to say more often than you have ever yet said, “Be still, and know that I am God.” This will give your soul the needed rest. It will give you contentment in doing the very best you can.

Spiritual life—what is it? It is the contemplation of Him who loved us and gave Himself for us, that our lives might be sweet and fragrant, that we might have power to perfect an unselfish Christian experience, and that from us others might learn to do good.

The work given you is to represent Christ. He came to this world [333] to shed upon you His own brightness and peace. Close the windows of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk light and faith.

Be affable and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more distinctly. Above your trials and disappointments will be revealed the reflection of a pure,

healthy religious life. In the outworking of the inner life there will be a wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, though He was rich, yet for our sake became poor, that through His poverty we might be made rich in the grace of heaven. As you rise above despondency into the clear sunlight of the presence of Christ, you will reveal the glory of God.

We can, we can reveal the likeness of our divine Lord. We know the science of spiritual life. We can glorify God in our body and in our spirit, which are His. Do we do it? Oh, what an illustrious example we have in the life that Christ lived on this earth. He has shown us what we can accomplish through cooperation with Him. We are to seek for the union with Him of which He speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us by His love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for everyone in weakness, sorrow, or distress.

[334] Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief.—[Letter 121, 1904](#), pp. 6-8. (To Edson and Emma White, March 29, 1904.)

Let us have a revival of our faith. My son, let us, you and I, set an example of doing our best to clear the King's highway, and after we have done this, let us place everything in the hands of God, saying, "Lord, I have done my part. I believe Thy promises. Wilt Thou not now give evidence of Thy working?" He will hear and answer....

There is spiritual life for every church member. We all need to apply the Word of God most earnestly to ourselves. We need to live in a higher, purer atmosphere. If we have the faith that works by love and purifies the soul, we shall be partakers of the divine nature. Then we shall have spirit and life and health. When the Word of God is brought into the daily life, there will be spiritual soundness. The powers of the soul will be exercised unto righteousness and godliness. Christ will dwell in our hearts by faith, and the presence of His Spirit will be revealed by a healthy spiritual growth.—[Letter 123, 1904](#), pp. 3, 7. (To Edson White, March 29, 1904.)

I long for strength to do the work that must be done at this time. I would speak daily at this Long Beach campmeeting if I could; but I have not strength to do this. I dare not consume all my strength in

this meeting; for there is other important work before me. Lately I have given considerable time and effort to the work of completing the book on the Acts of the Apostles. This book is now nearly finished, and I am very thankful for this.... [335]

Let no time be wasted, but do not overwork. Teach the truth as it is in Jesus. When the power of truth is felt in the soul, the principles of truth will be brought into the daily life. Then true godliness will appear.—[Letter 66, 1911](#), p. 3. (To Brother and Sister Haskell, August 28, 1911.)

Released June 21, 1978.

[336]

MR No. 617—No Respect of Persons with God

The love of God perfected in the human soul will be revealed by the sanctification of soul, body, and spirit. The love of God is fulfilled in him who loves God with all the heart and his neighbor as himself. This is the whole duty of man. The Gospel is satisfied when this victory is achieved. The Word of God labors from age to age to make men more practical. The Lord does not despise the day of small things, but He requires growth in every good work. Advancement must be made. And how many who commenced under difficulties and had to work under disappointment, have lived to see the work established.

There is a variety of talent used in the Lord's work. God uses whoever is converted and sanctified to His service—the ignorant outcast, the heathen, the European, the slave. These are Christ's by creation and by redemption, no matter who they are. There is no caste in heaven. All who believe in Christ as a personal Saviour, whatever their position, whether they be high or low, rich or poor, black or white, are Christ's, bought with a price. If converted from sin to holiness, they are members of the royal family, children of the heavenly King, heirs of God and joint-heirs with Christ, His well-beloved brethren who will walk with Him in white because they are worthy. Those who are now looked upon as lords, great men of the earth, will be glad, when their intelligence shall see what is the only source of true nobility, to go to heaven and associate with those who have washed their robes and made them white in the blood of the Lamb, even though their skin is as black as a coal.

[337]

Angels of God are sent to minister to them that shall be heirs of salvation. Angels are co-workers with God's servants in preaching the gospel to their poor brethren. If all would heed the instruction given in the Word, there would be a development of high intellectual attainment and true spiritual refinement of sentiment and manners, for all these things follow in the great result of the renewal of the soul by the grace of Christ. The character is transformed and renewed

after the divine similitude.—[Letter 165, 1899](#), p. 7. (To F. E. Belden, October 22, 1899.)

Released June 21, 1978.

MR No. 618—Our Responsibility to Glorify God

You can glorify God only by bearing fruit to His glory. Ministers, for Christ's sake begin the work for yourselves. By your unsanctified lives you have laid stumbling-blocks before your own children and before unbelievers. Some of you move by impulse, act from passion and prejudice, and bring impure, tainted offerings to God. For Christ's sake cleanse the camp by beginning the personal work of purifying the soul, through the grace of Christ, from moral defilement. A jovial minister in the pulpit, or one who is stretching beyond his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts Him to open shame. There must be thorough repentance, faith in our Saviour Jesus Christ, vigilant watchfulness, unceasing prayer, and diligent searching of the Scriptures.

God holds us responsible for all that we might be if we would improve our talents; and we shall be judged according to what we ought to have been but were not; what we might have done but did not accomplish, because we did not use our powers to glorify God. For all knowledge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls. All our influence belongs to God. All that we acquire is to be used to His glory. All the property that the Lord has entrusted to us is to be held on the altar of God, to be returned to Him again. We are working out our own destiny. May God help us all to be wise for eternity.—[Letter 15, 1890](#), pp. 6, 7. (To Brother Irwin, August 12, 1890.)

Released June 21, 1978.

MR No. 619—In Manuscript Release No. 1409

[339] **MR No. 620—Ellen White’s Early Concepts of Her Work**

We do not want you to feel, Brother Collins, that you cannot write us unless you can send us some money. No, no. Write us. We are just as glad to hear from you as though you sent us ever so much money—[Letter 4, 1850](#), p. 1. (To Brother and Sister Collins, February 10, 1850.)

I was pointed back to the children of Israel in Egypt. I saw when God worked through Moses before Pharaoh the magicians came up and said they could do the same. I saw the same work was now going on in the world and among the professed churches similar to the work of the magicians anciently. I saw the power of the magicians has increased within a few months tenfold, and it will still be on the increase and spread, and unless Israel is rising and increasing in power and strength and is growing in grace and in the knowledge of the truth, the powers of darkness will get the victory over them....

Said the angel, Have faith in God. I saw some tried too hard to believe. Faith is so simple, ye look above it. Satan tried to deceive some of the honest children and had got them looking to self to find worthiness there. I saw they must look away from self to the worthiness of Jesus and throw themselves just as dependent and unworthy as they are upon His mercy and draw by faith strength and nourishment from Him.—[Letter 8, 1850](#), pp. 1, 2. (To Arabella Hastings, August 4, 1850.)

[340] We make our home at Brother Thompson’s (at whose table we are now writing). He and his wife are whole-hearted in the truth. They have four daughters with them in the faith. Their ages are 24, 22, 20 and 12. They are goodhearted girls and are trying to serve God. Their voices were never heard in prayer until after the Milton conference. We had a powerful season of prayer and the burden of their cases was rolled upon me. I pleaded the promises of God for them, and could not give it up, and finally their voices were raised

in prayer to God.—[Letter 7, 1851](#), p. 1. (To Brother and Sister Hastings, July 27, 1851.)

We do not expect rest here, No, no. The way to heaven is a cross-bearing way; the road is straight and narrow, but we will go forward with cheerfulness knowing that the King of glory once trod this way before us. We will not complain of the roughness of the way, but will be meek followers of Jesus, treading in His footsteps....

We will not have a murmuring thought because we have trials. God's dear children always had them, and every trial well endured here will only make us rich in glory. I crave the suffering part. I would not go to heaven without suffering if I could, and see Jesus who suffered so much for us to purchase for us so rich an inheritance; and to see the martyrs who laid down their lives for the truth, and the sake of Jesus. No, no. Let me be perfected through sufferings. I long to be a partaker with Christ of His sufferings, for if I am, I know I shall be partaker with Him of His glory.—[Letter 9, 1851](#), p. 1. (Brother and Sister Dodge, December 21, 1851.)

I am very anxious that you should form good characters.... Especially do I charge you, as a mother, to be kind and forbearing, yielding to and loving one another. This will save you many unhappy hours, many unpleasant reflections. You can be happy if you choose. You must learn the important lesson of not always having your own way, but of sacrificing your will and way to gratify and make others happy.—[Letter 1, 1860](#), p. 1. (To Henry and Edson, March 14, 1860.)

[341]

Mary, dear Mary, I have seen that God's providence has placed John and you where you are. God has been working for you both that you, Mary, may be left without excuse.... Mary, I fear for you greatly. I was shown that God lays out the work for John. He must perform it. Just as long as he remains a servant of God he must go at His bidding....

I feel the deepest interest for you. I love you. I know that your happiness depends upon the course of your action. And unless it is entirely different in many respects than it has been, you cannot have life, have salvation. I have written this letter sadly, discouragingly. My heart aches while I write. Gladly would I write encouragingly if I had it to write. I was in hopes that God would never give me another message for you.... I have felt agony of soul. I have cried

in agony for above an hour.—[Letter 1, 1858](#), pp. 3, 5. (To Mary Loughborough, March 3, 1858.)

[342] We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches, and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We were given wonderful manifestations of the power of God. Miracles were wrought. Again and again, when we were brought into strait places, the power of God was displayed in our behalf. At such times, souls were convicted, and amidst the scorn and derision of the opposing churches, they bore testimony in favor of the truth. “So mightily grew the Word of God and prevailed.” Under the preaching of the truth, men were converted, and were “instructed in the way of the Lord; and being fervent in the spirit, spake and taught diligently the great things of the Lord.”

I was then very young, but I believed the message, and the Spirit of the Lord was upon me. I was guided by the Spirit to act an important part in the work of the Lord for this time.

I have lost none of my faith in the message. After the passing of the time in 1844, we were a disappointed people, few in numbers. We sought the Lord most earnestly, and read and re-read His commandments. We saw wherein we had been working and walking contrary to them, and then we thanked the Lord for our disappointment. The fourteenth chapter of Revelation was most diligently studied, and we discerned the meaning of the words, “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Light was given us on the claims of the law of God. We were convicted that the seventh day is the Sabbath of the Lord, and we began to observe it as holy unto Him.—[Letter 105, 1903](#), pp. 2, 3. (To G. I. Butler, June 1, 1903.)

[343] I am so thankful that ever since I was fifteen years old, the Lord has permitted me to have a part in His work.—[Manuscript 39, 1908, 6](#). (Sermon, March 11, 1908.)

Released June 21, 1978.

MR No. 621—Eschatological Events

[344]

John in the Revelation writes of the unity of those living on the earth to make void the law of God: “These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful.” ([Revelation 17:13, 14.](#)) “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the false prophet.” ([Revelation 16:13.](#))

All who will exalt and worship the idol Sabbath, a day that God has not blessed, help the devil and his angels with all the power of their God-given ability, which they have perverted to a wrong use. Inspired by another spirit which blinds their discernment, they cannot see that the exaltation of Sunday observance is entirely the institution of the Catholic church....

Satan is making his last and most powerful efforts for the mastery, his last conflict against the principles of God’s law. A defiant infidelity abounds.

After John’s description in [Revelation 16](#) of that miracle working power that was to gather the world to the last great conflict, the symbols are dropped, and the trumpet voice once more gives a certain sound: “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” ([Revelation 16:15.](#))—[Manuscript 7a, 1896](#), pp. 2, 3, 10. (Untitled, February 27, 1896.)

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked (without the

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robe of Christ's righteousness) and they see his shame." ([Revelation 16:13-15](#).)—[Letter 141, 1902](#), p. 6. (To Brother and Sister Haskell, September 10, 1902.)

There will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end.—[Manuscript 61, 1906, 2](#). ("Hold Fast the Beginning of Your Confidence," June 29, 1906.)

Satan and his angels will appear on this earth as men, and will mingle with those of whom God's Word says, "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." ([1 Timothy 4:1](#).)—[Letter 147, 1903](#), p. 3. (To Brother and Sister Farnsworth, July 14, 1903.)

When these spiritualistic deceptions are revealed to be what they really are—the secret workings of evil spirits—those who have acted a part in them will become as men who have lost their minds.—[Letter 311, 1905](#), p. 5. (To Brethren Daniells and Prescott, and Their Associates, October 30, 1905.)

[346] We are approaching the end of this earth's history, and Satan is working as never before. He is striving to act as director of the Christian world. With an intensity that is marvelous he is working with his lying wonders. Satan is represented as walking about as a roaring lion, seeking whom he may devour. He desires to embrace the whole world in his confederacy. Hiding his deformity under the garb of Christianity, he assumes the attributes of a Christian, and claims to be Christ Himself.—[Manuscript 125, 1901, 6](#). ("The Unchangeable Law of God," December 9, 1901.)

Satan himself will personate Christ, declaring that he is the Son of God. One will say, "Christ is here;" another, "He is there;" and still another that He is somewhere else.—[Manuscript 110, 1901, 12](#). ("The Christian Hope," Sermon, October 5, 1901.)

Satan will work ... wonders before men to make the world believe him to be Christ, come the second time to our world. He transforms himself into an angel of light, but while he bears the appearance in every particular as far as appearance goes, he is not Christ.—[Letter 46, 1889](#), p. 2. (To "Brethren in Healdsburg," January 10, 1889.)

The mighty angel from heaven is to “lighten the earth with His glory” ([Revelation 18:1](#)), while he cries mightily with a loud voice, “Babylon the great is fallen, is fallen” ([Verse 2](#))....

We would lose faith and courage in the conflict if we were not sustained by the power of God.

Every form of evil is to spring into intense activity. Evil angels [347] unite their powers with evil men, and, as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. What is this?—Grace. Grace!

The power of the Holy Ghost must be upon us and the Captain of the Lord’s host will stand at the head of the angels of heaven to direct the battle.—[Letter 112, 1890](#), pp. 3, 4. (To Edson and Emma, and Willie White, December 22, 1890.)

In the day of His [Christ’s] coming, the last great trumpet is heard, and there is a terrible shaking of earth and heaven. The whole earth, from the loftiest mountains to the deepest mines, will hear. Everything will be penetrated by fire. The tainted atmosphere will be cleansed by fire.

The fire having fulfilled its mission, the dead that have been laid away in the grave will come forth—some to the resurrection of life, to be caught up to meet their Lord in the air; and some to behold the coming of Him whom they have despised, and whom they now recognize as the judge of all the earth.

All the righteous are untouched by the flames.... Earthquakes, hurricanes, flame, and flood cannot injure those who are prepared to meet their Saviour in peace. But those who rejected our Saviour, and scourged and crucified Him, will be among those who will be [348] raised from the dead to behold His coming in the clouds of heaven, attended by the heavenly host—ten thousand times ten thousand, and thousands of thousands.—[Manuscript 159, 1903, 5](#). (“A Message to Leading Physicians,” September 4, 1903.)

The Son of man will come in the clouds of heaven in his own glory and the glory of His Father, and of all the holy angels. There

will be no lack of honor and glory. In that day the law of God is to be revealed in its majesty, and man, who has broken that law and stood in defiant rebellion against its holy precepts, will understand that that law which he has despised, discarded and trampled under foot is God's standard of character.—[Manuscript 39, 1898, 6](#). (“The Day of Reckoning,” November 22, 1898.)

The trump of God will be heard resounding through earth's remotest bounds, and the voice of Jesus will call forth the dead from their graves to immortal life.—[Letter 2, 1874](#), p. 5. (To J. N. Loughborough, August 24, 1874.)

The just ... shall come forth from all parts of the earth, from rocky caverns, from dungeons, from caves of the earth, from the waters of the deep—not one is overlooked.—[Letter 113, 1886](#), p. 4. (To Edson and Emma White, July 11, 1886.)

Released June 21, 1978.

MR No. 622—In Manuscript Release No. 1230

[349]

MR No. 623—Publications for Non-SDA Readers

The cut in *Gospel Reader*—Moses Viewing the Promised Land—does great injustice to the subject.... What sort of an impression will it make on the readers of the book? It is not in any sense a correct representation of Moses. It looks more like a picture of the great deceiver, Satan, after he had lost Paradise.

Page 52, same book, The Ark Standing in the Midst of Jordan. See the cherubim on either end of the ark. What a misrepresentation of the heavenly angels looking with reverence upon the mercy seat, the cover of the ark! A child might take the representation to be a bird hunched up....

If you choose to have a few pictures and good ones, I do not object. Let illustrations be choice rather than numerous.—[Letter 28a, 1897](#), pp. 2, 3. (To “Those in Responsible Positions in Our Publishing Houses,” January 9, 1897.)

Pictures [used] to represent Bible scenes must be no cheap designs.... A proper illustration of Bible scenes requires talent of a superior quality. With these cheap, common productions, the sacred lessons of the Bible disdain comparison.—[Manuscript 23, 1896, 1](#). (“Illustrations of Heavenly Things,” June 6, 1896.)

Released June 21, 1978.

**MR No. 624—Make No Human Being Your
Criterion**

[350]

[Ellen G. White speaking:] Sister White has not had meat in her house or cooked it in any line, or any dead flesh, for years and years. And here is the [basis of some people's] health reform: "Now I have told you Sister White did not eat meat. Now I want you not to eat meat, because Sister White does not eat it." Well, I would not give—I would not care a farthing for anything like that. If you have not got any better conviction—you won't eat meat because Sister White does not eat any—if I am the authority, I would not give a farthing for your health reform. What I want is that every one of you should stand in your individual dignity before God, in your individual consecration to God, that the soul-temple shall be dedicated to God. "Whosoever defileth the temple of God, him will God destroy," Now I want you to think of these things, and do not make any human being your criterion.—[Manuscript 43a, 1901](#), p. 13. ("Talk of Mrs. E. G. White, Before Representative Brethren, in the [Battle Creek] College Library, April 1, 1901.)

Released June 21, 1978.

MR No. 625—Christian Forbearance When Feelings Are Stirred

Blend in Christian love with your fellow workers and do not allow yourself to be easily wounded. When you become interested in the salvation of perishing souls, you will not mind the little differences that are so common in the association of human beings with one another.

I had to learn my lesson when much younger than I am now. When my husband and I were living in Rochester, New York, carrying on the publication of the *Review and Herald*, there were twenty-two who every day gathered round our family board. These workers were of different temperaments and dispositions. We had much to try us, and many perplexing problems to solve. Under great difficulties and with little money, we were endeavoring to carry forward the proclamation of present truth.

I purposed in my heart that no word or act of mine should cause irritation. When others were irritated, I would say, "We are all Christ's little children, members of His family. Let us bring all the sunshine that we can into our home." Do not speak one word that would hurt the feelings of another. When you are tempted to speak or act unadvisedly, look to Jesus, and remember that when the feelings are stirred, silence is eloquence.—[Letter 29, 1904](#), pp. 2, 3. (To J. A. Burden and wife, January 17, 1904.)

Released June 21, 1978.

MR No. 626—Counsel Concerning Adventists and [352]
Politics

We have no more strength and grace given us than we can wisely appropriate. If God has a work for any of His commandment-keeping people to do in regard to politics, reach the position and do the work with your arm linked in the arm of Christ. The salvation of your souls should be your greatest study.—[Letter 4, 1898](#), p. 13. (To “My Brethren,” February 20, 1898.)

Released June 21, 1978.

[353] **MR No. 627—Workers to Be Located Where Their
Light Can Shine in Population Centers**

Strong men should be set to work in Oakland. Men and women of experience should be brought in as educators, and workers should be trained, that the work may be carried forward in strong, even lines. Let no one seek to discourage a fellow worker. There should be ten in the field where now there is one. Such instruction as has been given by Brother and Sister [S. N.] Haskell in Southern California should be given in many places....

Let some of our workers be located where they can be a light in the centers of population and influence, and let the lines of missionary work be multiplied. The Lord does not desire a large number of workers in various lines to be gathered into any one place.—[Manuscript 67, 1906, 1, 3](#). (“The Work in Oakland,” August 6, 1906.)

Released June 21, 1978

**MR No. 628—Pius VI, The Pope of the Deadly
Wound**

[354]

That afternoon [November 2] he [Elder Bourdeau] had us accompany him to the Cathedral [in Valence, France] and look upon the bust of Pius VI who was noted in prophecy, who was led into captivity and died in captivity. Here was the one marked in history who received the deadly wound. His heart is encased in the marble monument beneath where the bust is located. We felt rather solemn as we looked upon the monument of this man noted in prophecy.—[Letter 110, 1886](#), p. 2. (To W. C. White and wife, November 4, 1886.)

Released June 21, 1978.

MR No. 629—Justified by Faith

Justification by faith is to many a mystery. A sinner is justified by God when he repents of his sins. He sees Jesus upon the cross of Calvary. Why all this suffering? The law of Jehovah has been broken. The law of God's government in heaven and earth has been transgressed, and the penalty of sin is pronounced to be death. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Oh what love, what matchless love! Christ, the Son of God, dying for guilty man!

The sinner views the spirituality of the law of God and its eternal obligations. He sees the love of God in providing a substitute and surety for guilty man, and that substitute is One equal with God. This display of grace in the gift of salvation to the world fills the sinner with amazement. This love of God to man breaks every barrier down. He comes to the cross, which has been placed midway between Divinity and humanity, and repents of his sins of transgression, because Christ has been drawing him to Himself. He does not expect the law to cleanse him from sin, for there is no pardoning quality in the law to save the transgressors of the law. He looks to the atoning Sacrifice as his only hope, through repentance toward God—because the laws of His government have been broken—and faith toward our Lord Jesus Christ as the One who can save and cleanse the sinner from every transgression.

[356] The mediatorial work of Christ commenced with the commencement of human guilt and suffering and misery, as soon as man became a transgressor. The law was not abolished to save man and bring him into union with God. But Christ assumed the office of his surety and deliverer in becoming sin for man, that man might become the righteousness of God in and through Him who was one with the Father. Sinners can be justified by God only when He pardons their sins, remits the punishment they deserve, and treats them as though they were really just and had not sinned, receiving them

into divine favor and treating them as if they were righteous. They are justified alone through the imputed righteousness of Christ. The Father accepts the Son, and through the atoning sacrifice of His Son accepts the sinner.

A general faith is entertained by many, and their assent is given that Christianity is the only hope for perishing souls. But to believe this intellectually is not sufficient to the saving of the soul. James tells us in his epistle that the devils believe and tremble, but this is not a saving faith that will justify them. There are thousands who believe in the gospel and in Jesus Christ as the world's Redeemer, but they are not saved by that faith. This is only an assent of their judgment to that which is a fact, but it does not transform the character. They do not repent and have that faith that lays hold upon Christ as their sin-pardoning Saviour; their belief is not unto repentance. There must be a faith that accomplishes its work for the receiver, a faith in the atoning sacrifice, a faith that works by love and purifies the soul.

There will be need not only of faith but of a trust in God. This is the true faith of Abraham, a faith which produced fruits. "Abraham believed God, and it was imputed unto him for righteousness." [James 2:23](#). When God told him to offer his son as a sacrifice it was the same voice that had spoken telling him to leave his country and go into a land which God would show him. Abraham was saved by faith in Christ as verily as the sinner is saved by faith in Christ today. [357]

The faith that justifies always produces first true repentance, and then good works, which are the fruit of that faith. There is no saving faith that does not produce good fruit. God gave Christ to our world to become the sinner's substitute. The moment true faith in the merits of the costly atoning sacrifice is exercised, claiming Christ as a personal Saviour, that moment the sinner is justified before God, because he is pardoned.—[Manuscript 46, 1891](#). ("Justified by Faith," January 6, 1891.)

Released June 21, 1978.

[358]

MR No. 630—Ellen White and Avondale College

At the seven o'clock meeting of the conference the subject of the need of establishing a school in the colonies was presented. W. C. White and Elder Tenney made appropriate remarks, and were listened to with deep interest.

At the nine o'clock meeting I read important matter in regard to our schools and the work that should be done in them.—[Manuscript 45, 1891, 2](#). (Diary Fragments, December 28, 1891.)

This afternoon I had a very pleasant ride with Willie and Brother Rousseau. We spent the time profitably in talking about the preparation for and management of the school. I pray that this school shall be conducted in such a way as to glorify God. May every lesson given be filled with the riches of true knowledge.—[Manuscript 35, 1892, 2](#). (Diary, August 7, 1892.)

Brother and Sister Rousseau are still with us, also Elder Israel's daughters, who are making up the linen for the school boarding home. I am very desirous that every dollar expended in preparing for the opening of this school shall be wisely invested. Strong, unbleached sheets and good, durable table linen have been bought. There are many things yet to be purchased.—[Manuscript 35, 1892, 2, 3](#). (Diary, August 8, 1892.)

We are well pleased with the place that has been chosen for the school.—[Manuscript 35, 1892, 4](#). (Diary, August 19, 1892.)

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Last winter when we saw that we must have a school to meet the demands of the cause, we were put to our wits ends to know where we should obtain the funds. I was suffering with prostration of the nerves, and suffering from rheumatism. Our rent was \$23.00 a month and water bills extra, and other expenses were still added to this, aside from the buying of food. A carriage had to be purchased, and although secondhand, it cost me \$200.00. Nothing but what was easy of access and comfortable would be of any service to me then. And even to ride only a short distance was at times next to impossible. My hips and spine caused me such keen suffering,

almost beyond endurance. The keeping of a horse, and sickness increased our household expenses so that it dared not hardly be estimated. But to return to the school question. Some thought it could not be done; yet we knew that it must be started in 1892. Some thought all that could be done was to hold a short institute for the ministers.

We knew that there were many youth who needed the advantages of the school.—[Letter 79, 1893](#), pp. 9, 10. (To Mr. Harmon Lindsay, April 24, 1893.)

I see so many places I wish to use every shilling to benefit those whom I desire to send to the school.—[Manuscript 80, 1893, 19](#). (Diary, May 22, 1893.)

We are much pleased with this place as a location for the school. The clearing of the land does not appear to be as formidable a task as we supposed. Some spaces are already cleared; some spaces have nothing on them but charred underbrush, with a few large monarchs of the forest still standing. There are trees of smaller growth which are as straight as an arrow. [360]

I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality.—[Letter 82, 1894](#), pp. 3, 4. (To Edson and Emma White, May 24, 1894.)

Because of the slack, slipshod way the land holders cultivate their farms, nothing flourishes as it should, and the impression made upon those who view the land is that it is too poor to yield a good crop. I have been anxious that the land should be taken in hand and thoroughly worked. Even the orange trees are left to grow up amid the grass, as wild trees grow. But where such immense trees flourish as flourish here, many of them growing up perfectly straight toward heaven, I am convinced that with the blessing of God, with diligence and faithfulness in working the land, farmers might produce gratifying results, and in return for the labor put forth, they might reap a good harvest....

I was much pleased with the ground. We walked over one farm where the land had been cleared, and which joined the school land. We examined the way in which they work the land, and found that the plough had been put in only to about the depth of six inches. An intelligent American farmer would not regard this as a faithful way of working the land. Those who work in this cheap, superficial way

cannot expect to receive anything out of harmony with their method, but in accordance with it.

[361] Having had this matter presented to me at different times, I am more than ever convinced that this is the right location for the school. Since I have been here for a few days and have an opportunity to investigate, I feel more sure than at my first visit that this is the right place. I think any land which I have seen will produce some kind of a crop.—[Manuscript 35, 1894, 2-4](#). (To S. N. Haskell, August 27, 1894.)

Brethren Rousseau and Daniells had propositions to lay before us that land selected for the locating of the school was not as good land as we should have on which to erect buildings; we should be disappointed in the cultivation of the land; it was not rich enough to produce good crops, etc., etc. This was surprising intelligence to us and we could not view the matter in the same light. We knew we had evidence that the Lord had directed in the purchase of the land. They proposed searching still for land. Already much money and much time and anxiety had been expended in searching for suitable land and there were objectionable features in all places they investigated. The land purchased was the best, as far as advantages were concerned. To go back on this and begin another search meant loss of time, expense in outlay of means, great anxiety and uneasiness, and delay in locating the school, putting us back one year. We could not see light in this. We thought of the children of Israel who inquired, Can God set a table in the wilderness? He did do this, and with God's blessing resting upon the school the land will be blessed and will produce good crops.

[362] We talked the matter over some time, and we found these two brethren very firm and decided. I knew that anything I might say would make no change in their ideas. They left for Melbourne about five o'clock, and we left for Granville at the same time. But a weight was upon my soul. I felt dazed and too amazed to sleep. I knew from light given we had made no mistake....

I am impressed by representations that we have made no mistake in the place we have selected. I see that place before me, and buildings and orchards and produce from the grounds and property. I see success and rejoicing. Then I awake with the impression our brethren Rousseau and Daniells are keeping in their minds the rich

lands they have worked in Iowa, and that they will not trust the Lord to make a home for us in the wilderness. But I shall hold right on and believe and trust and wait.—[Manuscript 77, 1894, 3](#). (Diary Fragment, August 31, 1894.)

I want you all, brethren, to seek the Lord and see light for yourselves, and follow your own convictions after the presentation of that which I consider light from the Lord. Do not make decision unless that light is your own light and you can step forward in confidence because that which has been spoken by me to you commends itself to your judgment, and it becomes light to you as it has to me. Will you keep this prayer constantly ascending to God, Show me Thy way, O God? The Lord desires to lead you whom He will make representative men, who will be taught of God if you walk humbly before Him. But if any one of you becomes wise in your own conceit, be sure the Lord will leave you to follow your own finite judgment. The Lord God is our Strength, our Guide, our Counsellor. Keep mind and heart in constant prayer when in consideration on the land. Oh, do not regard this matter of little consequence, for it means much.—[Letter 153, 1894](#), pp. 1, 4. (To W. C. White, November 5, 1894.)

As you go to Dora Creek my prayers shall follow you. This is an important mission and angels of God will accompany you. We are to watch and pray and believe and trust in God and look to Him every moment.... The Lord would have you pray and receive answers to prayer and have perfect faith in Jesus Christ. No really good thing will be withheld from them that walk uprightly. Believe in the bare Word of God and go not to worldly wise men for wisdom, for they receive not that wisdom which cometh from above.—[Letter 154, 1894](#), p. 1. (To “Brethren,” November 5, 1894.)

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These students are doing their best to follow the light God has given to combine with mental training the proper use of brain and muscle. Thus far the results have exceeded our expectations. At the close of the first term, which was regarded as an experiment, opportunity was given for the students to have their vacation and engage in whatever work they chose to do. But everyone begged that the school might be continued as before, with manual labor each day, combined with certain hours of study. The students did not want to give up the present opportunity of learning how to labor and

how to study. If this is their choice under the most disadvantageous circumstances, what influence will it have when the school buildings are up and there are more favorable surroundings for the students?

...

[364] The students work hard and faithfully. They are gaining in strength of nerve and in solidity as well as activity of the muscles. This is the proper education, which will bring forth from our schools young men who are not weak and inefficient, who have not a one sided education, but an all-round physical, mental, and moral training. The builders of character must not forget to lay the foundation which will make education of the greatest value. This will require self-sacrifice, but it must be done. The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man. The physical taxation, combined with mental effort, keeps the mind and morals in a more healthful condition, and far better work is done. Under this training, students will come forth from our schools educated for practical life, able to put their intellectual capabilities to the best use. Physical and mental exercise must be combined if we do justice to our students. We have been working on this plan here with complete satisfaction, notwithstanding the inconveniences under which students have to labor.—[Letter 47a, 1895](#), pp. 1, 4. (To Dr. and Mrs. J. H. Kellogg, August 27, 1895.)

[365] The school land, fifteen hundred acres, was purchased for \$5,500. The school has twelve acres put into orchard. I have two acres in fruit trees. We shall experiment on this land, and if we make a success, others will follow our example. Notwithstanding oranges and lemons have yielded year after year, not a new tree is planted by the settlers. Their indolence and laziness causes false witness to be borne against the land. When right methods of cultivation are adopted there will be far less poverty than now exists. I did not expect to write you in this way, but these particulars we want you to have that you may understand what we are doing. We intend to give the people practical lessons upon the improvement of the land, and thus induce them to cultivate their land, now lying idle. If we accomplish this, we shall have done good missionary work.—[Letter 42, 1895](#), p. 3. (Letter to Dr. J. H. Kellogg, August 28, 1895.)

On October 1, 1896, we assembled on the school grounds to lay the corner stone of our first school building. A draft for one thousand pounds had come a few days before, and we were able to walk by sight. The Lord had moved upon the hearts of Sister Wessels and her sons to grant my request for a loan of one thousand pounds at four and a half per cent interest.

This was an important occasion, but only a few were present. It had been hurriedly planned that I should have the privilege of laying the corner stone, as I was to leave the following day for Sydney, en route for Melbourne and Adelaide. We had a season of prayer and singing, and then I took the stone in my hand, and laid it in position. My heart was filled with gratitude to God that He had opened the way that we could erect this first building. We praised the Lord for this favor. The building had been delayed for want of means, and the faith of our people had almost come to a standstill. Many, I fear, had lost faith. But I knew that God would work in our behalf, and prepare the way.—[Manuscript 55, 1896, 1](#). (Diary, October 1, 1896.)

April 28 our school opened. At the opening exercises the upper room of the second building, above the dining room, was quite full. Bro. Haskell opened the meeting by reading a portion of Scripture. He then prayed, and made a few remarks. I then followed. My subject principally was that the smaller children should not be neglected. This work is fully as essential as the work for the older pupils. For many years my attention has been called to this phase of the work. Schools should be established where children may receive the proper education. From the teachers in the public schools, they receive ideas that are opposed to truth. But farther than this, they receive a wrong education by associating with children that have no training, that are left to obtain a street education. Satan uses these children to educate children that are more carefully brought up. Before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned. The souls of their children are corrupted. [366]

This subject has long been neglected. The first seven or ten years of a child's life is the time when lasting impressions for good or for evil are made. What is education? The fear of the Lord is the beginning of wisdom. The child should be educated to receive the truth in the heart. It should be given instruction which will lead it to

see what constitutes sin. It should be taught to see that all sin is an offense toward God. The heart should be carefully guarded; for by giving the life of his dear Son, God has purchased the soul of every child. He would have the precious life that has been redeemed by Jesus Christ moulded and fashioned after the similitude of a palace, that Christ may be enshrined as the king of the soul.

[367] Is obedience to all the commandments of God taught the children in their very first lessons? Is sin presented as an offense toward God? I would rather children grew up in a degree of ignorance of school education as it is today, and employ some other means to teach them. But in this country parents are compelled to send their children to school. Therefore in localities where there is a church, schools should be established, if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the word of God, which are so essential for these last days, and which it is so important for them to understand. A great test is coming; it will be upon obedience or disobedience to the commandments of God. Intemperance is seen everywhere. Disregard for the law of God, rioting, and drunkenness prevail.

“The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.” When should education commence? “Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts.” It is then that the education of children in Bible principles should commence.—[Letter 141, 1897](#), pp. 1, 2. (Letter to W. C. White, May 5, 1897.)

We rejoice to tell you that we now have two buildings. The one first started is completed. The second is enclosed. This is as far as we can go at present, but we can use it all the same; for it is much better than anything we have had since coming to this region. We are more than pleased; we are deeply thankful we have a better room for meetings. Some feared that we could not commence the school at the time appointed. They looked at the still unfinished building, which was to be used for dining room, kitchen, boy’s sleeping rooms, and meeting house. Only a few of the weatherboards were on this building, no floors were laid, and a cistern of large circumference

was to be dug, to provide water for both buildings. And we had only about three weeks before the time for the school to open.—[Letter 126, 1897](#), pp. 1, 2. (To Brother and Sister John Wessels, May 18, 1897.) [368]

Elder Haskell visited me in the afternoon and invited me to attend the school faculty meeting, which I consented to do, at half past six. The days are the shortest now that they will be. It was dark. We passed over the new-made road, through the woods. We dared not trust to our eyesight. Brother Connell, mounted on his horse and wearing a white coat so we could see him, led the way. Sara and I followed with Jessie. We have no moon now, but one will soon appear.

We had an excellent meeting, consulting in regard to how we shall bring our expense in the eating line within the low figures given for rooms, board, and tuition. I had considerable talking to do, and read matter I had written, which was important to be acted upon. Should the teachers of our school relax their strict and vigilant rules of order, cleanliness, thoroughness, and neatness, it would involve a moral loss to the pupils. There are few of the human family strong enough to grasp the eternal holiness, without the means God has provided, that their fellow beings shall encourage and help those who are weak in the faith to a higher standard. It is the Lord's anointed ones who keep their full hold of their own souls to impart knowledge and strength to the poor and needy ones.—[Manuscript 173, 1897, 7](#). (Diary, June 30, 1897.)

We have been picking the later peaches in January. These are the most beautiful in appearance that I have ever seen, being delicately and highly colored. And they are just as choice in taste as they are in appearance. I think I have never seen larger. Two of them weighed one pound. These same peaches are selling in Sydney at three pence each. If the Lord favors us next year, we will have at this time, beginning with December and lasting until the last of January, all the early peaches, nectarines, and apricots that we can eat and can.... [369]

We are seeing the exact fulfilment of the light the Lord has given me, that if the land is worked thoroughly it will yield its treasures. I was never in a more healthful place than this. There seems to be health in the very air we breathe.—[Letter 92, 1897](#), pp. 2, 3. (To Sister Lindsay, January 31, 1897.)

The Lord designs that the school shall also be a place where a training may be gained in women's work—cooking, house-work, dressmaking, book-keeping, correct reading and pronunciation. They are to be qualified to take any post that may be offered,—superintendents, Sabbath-school teachers, Bible workers. They must be prepared to teach day schools for children.—[Letter 3, 1898](#), pp. 4, 5. (To “Brethren,” February 2, 1898.)

We are much pleased to have the privilege of hearing how greatly the blessing of the Lord is resting upon the Avondale school. How pleased I should be to see the grounds as they are now, looking as I was instructed they might look under proper, intelligent cultivation.

[370] In the darkest hour of the establishment of the Avondale school, when the outlook seemed the most discouraging, I was sitting in the hotel in Cooranbong then used by our people, completely wearied out by the complaints made regarding the land. My heart was sick and sore. But suddenly a great peace came upon me. Angels seemed to be in the room, and then the words were spoken, “Look ye.” And I saw flourishing, cultivated land, bearing its treasure of fruit and root-crops. Many resources were spread out before me, and wherever my eye was directed, I saw prosperity.

I saw the school filled with promising students. All seemed to be helped, by the inspiration of well-organized efforts, to stand and work upon a high platform. There was so large a number of pleasant faces that I could not fail to understand that the light of the Lord's countenance was lifted upon them.

A great light and peace came upon me. I was so blessed that I praised the Lord aloud, saying, “His word is fulfilled, ‘God will spread a table in the wilderness.’”

I had this vision in that hotel, when the enemy was working decidedly to create forebodings and unbelief. Since then I have not had one hour of discouragement in regard to the Avondale school.

Early in the morning, at six o'clock, some one tapped at the door of my room, and inquired, “Will Sister White speak to the students this morning?” I said, “I will.” I found a goodly number assembled, and I told them what God had revealed to me in the night season. Brother Rousseau and all the rest present, listened with intense interest. When I had finished speaking, Brother Rousseau said, “Sister White, a similar impression came to me; and now, for

the first time, I confess my unbelief. If the Lord will pardon me, not another shade will I cast upon your soul to cause you sorrow. I will now look and work on the side of faith.”

We felt the Holy Spirit’s power in that meeting. Since that time [371]
we have had unwavering faith regarding the school.

At this time, not a building was started. The ground was being prepared, but there were a few who did not have faith to go forward. But after this, all took hold to carry forward the work in faith and hope.—[Letter 36, 1907](#), pp. 1-3. (To Professor Irwin and Others Bearing Responsibilities in the Avondale School, February 6, 1907.)

Released June 21, 1978.

[372] **MR No. 631—Two Meals a Day Versus Three Meals
a Day**

The impression is upon many minds that the diet question is being carried to extremes. When students combine physical and mental taxation, so largely as they do at this school, the objection to the third meal is to a great extent removed. Then no one needs to feel abused. Those who conscientiously eat only two meals need not change in this at all. But when we have to prepare the third meal for different ones among our ministers, and for the president of the General Conference, it does not seem consistent to limit the students to only two meals. The statement need not be made that the third meal is limited as regards material, but this meal should be simple.

The fact that some, teachers and students, have the privilege of eating in their rooms, is not creating a healthful influence. There must be harmonious action in the conducting of meals. If those who only eat two meals have the idea that they must eat enough at the second meal to answer for the third meal also, they will injure their digestive organs. Let the students have the third meal, prepared without vegetables, but with simple, wholesome food, such as fruit and bread. Then the controversy will be ended. Then the removal of the vexed question, which keeps the minds of some fathers and mothers in a condition of distressed sympathy for their children, although these children are gaining flesh all the time, will remove a serious objection to the school.

[373] I think that healthy, growing youth need a nourishing diet, especially when dispensing with meat, which has an immediate stimulating influence, to be followed by depression. Meat eating cannot be tolerated in the school. Tea or coffee should not be allowed. And if the students are allowed to have lunches in their rooms, unwholesome food will be eaten, which will be deleterious to health.—[Letter 141, 1899](#), pp. 1, 2. (To A. G. Daniells, W. C. White and E. R. Palmer, September 15, 1899.)

Released June 21, 1978.

MR No. 632—In Manuscript Release No. 1209

MR No. 633—Food in Campmeetings

[374]

Let not food or confectionery be brought upon our campground that will counterwork the light given our people on health reform. Let us not gloss over the temptation to indulge appetite, by saying that the money received from the sale of such things is to be used to meet the expenses of a good work. Where is your discernment? All such temptation to self-indulgence should be firmly resisted. Let us not persuade ourselves to do that which is unprofitable to the individual under the pretext that good will come of it. Let us individually learn what it means to be self-denying, yet healthful, active missionaries....

In the matter of cooking, if the meals are taken at the dining tent, no preparation of food will be necessary. When families board themselves, far too much cooking is often done. Some have never attended a campmeeting, and do not know what preparations are required. Others are liberal minded, and want everything done on a bountiful scale. The food which they provide includes the rich pies and cakes, with other articles that cannot be eaten without positive injury.

It is not wise to make such great preparation. The task they take upon themselves is so heavy that these sisters come to the meeting thoroughly wearied in body and mind; and those for whom the work is done are not benefited. The stomach is overburdened with food which is not as plain and simple as that eaten at home, where a far greater amount of exercise is taken. As a result of overwork and bad food, much of the benefit of the meeting is lost. A lethargy takes possession of the mind, and it is difficult to appreciate eternal things. The meeting closes, and there is a feeling of disappointment that no more of the Spirit of God has been enjoyed.

[375]

Nothing in the line of food should be taken to campmeeting but the most wholesome articles, cooked in a simple manner. Plenty of good bread with other necessary food, may be provided without overtaxing the strength. And all, both those who cook and those who

eat, will enjoy better health, be better able to appreciate the words of life, and more susceptible to the influence of the Holy Spirit.

My sisters, let the preparation for eating and dressing be a secondary matter; but let deep heart-searching commence at home. The great burden of the thoughts should be, How is it with my soul? When such thoughts occupy the mind there will be such a longing for spiritual food—something that will impart spiritual strength—that no one will complain if the diet is simple. Pray often, and, like Jacob, be importunate. At home is the place to find Jesus; then take Him to the meeting, and the hours you spend there will be precious. But how can you expect to realize the presence of the Lord, and to see His power displayed, when the individual work of preparation has been neglected?

[376] The arrangements for the dining tent are very important; for on the cooking and serving of the food, the health of the campers very largely depends. Those who have the responsibility of this department should be good cooks, who can be depended upon to do painstaking, skillful work. But on many occasions, this has been overdone. Great care and thought have been given to the cooking, and the table has been supplied, not only with plenty of plain, substantial food, but with meat, pies, cake, and a variety of other luxuries. In this way precious time has been given to needless labor, merely for the gratification of appetite; and the faithful workers have had the privilege of attending but few of the meetings.

This is unnecessary. The cooking may be so planned as to give the workers more advantages of the meeting than they have usually enjoyed, and on the Sabbath, in particular, their duties should be made as light as possible. We should have sympathy for those who are confined to the hot kitchen, engaged in the preparation of food, and should be willing to deny ourselves unnecessary luxuries for their sake.

A few simple articles of food, cooked with care and skill, would supply all the real wants of the system. No greater luxuries are required than good, wheaten-meal bread, gems, and rolls, with a simple dessert, and the vegetables and fruits which are so abundant in most countries. These articles should be provided in sufficient quantity and of good quality, and when well cooked they will afford a good, wholesome, nourishing diet.

No one should be compelled to eat flesh meats because nothing better is provided to supply their place. Meat is not essential to health or strength; had it been, it would have been included in the bill of fare of Adam and Eve before the fall. The money that is sometimes expended in buying meat would purchase a good variety of fruits, vegetables, and grains, and these contain all the elements of nutrition....

All needful preparation [for Sabbath meals at campmeeting] should be made beforehand. On Sabbath morning, if the weather is cool, let hot gruel, or something equally simple, be provided, and for dinner some kind of food may be warmed. Further than this all cooking should be avoided as a violation of the Sabbath. [377]

If all will exercise judgment and reasonable care in regard to clothing and diet, the blessings of the meeting may be enjoyed in health and comfort. The clothing should be varied according to the weather. During sudden changes, and the chill of morning and evening, warmer garments and additional wraps are essential to health. The feet, in particular, should be well protected. Whatever the weather, they need to be kept warm and dry.

In eating, errors in the quantity as well as the quality of food should be avoided. Eating too much of even a simple diet will injure the health, as will also irregular eating, and eating between meals. All these abuses of the stomach cloud the mind and blunt the conscience.

If right habits are ever observed, they certainly should be at these large and important meetings. Here, if anywhere, we want our minds clear and active. We should honor God at all times and in all places; but it seems doubly important at these meetings, where we assemble to worship Him, and to gain a better knowledge of His will.

One reason why we do not enjoy more of the blessing of the Lord, is that we do not heed the light He has been pleased to give us in regard to the laws of life and health. If we would all live more simply, and let the time usually given to unnecessary table luxuries and pride of dress, be spent in searching the Scriptures and in humble prayer for the bread of life, we should receive a greater measure of spiritual strength. We need to give less attention to our mere temporal wants, and more to our eternal interests.

Let all who possibly can, attend these yearly gatherings. Return [378]

unto the Lord, gather up the rays of light that have been neglected, comply with the conditions laid down in the Word of God, and then by faith claim the promises. Jesus will be present; and He will give you blessings which all the treasures you possess, be they ever so valuable, would not be rich enough to buy. A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are of inestimable value; in comparison with these the riches, and pleasures, and glories of this world, sink into insignificance.—[Manuscript 8, 1882, 3-9](#). (“Campmeeting Hygiene,” May 5, 1882.)

Released June 21, 1978.

MR No. 634—Importance of Parental Establishment of Children's Eating Habits

[379]

Our work now is a very solemn, earnest work. We cannot evade it. There is the greatest necessity of education in more lines than one. The one great need with you both is to feel that you must be under supervision to God. You are His property. Your children are His property to be trained as younger members of the Lord's family, not to consider themselves to be especially indulged in any whim and denied nothing. Were you an observer of the same plan of discipline you see others pushing in managing their children, you would criticize them severely. And again, not to indulge yourselves in sitting at the table spread with a large variety of food, and, because you enjoy these things eat them before your children, and say, No, you cannot have this. You cannot have that, it will hurt you, while you eat largely of the very things you forbid them to touch, and your discipline in this line needs the reformation and the principle of practice.

It is cruelty to sit down yourself to the third meal, and take satisfaction in talking and enjoying yourselves while you have your children sit by and eat nothing, representing the excellent discipline your children are under to let them watch your eating and not rebel against your authority. They do rebel. They are young now, but you continue this kind of discipline and you will spoil your authority. Then again you seem to fear when your children are at the table that they will not eat enough and urge them to eat and to drink. You need not have the slightest concern and show the anxiety you have manifested lest they shall not eat sufficiently. Their little stomachs are small and cannot hold a large amount. Better far let them have three meals than two for this reason. You let them have a large amount of food at one meal. The foundation is being laid for distention of the stomach which results in dyspepsia.

[380]

To eat and to drink that which is not agreeable to them is not wisdom. And again, be sure and set before them the very food you

desire they shall eat. That which is of a healthful quality of food for them is healthful for you, but the quantity of even healthful food should be carefully studied, not to introduce into the stomach too large a quantity at one meal. We must ourselves be temperate in all things, if we would give the proper lessons to our children. When they are older any inconsideration on your part is marked.—[Letter 12, 1884](#), pp. 3, 4. (To Brother and Sister Brownsberger, 1884.)

In the ignorance of the wants of their infants, many parents think that they can be fed upon those things which they themselves eat. These parents have no knowledge of what constitutes a proper diet. Many mothers have come to me, saying, “My baby does not thrive. What is the matter with it? It is poor and fretful, and sick.” “What do you give your child to eat?” I have questioned. “The same food that we eat ourselves, a little bit of everything, a little tea, and coffee, and potatoes, a little beer and meat.”

[381] This variety of food is unwholesome for the parents, and how much more so for the child. The child has but a small stomach, and should have its regular periods of eating, and then not eating too largely. This crowds the stomach, and distress is the result. This “stuffing” process has placed many a little child in its narrow bed, just because of the ignorance of the parents in managing them. And they serve their own bodies in the same way. They have not an intelligent knowledge of how to eat properly themselves. The simplest preparation for the table is always the most wholesome and healthful.

Parents, it is impossible for you to give your children a proper training unless you first give yourselves to God, learning of the great Teacher the most precious lessons of obedience to His will. The mother should feel her great need of the Holy Spirit’s guidance, that she may herself have a genuine experience in submission to the way and will of the Lord. Then, through the grace of Christ, you can be a wise, gentle, loving teacher of your children.—[Manuscript 126, 1897, 1, 2](#). (“The Training of Children,” November 15, 1897.)

Some infants are being constantly fed, which creates a feverishness in the stomach. Let the infant have its regular hours of eating. Educate it to correct habits.—[Manuscript 9, 1893, 4](#). (“True to Principle,” March 5, 1893.)

MR No. 634—Importance of Parental Establishment of Children's Eating Habits

Released June 21, 1978.

[382] **MR No. 635—The Use of Tea, Coffee, and Meat in
SDA Institutions**

Light has been given showing the injurious effects of tea, coffee, and flesh meats; but this light has been disregarded, even by those who profess to believe the testimonies. They even feel that to deny themselves of these health-destroying indulgences would be a restriction of their liberties. If deprived of their use for a time, they feel the loss, because of former indulgences, and are always pleading to be allowed to use them in some form. Care should be exercised in the case of self-indulgent worldlings who have been accustomed to the use of these stimulants. Enlighten their minds by the means of the talks and the lectures, in regard to the effects of tea, coffee, and flesh meats, and thus lead them to a voluntary correction of their habits.

But so long as the use of tea and coffee is favored by some who are connected with the institute, there will be a demand for these articles on the part of the patients....

[383] The patients soon learn the condition of things, and who will be most ready to listen to their appeals, and indulge them in their use of these articles. If those who occupy positions of trust in the institution are not true to principle, they will be the ones to lower the standard of reform. Arrangements will be made for a liberal table where tea and coffee and meat can be furnished. Then those who have but little power to resist the cravings of appetite will see these things and plead for a place at the liberal table. Thus a constant temptation is placed before those who should be led to dispense with these hurtful indulgences. Persons who are fully satisfied as to the effect of these things, and who want to reform, have asked me to use my influence to prohibit tea and coffee and meat from coming upon their table.

But what shall be done with those in responsible positions who love these things, and who give their influence in favor of their use? I see no way but to dismiss them; lest the reforms that are hard

enough to make when they have the support of all connected with the institute shall be given up in discouragement. The institution would thus be perverted from its real object, and would become like all popular institutions, where tables are spread with all the condiments and stimulants called for.—[Letter 6a, 1890](#), pp. 7, 8. (To “The Managers of the Health Institution at Crystal Springs, St. Helena, California,” April, 1890.)

Every church should be staunch and true to the light God has given. Some justify their use of tea and of meat by saying that they have been in the habit of eating meat and drinking tea. But this is a great evil. He who thus tries to justify these practices is not walking in the light. Some try to live the truth but their habits are not brought into conformity with the will of God. Their appetites and passions bear away the victory, and the safeguards are broken down. How then will the church be prepared to help those newly come to the faith. They are far behind in the principles of health reform, and lead others in the same line.—[Manuscript 49, 1898, 14](#). (“The Lack of Spirituality in Our Churches,” April 9, 1898.)

Released June 21, 1978.

[384] **MR No. 636—Use and Non-Use of Various Foods**

Meat-eating is doing its work; for the meat is diseased. We may not long be able to use even milk. The very earth is groaning under the corrupted inhabitants. We need to consider closely our habits and practices, and banish our sinful, darling self-indulgences.—[Letter 73a, 1896](#), p. 15. (To Dr. and Mrs. Maxson, August 30, 1896.)

Soon butter will never be recommended, and after a time milk will be entirely discarded; for disease in animals is increasing in proportion to the increase of wickedness among men. The time will come when there will be no safety in using eggs, milk, cream, or butter.—[Letter 14, 1901](#), p. 3. (To Dr. S. Rand, January 22, 1901.)

Concerning flesh meat we can all say, Let it alone. And all should bear a clear testimony against tea and coffee, never using them. They are narcotics, and are injurious to the brain and they clog the whole human machinery. It is also well to discard desserts. But we have not come to the time when I can say that the use of milk and eggs should be wholly discontinued. Milk and eggs should not be classed with flesh meat. In some ailments the use of eggs is necessary.—[Letter 177, 1901](#), p. 8. (To “The Brethren and Sisters that Compose the Iowa Conference,” May 7, 1901.)

[385] The food provided should be scrupulously simple. Pastry and other desserts make havoc in the stomach, and these might better be discarded. The food should be palatable and nutritious, and we do not recommend the disuse of salt or milk.—[Letter 145, 1901](#), p. 3. (To A. T. Jones, October 19, 1901.)

Released June 21, 1978.

**MR No. 637—Ellen White and the Discarding of
Butter**

[386]

As a family we consulted together as to how we could reduce expenses; but we found we could not do much in the food line. Butter was very high, so we decided that we would not place butter on our table.—[Letter 54a, 1894](#), p. 2. (To Brother Olsen, June 24, 1894.)

You see we have a large family, and it takes some provision to satisfy our wants. We have been studying how we can economize. The only thing I decided we could give up was butter. This has been banished from the table; we use no flesh meats nor butter.—[Letter 46, 1894](#), pp. 2, 3. (To Dr. J. H. Kellogg, May 17, 1894.)

Released June 21, 1978.

[387] **MR No. 638—Ellen White and the Combination of
Fruits and Vegetables**

We have a generous diet which consists in the preparation of apples, vegetables, and grains in a skillful manner. We have but little pie upon our table and cake is seldom seen there; no luxuries or dainties.—[Letter 5, 1870](#), p. 1. (To “Dear Sister,” April 3, 1870.)

Released June 21, 1978.

MR No. 639—Institutional Food Service Management

[388]

You should not follow your own inclinations. You should be very careful to set a right example in all things. Do not be inactive. Arouse your dormant energies. Make yourself a necessity to your husband by being attentive and helpful. Be a blessing to him in everything. Take up the duties essential to be done. Study how to perform with alacrity the plain, uninteresting, homely, but most needful duties which relate to domestic life. Your inactivity has been indulged and cultivated when it should be guarded against strictly and with a determined effort.

My sister, your mind will bear taxing. If you take up the burdens that you should, you can be a blessing to the [St. Helena] Health Retreat. But the indulgence of your sluggish temperament is a detriment to you, physically, mentally, and spiritually. You need the quickening, converting power of God. You need to stand firmly and truly for God and the right. You need to be vitalized by the grace of Christ. Will you wake up, and put to the task your almost paralyzed energies, seeking to do all the good in your power? You must exercise the living machinery, or else you will not be able to throw off the waste matter, and you will fall short of gaining health.

Try to make a success of your domestic life. It means more to fill the position of wife and mother than you have thought. Should you, as you desired, engage in sewing, it would not give you the employment necessary for your health; it would not remedy the deficiencies you now possess. You need the culture and experience of domestic life. You need the variety, the stir, the earnest effort, the cultivation of the will power, that this life brings. Right where you are now, if you took hold of the management of your child you could make it a success, but this requires more time, more thought, more steadiness of purpose, a more unyielding demand for obedience, than you have thought of putting forth....

[389]

Time is precious, time is golden; it should not be devoted to little, unimportant things, which serve only to gratify the taste. You can be more useful, my sister, when you cease to allow unimportant things to take your golden moments, when useful and necessary things engage your attention and your time. There are many things to be done in this world of ours, and I hope you will not neglect the thoughtful, caretaking part of your work. You might have saved the institution with which you are connected hundreds of dollars, had you put your soul into the work. Had you spoken a word here, and done some planning there, you could have been a real blessing. Had you awakened your dormant energies by exercise in the open air, and done what it was in your power to do with cheerfulness and alacrity, you could have accomplished much more than you have, and been a real blessing.

I hope that you will devote your mind and your wisdom to the work. See that everything is run on an economical plan. This must be done, or debts will accumulate. Women of sharp, quick intellect are needed, to discern where there is waste in little things, and to rectify it. You have stood at the head of the Health Retreat as matron, and it was your duty to do this.

[390] Much could be saved that is now wasted for the want of a head to see and plan and tell what should be done, one who will take right hold, and by precept and example do this work. Girls will not be conscientious, diligent, and economical unless a right example is given them by the one standing at the head. If the girls are not willing to be taught, if they will not do as you wish them, let them be discharged. I know that much can be saved at our boarding house, and much at the Sanitarium if thoughtfulness and painstaking effort is brought into the work. Not one crumb of bread should be wasted unless it has been spoiled by being handled. Take the bits of bread that are left, and use them for puddings. Lessen your meat bills by buying as little meat as possible. More than is necessary is expended for meat. Light must shine forth on this subject. The potatoes that are left can be used for stuffing, put into a pan, and baked with the meat. Then the meat will not be served in the most concentrated form.

There are hundreds and hundreds of ways in which a little is lost, and this makes a large loss in the end. If the little wastes

are all thoroughly looked after, there will be some margin in the institution to work on. But many of the girls of California know not what economy means. They are not educated to save the little things. Girls go out to work, and they cook well if they can have the privilege of going to a large supply, and using freely and extravagantly the things provided. In the place of saving, of gathering up the fragments that remain, that nothing be lost, much is lost that must be purchased again.

We need to have thoroughly competent cooks connected with our schools, that the youth may be taught how to make much out of little. I have been pained as I have seen good, sweet biscuits and ears of corn left from the noon meal thrown into the waste barrel. The corn could have been cut from the cobs, and with a little milk prepared into a palatable dish. I need not enumerate all the jots and tittles that might be saved.

By exerting a proper influence in these lines, you may educate girls for domestic service. This will be a great blessing to them. [391]

All our talents should be used; they should not be allowed to rust through inaction. All our influence should be used to the very best account. After Christ fed the multitude, He said, "Gather up the fragments that remain, that nothing be lost." This lesson may apply to spiritual things as well as temporal. Those who do not appreciate and make the best use of their spiritual blessings, gathering up every precious ray of light, will soon become indifferent and inappreciative! Blessings are not given to those who do not value them. All our physical energies as one of God's talents, should be used to the glory of God. Our influence is to be recognized and employed as belonging to God. God calls upon all to do their best.

I would be glad to spend much time at the Health Retreat, but with your present expense to furnish the tables, every additional one increases the outlay of means, and I prudently stay away. I hope that if you set so liberal a table, you will charge accordingly, that there may be a surplus of means. If nothing is gained to help forward the improvements that must be made, what is the use of going to all this trouble and perplexity. If the boarders are lessened by a plain, wholesome diet, let them be lessened. Watch all waste. Do not allow it. I know that there is great loss here. I must tell you, Bro. and Sr.---, that you are too much afraid of the boarders; you try too hard

[392] to meet their every desire. I should not do this. I should set a good liberal table, not getting the most expensive food, but making the fare palatable by skill and care. I felt anxious that the Health Retreat shall be all that prudence, sharp foresight, and economy can make it.—[Letter 5, 1884](#). (To the Matron of the St. Helen Health Retreat, February 5, 1884).

I have to tell the matter in my simple style. I want you to know this, Brother Prescott. Again much complaint is made in reference to the diet question. I had written, I think, something in regard to this matter, and have had an article waiting to be copied some time, all of four months, but every month brought so great a pressure of matter I did not present it to my copyist, but next mail it shall be sent.

I know not who is cook at the [Battle Creek] boarding hall, but I beseech you, do not place any persons to oversee the cooking of food for the college students unless they have a thorough knowledge of the right kind of cooking that the students shall take away with them the very best intelligence of what hygienic cooking means. The much liquid food, the pastries, the desserts prepared for the table after European hotel fashion, is not the proper food to place before a hungry lot of students, whose appetites are keen to devour the most substantial food.

The very best thorough cook should be employed. If it were to your own family I was speaking I would say the same. But it is not merely your own family, but it is in behalf of God's heritage of children I am speaking. No one person's ideas, or tastes or customs, or habits are to control the boarding house table, but obtain the very best cook, and have helps that she as matron in the kitchen shall oversee. The students pay for their board, and give them good solid nourishing food.

[393] God give you, my dear brother, heavenly wisdom, but for Christ's sake do not introduce practices of the Gentiles in worldly fashionable habits into the school as though this were the education so essential for them to have. It is not. I know whereof I speak. Now you have some of my reasons why I felt pained in regard to additions being made to the school building, and to the other buildings in Battle Creek.—[Letter 46, 1893](#). (To W. W. Prescott, September 5, 1893.)

Let our institutions guard against employing those who are not skillful in the preparation of food. To prepared dishes that will recommend health reform requires tact and knowledge. There are some who are called good cooks who only understand how to prepared meat and vegetables and the general round of diet used in the world. But we need cooks who are educated in hygienic methods so that they can prepare dishes that will be both palatable and wholesome. There is a great dearth of cooks of this character. I know that many of our most precious, able men have died because of improper diet. There was placed upon their tables hot saleratus biscuits, and dishes of a similar character.

The students in our schools should be educated so that they can prepare food in tasteful, healthful manner. They should know how to make good sweet, thoroughly baked bread; but it is not essential that they understand how to make a great variety of cake and prepare knickknacks to tempt the appetite. The science of cooking is an essential science in practical life, and this science must be taught in such a way that the poorer classes can be benefited. Simple articles of diet should be prepared in a simple manner, and yet be found all the more palatable and wholesome because of their simplicity.

[394]

In Australia the people depend almost solely on baker's bread, and meat is used at breakfast, dinner, and supper. So baker's bread, meat, fruits and vegetables generally compose the diet of the people. Now if the health reform diet is presented to them in such a way that they think it will cost more money, time, and labor than the diet to which they are accustomed, I fear we shall make very poor headway in correcting their habits. What we need here is the labor of persons who have a knowledge of practical and domestic economy, who can instruct as to how to prepare a simple, nutritious, palatable diet for the common people.—[Letter 19, 1892](#), pp. 9, 10. (To Dr. J. H. Kellogg, August 5, 1892.)

I am instructed to say that God calls for greater purification and sanctification in His sanitariums. Those connected with the Lord's work are to reach a far higher standard. All superficiality is to be put away. All cheap pretense of serving God is to cease. His institutions are established to glorify His name. He is to be recognized in them. He is to be made the first and last and best in everything. Then the

truth which have been given us for this time will stand out before the world with convincing power....

[395] The one who holds the position as cook has a most responsible place. He should be trained to habits of economy, and should realized that no food is to be wasted. Christ said. "Gather up the fragments, that nothing be lost." Let those who are engaged in any department heed this instruction. Economy is to be learned by the educators and taught to the helpers not only by precept, but by example.

Self-denial is to be brought into the daily experience of each worker. Let them say to one another, "Come; we will put all earnestness into our labors; for the night is at hand, when no man can work." Let no one lose minutes by talking, when he should be working. There are times when he has no right to talk nor to stand still. Make not others idle by tempting them to listen to your conversation. Not only is your own time lost, but that of others is wasted, when you spend in chatting the time you should spend doing your work. The word of inspiration tells us that we are to be "not slothful in business, fervent in spirit, serving the Lord." Then let all take hold of the work in earnest.

If helpers have not learned the science of being quick, doing their work with dispatch, let them begin at once to train themselves in this line, or consent that their wages be proportioned to the amount of work done. Every day each one should become more and more efficient, more all-round and helpful. All can individually help themselves to reach a higher and still higher standard, as the Lord's helping hand.

[396] Let those who are naturally slow train themselves day by day to do their work more quickly and at the same time more carefully. Ask the Lord to help you to be able to learn the science of being quick. The present is our time for earnest labor. Let those who work for the Lord, in whatever department it may be, put all diligence into their efforts. Pray for grace to overcome shiftlessness in temporal and spiritual matters. Rise above indolence. We will be led to work faithfully when we have faith in God and a genuine love for souls.

Be determined to be just what the Lord desires you to be. Put your heart and soul into your work. We are to love God with all our heart, mind, and strength. The efforts we put forth to advance His cause will show our love. Every worker should be willing to

put in faithful time. All should be producers as well as consumers, becoming able to take hold of the work in various places, if called from one department to another. Seek to become efficient in every line of the work. Those who are earnest and faithful may receive knowledge and understanding from God, and can gain tact and ingenuity because they are willing to learn and to do.—[Manuscript 88, 1901, 1-4](#). (“Sanitarium Workers,” 1901.)

Released June 21, 1978.

[397]

MR No. 640—Cautions Regarding Restaurant Work

The opening of hygienic restaurants is a work that God would have done in the cities. If wisely conducted, these restaurants will be missionary centers. Those working in them should have at hand publications on health and temperance topics and on other phases of gospel truth, to give to those coming for meals.—[Manuscript 114, 1902, 4](#). (“Instruction Regarding Sanitarium Work,” September 1, 1902.)

We are starting these restaurants in many cities, that we may teach the people the value of a health reform diet. No meat, tea, or coffee are served in our restaurants. The fare is wholesome and nourishing, and is made up of grains, vegetables, nuts, and fruits. We endeavor to demonstrate to those who come the advantage of a diet of this kind over a flesh diet.—[Letter 143, 1902](#), p. 1. (To Mary Foss, September 12, 1902.)

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We need to count the cost of starting restaurants, and see if matters cannot be so arranged that the efforts put forth to conduct them will tell more decidedly for the saving of souls. Thus God will be better glorified. If the managers and helpers of these restaurants are so busily engaged that they have little time to commune with God themselves and little opportunity to bring the light of truth before the people they serve, let the restaurant work be given up, and let our people take up some other line of work that will do more to awaken an interest in present truth. The restaurant work will prove a snare if the helpers are kept so busy that they have no time to work for the saving of souls.—[Letter 145, 1902](#), p. 3. (To J. A. Burden and wife, September 21, 1902.)

For a time health food restaurants may be carried on in the cities. If those who take up this work will make it a means of the conversion of souls, then the plans of God in establishing the health food work will be carried out. But if the managers continue to increase their facilities, and to bring in workers, who are brought into daily contact

with the worldly element, without putting forth a strong effort to counteract the evil influences, the workers will be led astray by temptation, and souls will not be converted. And if souls are not saved by the work of our restaurants, why should those interests continue to be conducted under the present plan?

Los Angeles and San Diego should be worked. At this time of the year large numbers of tourists come to these places, many of whom are seeking to regain lost health. I appeal to our people to invest their means in the establishment of sanitariums near these places.—[Manuscript 85, 1903, 4](#). (“Diary,” September 29, 1903.)

I have written that restaurants should be established as a means of bringing those who know the truth into touch with the people of the world, and of providing opportunities of reaching these people with the message of present truth. Should those attending these restaurants reform in their habits of eating, they would be better prepared to listen to arguments in favor of the truth.

But, if by the restaurant work there is not awakened a deep and living interest in the things of eternal importance, what is gained by this work? Christ is hungry for souls, hungry to see those for whom He gave His life receiving the blessings placed within their reach. Shall He have died for them in vain? Satan will use every opportunity to seduce men from their allegiance to God. He and the angels who fell with him will appear on the earth as men, seeking to deceive. God’s angels, also, will appear as men, and will use every means in their power to defeat the purposes of the enemy. We, too, have a part to act. We shall surely be overcome unless we fight manfully the battles of the Lord.

[399]

It is in order that those who love God and keep His commandments may have as little hindrance as possible in their advancement in the heavenward way that they are warned not to live in the cities. If by our restaurant work souls are not won to the truth, what is gained by entering so largely into this work, which must be done in the cities? Will the result justify the effort put forth? Will it pay for our young men and young women to spend their time and energy in providing and serving food for worldlings, while they make no effort to save their souls, no effort to lead them to see the light of present truth?—[Letter 83, 1903](#), pp. 2, 3. (To H. W. Kellogg, May 13, 1903.)

[400] Should her [Sister Tuxford] advice be followed as to the food that should be provided for those who patronize the restaurant [probably in St. Helena, California], there is danger that the restaurant will become a consumer instead of a producer. When it is seen that an enterprise is running behind, a change should be made, so that money enough will be brought in to cover expenses. If this cannot be done, it would be better for the enterprise to be closed.—[Letter 62, 1903](#), p. 1. (To J. A. Burden and wife, April 21, 1903.)

We are now to prepare for the marriage supper of the Lamb. We are to give the message everywhere, in the highways and the hedges, to high and low, rich and poor. House-to-house work is to be done. I am becoming afraid as I see how little soul-saving work is done by our restaurants. As I think of these things, I am instructed that unless the restaurant work is managed in such a way as to save souls, the young people engaged in it will be in danger of losing their interest in present truth. God would have us make decided plans to keep as far as possible from the snares that await those who enter largely into food speculations. We must pray and watch unto prayer, and we must find out the real results of the restaurant work.—[Letter 243, 1903](#), p. 4. (To Sister Hall, May 11, 1903.)

[401] 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 Clarence Santee, October 4, 1905.)

From Loma Linda we went to San Diego. I was still sick with influenza, yet on Sabbath I stood before a large congregation, and spoke to them from the fifty-eighth chapter of Isaiah. I talked for an hour and a half on the restaurant work, and the danger of this line of work becoming so enlarged that those who should be engaged in giving the gospel to souls starving for the bread of life, would be occupied in serving tables.

This was my message, and the Lord strengthened me in a most remarkable manner.—[Letter 305, 1905](#), pp. 1, 2. (To Walter Harper, October 27, 1905.)

My message is that the restaurants are carrying a burden that the Lord has not laid upon them. The preparations of food are so expensive that the poorer class receive but little benefit. There should be greater simplicity in the preparation of foods. The living testimony of truth should be borne, and a reformation should take place. Too much talent and capability are absorbed in a work which reveals but few results in the salvation of souls.—[Letter 269, 1905](#), pp. 2, 3. (To S. N. Haskell, G. I. Butler, and I. A. Ford, September 15, 1905.)

Some features of the health work have proved a snare to capture talents of influence that might have been used in feeding souls with the bread of life. While thousands are perishing without a knowledge of the truth, while multitudes have not the bread of life to feed upon, while God is calling for a quick work to be done to prepare a people for the coming of Christ, shall our hygienic restaurants prove a snare, by being operated merely for commercial advantage, and their influence extend no further?

[402]

It was hoped that much good would be done by preparing food for worldlings, that thereby many would be brought to a knowledge of the truth. And this might have been, had the glory of God been kept in view. But these enterprises have been run so largely on a commercial basis, for the temporal advantages to be gained, that they have often become a snare, as it were, to hold men and women of talent, who, by study and diligent effort, could do acceptable service in the winning of souls to Christ. The end of all things is at hand. We must learn to fulfill God's purposes. Let no one delay.—[Letter 230, 1906](#), p. 6. (To the Elders of the Battle Creek Church, and to Ministers and Physicians, July 5, 1906.)

God has not been glorified in any special manner by the hygienic restaurants as ordinarily conducted.—[Manuscript 19, 1911](#), 1. ("Fragments," October 9, 1911.)

When the importance of the restaurant work has been presented to me, it has not been outlined that hygienic restaurants would be the means of making large sums of money. They are to be places where the truth will be presented by word of mouth, and by the distribution

of literature treating upon the coming of Christ, and of the message for this time.

[403] The restaurant work should be made a means in the purpose of God to prepare a people to stand in the day of judgment. The work of satisfying the hunger of the body is to be made only a means to this great end. Evangelistic work is to be done, and literature should be sold and given away. Let the subject of temperance be made prominent. The patrons of our restaurants should be warned that the great day of God's wrath is near, that it hasteth greatly. As the judgments of God fall upon the cities, let this be sounded as a note of warning.

Simplicity in habits and practices should be studied. Let no one, in these days of peril, neglect prayer. "Ye cannot serve God and mammon." Listen not to the plausible fictions of Satan.—[Manuscript 10, 1906, 2](#). ("On the Health Food and Restaurant Work," 1906.)

Released June 21, 1978.

MR No. 641—No Respector of Persons with God

[404]

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference; He can awaken their sympathies; He can soften their hearts; He can reveal to their souls the beauty and power of the truth. The master worker is God, and not finite man, and yet, He calls upon men to be the agents through whom He can impart light to those in darkness. God has jewels in all the churches, and it is not for us to make sweeping denunciations of the professed religious world, but in humility and love, to present to all the truth as it is in Jesus. Let men see piety and devotion. Let them behold Christlikeness of character, and they will be drawn to the truth. He who loves God supremely and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth are to communicate the same; they are to lift up Jesus, the world's redeemer; they are to hold forth the word of life.—[Manuscript 152, 1897, 1, 2](#). (“The Church Must Be Quickened,” 1897.)

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you lack qualifications essential to Christian character. If you neglect or treat with indifference the warnings that God has given, if you cherish or excuse sin, you are sealing your soul's destiny. You will be weighed in the balances and found wanting. Grace, peace, and pardon will be forever withdrawn; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy lingers, while the Saviour is making intercession, let us make thorough work for eternity....

[405]

God will hold men accountable who have the plain teachings of His Word, but disregard them and accept the sayings and customs of men. And yet how many are doing this! They reject the light in

regard to the Sabbath, and trample upon God's holy day. Ministers and people, with the Bible open before them, show contempt for the Word of God in His holy precepts, while they exalt a spurious sabbath, which has no other foundation than the authority of the Roman church. The claims of this spurious sabbath are to be enforced upon the world. The Protestant churches, having received doctrines which the Word of God condemns, will bring these to the front and force them upon the consciences of men, just as the papal authorities urged their dogmas upon the advocates of truth in Luther's time. The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he will be found.—[Manuscript 100, 1893, 6, 7, 9](#). (“Christ Our Helper in the Great Crisis,” 1893.)

Released August 17, 1978.

MR No. 642—Christians to Reflect God’s Character [406]

It would be sad if those who profess to love our heavenly Father should misrepresent Him. If we live in the light of His countenance we shall reflect His glory to all around us. If we bring the light and glory of heaven into our religious service, we place the religion of Jesus Christ upon that high and elevated plane where the Bible places it.

Many seem to think that they must beg pardon of all the world for being a Christian. John did not regard it so. He says, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” (1 John 3:1.) The Christian does not take a step down to a low level; he is constantly progressing forward, and the religion of Jesus Christ never degrades the receiver. It refines his taste; it sanctifies his judgment. Why should it not, when he is in connection with a pure and holy God, and the power which is invested in God He imparts to His sons and daughters. “Come out from among them, and be ye separate, saith the Lord.... And I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” (2 Corinthians 6:17, 18.) Here is the promise that we shall become members of the royal family, that we shall be children of the heavenly king....

It has been my life study since I was eleven years of age, that I might place my feet in the road cast up for the ransomed of the Lord to walk in. I do not expect this path will be smooth and without trouble, but my precious Jesus traveled that path before me and He has beat down the thorns and rough places and made a smooth path for my feet, and I will follow in His footsteps and choose the suffering part of religion. I want to be a partaker with Christ of His sufferings, and then I have the promise that I will be partaker with Him in His glory.—Manuscript 16, 1887, 5, 7. (Sermon, May 22, 1887.) [407]

Released August 17, 1978.

MR No. 643—Faith and Works

Christ said, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” ([Matthew 16:24](#).) I feel such an intense interest that every soul shall see, and understand, and be charmed with the consistency of the truth. The evidence of our love to Christ is not pretension; but practice. My brother, it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the Word. Please to consider that under the teaching of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised came upon them and made the vacillating Peter the champion of faith, what a transformation in his character! But do not lay one pebble, for a soul that is weak in the faith to stumble over, in overwrought presentations or expressions. Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” ([John 14:21](#).)

This is the true test—the doing of the words of Christ. And it is the evidence of the human agent’s love to Jesus, and he that doeth His will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and in holiness of character. “If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” ([John 15:23](#).) We, that is, the Father, Son, and the Holy Ghost, [will come] and make our abode in him.

O my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will overreach the mark, and stumble, and fall. But if you keep in humility close to Jesus, all is well.

See [2 Peter 1:1-11](#). This is the faith which we must have, that works by love, and purifies the soul.

There is no place in the school of Christ where we graduate. We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through constant diligence that we will, through the grace of Christ, live on the plan of addition, making our calling and election sure, for, if ye do these things,—“add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity”—“For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:10, 11.)—[Letter 44, 1893](#). (To A. T. Jones, April 9, 1893.)

Released August 17, 1978.

MR No. 644—The Example Children Follow

In the family the spirit of criticizing and faultfinding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal table, the members of the family pass around a dish of criticism, faultfinding, and scandal.

Should Christ come today, would He not find many of the families who profess to be Christians cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above. I am instructed to say to them, "Prepare to meet thy God." Discord in families leads to discord in the church. The unruly tongue creates mischief of all kinds....

In the home circle, generous, gracious, Christlike words are of more value than any earthly treasure. Remember that your children will follow closely the example that in word and deed you set them. Live lives that will help them to prepare for translation into the courts above, when the last trump shall sound, and Christ shall come to gather His faithful ones to Himself.—[Letter 272, 1903](#). (To "Dear Brethren and Sisters Gathered in Council at Nashville," December 20, 1903.)

Released August 17, 1978.

MR No. 645—God Rules in Spite of Evil

[411]

My dear brother, wherever you are you can make for yourself friends. We can see now more clearly some of the difficulties that lie in the way of those who would obey God. Men are finite; God is infinite. The Heavens do rule.

We may not now be able to reconcile this fact with circumstances, but God works in a mysterious way His wonders to perform. God is working, we will not doubt, to bring light before many who otherwise would never have received knowledge of it. He works to diffuse blessings to His people scattered throughout our world. Do not for a moment think that God's hand is against you. Keep up good courage and remember that the Lord is Supreme Ruler. God suffers sin to develop itself in crimes and cruelties, yet He will not leave those who love Him, to confusion.

Think of the love of God manifested to man. Think what Jesus the Prince of Life suffered in this world, the just for the unjust, that He might save men from death and misery. God governs the world. He is Omnipotent. Be sure then, whatever His wisdom desires, or His love inspires, His power will execute. "O Lord God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee? Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them. Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face" ([Psalm 89:8, 9, 14](#)).—[Letter 49, 1886](#), pp. 1, 2. (To L. R. Conradi, August 30, 1886.)

Released August 3, 1978.

[412]

MR No. 646—One Day Sufficient for Creation

God took six days to make our world when he could have spoken it into existence in one.—[Letter 7a, 1878](#), p. 2. (To W. C. White, undated.)

Released October 26, 1978.

**MR No. 647—The Prophecies of Daniel and the
Revelation can be Understood**

[413]

Much ignorance of Scripture prevails, even among those that preach the Word. Well-educated, intelligent men preach at the Word, and around the Word, but they do not touch the inner meaning of the Word. They do not present truth in its genuine simplicity. These men, considering themselves authority, tell their hearers that they cannot understand either Daniel or Revelation.

Many ministers make no effort to explain Revelation. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, “Revelation,” is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.—[Manuscript 107, 1897, 1, 2.](#) (Search the Scriptures,” undated.)

Released October 26, 1978.

[414]

MR No. 648—Letter to M. B. Czechowski

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. The enemy tempted you in regard to Brethren Whipple and Taylor. You were shown to me looking upon them and their families with suspicion and distrust. You misjudged them. These brethren are conscientious and would do their duty if they knew what it was. They are experienced. God loves them. Brother Taylor's spirit is precious in the sight of the Lord.

Your French brethren in that section are not refined and intelligent and because Brethren Taylor's and Whipple's families do not come right down to them to make much of them and supply their wants, they become jealous and dissatisfied and think themselves misused. If Brethren Taylor and Whipple should take the whole burden of these brethren upon themselves, their own families must be neglected and suffer, while they would only hurt the French people. If they should be helped, they would only look for more help from the same direction and would not depend upon their own efforts. God does not require this church to take the charge of every poor family who shall embrace the message. If they should do this, the work of the messengers to enter new fields must cease for the fund would be exhausted. Many are poor from their own lack of diligence and economy and they know not how to use means aright. If they should be helped, it would only hurt them. Poor people choose to raise large families when they know they have nothing to support them and worse than this, no family government leave their children to come up to ruin. Who must be the sufferers in this case? Must the cause of God be sapped and the treasury in different places exhausted to take care of these large families of (the) poor? No, the parents must suffer. They will suffer no more after they embrace the Sabbath than they suffered before.

[415]

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. He was poor and did not love to labor. Wished to obtain a living in an easy way without suffering much fatigue or hardship. Such men have no right to marry and have the charge of a family. If they choose to venture, they must bear it and suffer. Brother Wilcox has not been diligent and judicious, but has looked upon his brethren who were better situated than he in regard to the things of this world, and felt tried with them if they did not favor him and impart of their substance to him, when God did not require them to do this. He has been the instigator of much of the difficulty in New York. He has felt tried and had bitter feelings against Brother Andrew's family because they have not taken hold to help him and follow out the plans he has suggested. They had no confidence in his judgment or his diligence.

He has related things to different individuals in regard to Brother Andrews and wife and created prejudice in their minds that could not be readily effaced. He has had views and feelings like this, that if his brethren were better off than he in any respect, he was entitled to a share. If he needed, he had a right to it, yet he would not consent to labor as hard as his brethren to acquire the means they possessed. His views and feelings in regard to these things have been carried out and he has not been honest, but appropriated means to his own use which did not belong to him. I saw that he had taken from the treasury of God and through his calculations and contrivance, led Brother Czechowski into difficulty and suffering and distress, and brought discouragement upon the church in regard to helping Brother C. again. I saw that the Lord required Brother Wilcox to replace the means he had been the means of sinking which had come from this treasury. [416]

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.

I was shown that individuals would present inducements to tempt you. They will represent that the Seventh-day people do not appreciate your talents, 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 laborers 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.

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 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. [418]

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. The Lord has blessed the Brethren Bourdeaus with judgment and experience, God will make them a blessing to you. They seek to move cautiously. Counsel with them.

You would be of far greater use to control your mind, restrain it and not suffer it to be on the constant reach to engage in some great work. Content yourself to do what good God would have you to do. Follow His opening providence. In thus doing, you can be of far greater use than to urge your own way forward and endanger your liberty and life and your helpless family be left without a protector.

Your children need a father's care. Teach them habits of industry. Be not too careful to shield them from hardship. Teach them the power of endurance. Teach them as much as possible to be useful, especially your eldest son. If you cannot be with him to instruct him to useful employment, which will prevent evil habits from taking root, it would be wise to have a judicious person take charge of him who could love him and yet teach him industry, light labor or [that] which will not tax the constitution. Such a course would be for the interest of your child.

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. [419]

Brother C. must learn as he passes along by the things he suffers. I saw that God loved Brother C. The loss of means in New York City rests heavily on Brother Wilcox. He is much more to blame than Brother C. I saw Brother C., if you should follow out all your plans, it would require an inexhaustible fund to support your plans that would accomplish nothing in the end. Brother C. the same means

which you have expended would have kept a successful laborer in the gospel field. If Brother Taylor had received half this means, he could have left home free and have accomplished much more than has been accomplished by Brother C. Brother C.'s life has been such, he has not valued money. He is very free, openhearted and confiding and has not discernment of character. He must value means more. The brethren work hard and some suffer privations to put money into the treasury, and then when they see it foolishly wasted for want of judgment, it saddens them and also discourages those who have used their influence to call out means from their brethren.

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.

[420] I was shown that Brother C.'s family must not be left to suffer. There is no need of this. If all the churches in Vermont and Canada do a very little each while Brother C. is with them, they would scarcely feel it, and at the same time, Brother C.'s family would be comfortable. This burden must not rest upon any one individual. God loves Brother C. His eye is upon him and his family, and He will bless those who will kindly care for them and aid with their sympathy and substance. Brother C. suffers much in mind. His trials are peculiar to himself, and his family has known what pinching want is. Sister C. suffers from poor health yet she tries to do her duty to rightly care for her little family. I was shown that none should oppress them, but do them good; yet Brother C. must be willing to be corrected and reproved and must reform where he fails. Yet 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, [Signed] Ellen G. White.

Some in Vermont are deceived in regard to Brother Buck. God does not acknowledge him as his servant to labor for the salvation

of his fellowmen. He has long been a hindrance to the cause of God by his lack of consecration. He has so long suffered self to rule and has been controlled by a passionate and willful spirit that he is weak, too weak to help others. Unless there is a thorough reform on his part, God will not use him in His cause. His life has not been elevated, his expressions have been rough and unbecoming a Christian. His influence has not been good. He has been too ready to dictate. He has been making efforts to reform yet he has not taken all the stumbling blocks out of the way. He has spoken against this matter and that, and expressed himself very hard against them, and has not made thorough work to undo what he has done. When he makes clean work in the sight of God, then the church will know it. God sees not as man seeth. Only those who are holy without spot, or wrinkle, or any such thing, will Jesus present to His Father. God's work requires clean instruments, pure vessels. "Be ye clean that bear the vessels of the Lord" [Isaiah 52:11].—Letter 3, 1864. (To Brother Czechowski, circa 1864.)

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Released October 26, 1978.

[422]

MR No. 649—How God Trains His Workers

Christ has given to every man his work, and we are to acknowledge the wisdom of the plan He has made for us by a hearty cooperation with Him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with everyone else.

True, unselfish, consecrated workers gladly use their highest gifts in the lowliest service. They realize that true service means to see and to perform the duties that God points out.

There are many who are not satisfied with the work that God has given them. They are not satisfied to serve Him pleasantly in the place that He has marked out for them, or to do uncomplainingly the work that He has placed in their hands.

It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In His providence God places before human beings service that will be as medicine to their diseased minds. Thus He seeks to lead them to put aside the selfish preferences which, if cherished, would disqualify them for the work He has for them. If they accept and perform this service, their minds will be cured. But if they refuse it, they will be left at strife with themselves and with others.

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The Lord disciplines His workers, so that they will be prepared to fill the places appointed them. He desires to mold their minds in accordance with His will. For this purpose He brings to them test and trial. Some He places where relaxed discipline and over-indulgence will not become their snare, where they are taught to appreciate the value of time, and to make the best and wisest use of it.

There are some who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives, and perhaps places before them duties that they would not choose. If they are willing to be guided by Him, He will give

them grace and strength to perform the objectionable duties in a spirit of submission and helpfulness. They are being qualified to fill places where their disciplined abilities will make them of the greatest service.

Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success.

Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, He will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are not willing to submit to His training process. Moab is spoken of as a failure because, the Word declares, he “hath been at ease from his youth, ... and hath not been emptied from vessel to vessel, therefore his taste remained in him, and his scent is not changed.” ([Jeremiah 48:11](#).)

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans.

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The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, longsuffering, gentleness, patience. The cultivation of these precious gifts is to come into the discipline-life of the Christian, that when called to service by the Master, he may be ready to exercise the energies of heart and mind in helping and blessing those who are ready to die.—[Manuscript 79, 1903, 1-3](#). (“How God Trains His Workers,” August 4, 1903.)

Released October 26, 1978.

[425] **MR No. 650—Dangers of Pantheistic Speculation**

I beseech you by the mercy of God to be on your guard. To you and to other ministers and teachers, the Lord says, “Examine yourselves, whether ye be in the faith.” The world is full of speculation and false theories regarding the nature and character of God.—[Letter 230, 1903](#), p. 1. (To E. J. Waggoner, October 2, 1903.)

I was instructed that there was danger of Dr. [J. H.] Kellogg becoming unsettled in regard to the truth, that he was not standing firm upon the true foundation. He has labored so hard to make the medical missionary work the whole body that he has lost sight of the spirit of the message.—[Letter 214, 1903](#), pp. 2, 3. (To P. T. Magan and E. A. Sutherland, October 9, 1903.)

All through the book *The Living Temple*, passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. The message for this time is not, “The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.” ([Jeremiah 7:4](#).) Whom does the Lord receive as vessels unto honor?—those who cooperate with Christ; those who believe the truth, who live the truth, who proclaim the truth in all its bearings.

[426] There are those whose minds will be taken up with smooth words and fair speeches—put into language that they cannot understand or interpret. Precious time is rapidly passing, and many will be robbed of the time that should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in the study of the truths that have to do with eternal realities.—[Letter 211, 1903](#), pp. 3, 4. (“To the Teachers in Emmanuel Missionary College,” September 22, 1903.)

Released October 26, 1978.

MR No. 651—Our Church Paper

[427]

To all interested managers in our General Conference: I wish you to understand that I am every day grateful to our heavenly Father that our printing plant is to send forth the church paper from Takoma Park to all parts of our world, and more than this I am instructed to say that its circulation should be greatly increased. It is circulated in all places in a limited way. The Lord would have this paper come to many more families, in England, yes, in many places. It should go to Australia, where there are located large numbers of English-speaking people. And everything should be carefully written that light shall shine forth as a lamp that burneth. Much more should be written upon actual experiences and much more given in short articles, right to the point, on Bible present truth. The reasons why we are denominated people of God are to be repeated and repeated. [Deuteronomy 4:1-13; 5:1-33](#).—[Manuscript 175, 1905](#). (Diary, July 10, 1905.)

Released October 26, 1978.

MR No. 652—The Inspiration of Ellen White

Physically, I have always been as a broken vessel; and yet in my old age the Lord continues to move upon me by His Holy Spirit to write the most important books that have ever come before the churches and the world. The Lord is evidencing what He can do through weak vessels. The life that He spares I will use to His glory. And, when He may see fit to let me rest, His messages shall be of even more vital force than when the frail instrumentality through whom they were delivered, was living.—[Manuscript 122, 1903](#). (“The Time of the End,” October 9, 1903).

That which is holy and elevated in heavenly things, I scarcely dare represent. Often I lay down my pen and say, Impossible, impossible for finite minds to grasp eternal truths, and deep holy principles, and to express their living import. I stand ignorant and helpless. The rich current of thought takes possession of my whole being, and I lay down my pen, and say, Oh Lord, I am finite, I am weak, and simple and ignorant; thy grand and holy revelations I can never find language to express.—[Manuscript 23, 1896](#). (“Illustrations of Heavenly Things,” June 6, 1896.)

I must not write more now, although there is much that I shall write when I know that the time has fully come.—[Letter 124, 1902](#). (To J. E. White, June 12, 1902.)

Released October 26, 1978.

MR No. 653—Marriage Considerations

[429]

One about to marry a wife should stop to consider candidly why he takes this step. Is his wife to be his helper, his companion, his equal, or will he pursue toward her such a course that she cannot have an eye single to the glory of God? Will he venture to give loose rein to his passions and see how much care and taxation he can subject his wife to without extinguishing life, or will he study the meaning of the words, “Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus?”—[Manuscript 152, 1899, 1](#). (“The Temple of God Must Be Holy,” October 31, 1899.)

I understand that you have desired to have my judgment in regard to matters that trouble you in reference to marriage with Brother _____’s daughter. I understand that the father of the one upon whom you have placed your affection is not willing that his daughter should connect with you in marriage. While I would feel due sympathy for you because of your disappointment, I would say that who should feel interested in his own child more than her own father, and also her mother? The very fact of your urgency of this matter against the wishes of the parents is evidence that the Spirit of God has not the first place in your heart and a controlling power upon your life. You have a strong will, a firm, persistent determination to carry out anything you have entered upon.

Will my brother please look to his own spirit and criticize his motives and see if he has a single eye in this matter to act in all things for the glory of God? I was shown the cases of several in _____ who were very much exercised upon the subject of marriage, that they had their minds so fully engrossed with this subject that they were disqualifying themselves to do the work God would have them to do. Some of these were in _____, but not all. There were several in other places. From what I learn of your case, you must be one of these, for one was presented before me who would not submit to any objections to his marriage. He was a young man of determined

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will but this persistency of will he interpreted as an evidence that his plans and purposes were right when he was deceived in himself.

Now, my brother, will you show that you want your will to be in subjection to the will of God?—[Letter 25, 1885](#). (To Brother V., December 16, 1885.)

Released October 26, 1978.

MR No. 654—Marriage with an Unbelieving Spouse [431]

I was in the night season in my dreams brought in connection with the Health Retreat. I felt grieved to see you unhappy and much discouraged.... But while I was distressed over this revelation to me, there was one speaking with you, Dr. _____. His words reprovved you, but were mingled with tender compassion. I cannot write the exact words as he spoke them. I will try my best to give you the import of them. He said: “You are nourishing despondency, but in this you are not wise; you will become weak and inefficient. This will give the enemy advantage over you. God would have you grow nearer and closer to Himself, to resemble the image and character of Christ. Your heart is the seat of many tumultuous feelings, which you do not strive vigorously to overcome. You do not put your full heart and will into the work of cleansing the soul-temple. Your mind is unwisely exercised on the subject of divorce from your wife. God is not leading you in this. You are not keeping this matter bound within your own mind. You are telling your ideas and plans to others, and in thus doing you are preparing the way for Satan to affect the minds of others by your suggestions.

The matter of the marriage covenant does not stand sacred and elevated in your mind as it should, and you will be certainly in danger of pursuing a wrong course yourself, and endangering other souls by your suggestions. Your mind while stirred up on this subject cannot be prepared to do the best work, and you cannot be an earnest seeker for the blessing of the Lord, unless you shall come up on higher ground. You have done positive injury to the hearts and minds of others. Close quickly the door of your heart that has been open to the enemy. Open wide the door of your heart and invite Jesus to come in. You will then have a balance-wheel to your somewhat erratic nature, that you can put your whole being into your work, realizing its importance. Improve every opportunity to work your way upward, exerting a firm and healthful influence. Lose no time in [432]

this matter. If you would be a free and happy man, you must resist the enemy....

What you need is heart-religion, a heart purified, refined, elevated from common things, taking hold upon the divine. Be a man. Call your wife to your side, become better acquainted with the truth, be molded by the Spirit of God, and you will have peace. If you take the right course, if you are unwavering in the truth, if you keep your own soul in the love of God, you will be in the hands of the Lord the means of saving your wife, and in her turn, if she accepts the truth of heavenly origin, if she is a meek and humble follower of Christ, she will be the means in the hands of God of being a great blessing to you....

It is not profitable to you or to others to engage in long talks. They do no one any special good. The time thus spent should be devoted to a searching of the Scriptures, to meditation and earnest prayer which will give vigor to the mind and stability to the character. If a man be in Christ, he is a new creature; he is prepared to use all his capabilities to minister to the soul as well as to the body, earnestly seeking the wisdom of God and guided by his Spirit. The work will be of a character to the saving of the body and also of the soul. Let this have an influence to humble your heart, that there is not one action of your life that is not open for the all-seeing eye of a holy God. The invitation from Christ is, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Have you accepted this invitation? Is your will as God's will? Then you will have peace and rest.—[Letter 8, 1888](#), pp. 3, 4, 7. (To Dr. G., 1888.)

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The Lord has a work for you to do; it is not a public work, but a very important one, a work in your own home, to be true to your position as a wife and mother. No other can do this, your work.

The Spirit and the Word of God agree. Remembering this, let us read the words of inspiration from Jesus Christ through Paul to Titus. He is charged to speak "the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers not given to much wine, teachers of good things: that they may teach the young women to be sober, to love their husbands, to love their children,

to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.” (Titus 2:1-5.)

With this Scripture before you, I ask, For what are you spending your time in Battle Creek? Has God called you to neglect your home? No, no.

My sister, the Lord has shown me that you are mistaking your duty. Your husband needs you; your children need their mother. You have stepped out of the path where Jesus leads the way. He is saying to you, “Follow me,” and He will lead you in your own home duties, which are now sadly neglected. The voice of the Lord has not bidden you to separate your interests from that of your husband and children. Your first duty is in the home. The Spirit of the Lord has not given you a work or qualified you to do a work, that is contrary to His own Word....

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You have a great work, a sacred, holy calling to exemplify the Christian graces as a faithful wife and mother; to be lovable, patient, kind, yet firm in your home life, to learn right methods and acquire tact for the training of your own little ones, that they may keep the way of the Lord. As a humble child of God, learn in the school of Christ, seek constantly to improve your powers to do the most perfect, thorough work at home, both by precept and example.

In this work you will have the help of the Lord; but if you ignore your duty as a wife and mother, and hold out your hands for the Lord to put another class of work in them, be sure that He will not contradict Himself; He points you to the duty you have to do at home. If you have the idea that some work greater and holier than this has been entrusted to you, you are under a deception. In neglecting your husband and children for what you suppose to be religious duties, either to attend meetings or to work for others, to give Bible readings or to have messages for others, you are going directly contrary to the words of inspiration in the instruction of Paul to Titus. The religion of Christ never leads a wife and mother to do as you have done.

You may now cultivate the home-making qualities with good effect, for your children are of the age when they most need a mother. The restless spirit naturally inclines to mischief; the active mind, if left unoccupied with better things will give heed to that which Satan may suggest. The children need the watchful eye of the mother.

[435] They need to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and be confirmed in well doing, by diligent training.

The Saviour discerns a value and dignity in every soul, because of the image of God which it bears. He died that your children might have the gift of eternal life. He looks upon them with divine compassion. Their souls may be saved unto eternal life, and they are just as precious as the souls of others. The Lord has not called you to neglect your home and your husband and children. He never works in this way; and He never will. You have before your own door a little plot of ground to care for, and God will hold you responsible for this work which He has left in your hands. Through earnest prayer and study, you may become wise in your home, learning the different dispositions of your children, and carefully noting their behavior. You may have at home a little school, of which you shall be the teacher. If you seek wisdom from the Lord to understand His way, and to keep it, He will lead you, not away from your own home, but back to it.

If you are one of those who are the light of the world, that light is to shine in your home. Poverty has been your lot, but this you could not help, and it was not sin. But your mind has been of that cast which has led you to view everything in too intense a light. Here you have lessons to learn at the feet of Jesus; you need to trust more to Jesus, and be less anxious; you need to have genuine faith in the promises of God. Yet, you are to be a laborer together with God, cultivating your mind, that you may bring to the education and training of your children a restful spirit, a loving heart, that you may imbue them with pure aspirations, cultivate in them a love for things honest and pure and holy.

[436] Never for a moment suppose that God has given you a work that will necessitate a separation from your precious little flock. Do not leave them to become demoralized by improper associations and to harden their hearts against their mother. This is letting your light shine in a wrong way altogether; you are making it more difficult for your children to become what God would have them and win heaven at last. God cares for them, and so must you if you claim to be His child.

In time past you have erred in having too great an anxiety for your children. Your trust has not been fully in God, and you have indulged them more than was for their good. And now you leave them to themselves. What sort of an experience is this? Certainly it has not God and truth for its source. You are offending God in claiming to be led by Him and yet neglecting your duty to your children....

When we give ourselves unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God. Oh, my sister, you may be bound about with poverty, your lot in life may be humble, but Jesus does not forsake your family for this or for any other cause. God has made you a trustee, a steward in your home; seek to educate yourself for this work, and He will be by your side to bless all your endeavors, that by and by, when the reckoning time for the administration of your trust shall come, he may say, "Well done, thou good and faithful servant."

Your husband has rights; your children have rights; and these must not be ignored by you. Whether you have one talent or three or five, God has given you your work. Parents are fearfully neglectful of their home duties. They do not meet the Bible standard. But to those who forsake their homes, their companions and children, God will not entrust the work of saving souls, for they have proved unfaithful to their holy vows. They have proved unfaithful to sacred responsibilities. God will not entrust to them eternal riches....

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The Christian mother's work begins in the home circle, in making her home what it should be, pleasant to her husband, pleasant to her children. These dear ones are in her hands to educate faithfully....

Scolding and fretting, gathering clouds and gloom about the soul, will bring only a shadow and discouragement in the home life. Mothers do not half appreciate their possibilities and privileges. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a symmetrical character. This is the great burden of the work given them of God. The mother is God's agent to Christianize her family. She is to exemplify Bible religion, showing how its influence is to control us in its everyday duties and pleasures, teaching her children that by grace alone can they be saved, through faith, which

is the gift of God. This constant teaching as to what Christ is to us, and to them, His love, His goodness, His mercy, revealed in the great plan of redemption, will make a hallowed, sacred impress on the heart.

[438] Let not one word of fretfulness, harshness or passion escape your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be.—[Letter 28, 1890](#). (To Sister V., July 1, 1890.)

It is essential for you to put your trust in God. I am sorry that in the place where you live, you have so little encouragement in religious lines. There are many who will give you words of sympathy, but they do not bring comfort to the longing, hungry soul, which is bruised and wounded, and which needs the healing balm. Never forget that your Saviour lives and reigns. Your grasp on the divine promises must be strong. Human teachers in Christian faith are few.

You may have felt almost discouraged, and may have yielded to the temptation to neglect your religious duties, to shun the cross-bearing life of a Christian; you may have consented to be governed by worldly principles and sentiments, you may have neglected prayer, neglected to confess Christ. If you have done this, do so no more. Remember the words of Christ, “Ye are my witnesses.” Your light may have been flickering, but thank God, it is not too late, even now, to acknowledge the claims the Lord has upon you.

You are the property of Jesus Christ. He has purchased you at an infinite cost to Himself. His you are by creation and by redemption. Although to you your hope of heaven may be at times uncertain, yet you know in whom to trust. Your hope of heaven is found alone in the merits of Jesus Christ. You may now gain a living experience in the things of God. Looking unto Jesus by faith, trusting in His merits, doubts of His love will vanish as dew before the morning sun.

[439] Let your surrender to God be full and complete; wait not one day or hour. Make the most now of your probationary time, be it longer or shorter. Just as soon as you cast yourself unreservedly upon Jesus Christ, He accepts you. Do not in any way conceal the fact that you

have chosen truth, and all the inconveniences that this choice will involve....

Never, under any circumstances, even in appearance, consent to leave the path cast up for the ransomed of the Lord to walk in. Be steadfast, immovable to Christian obligations and to your God....

I urge upon you to fulfill your Christian obligations to God. If there is no one within a hundred miles of you who observes the Sabbath, the whole universe of heaven is in sympathy with you. Christ your Saviour and the heavenly angels are round about you. If you will call upon God in every time of need. He will be your helper. Practice the truth in your home. “Ye are my witnesses, saith the Lord.”

But I am not able to write you more. If you love the father of your children, live the life of a Christian at all times and under all circumstances. If you had done this, God would have worked in your behalf. But when you please yourself, and displease your heavenly Father, how can the Lord work in your behalf?

May the Lord help you, my poor, dear tempted one, to choose the right way just now. May He help you to give your husband and children a testimony that you are a Christian in practice, that you love God, that you love Jesus, who gave His life for you. “And as your day is, so shall your strength be.”—[Letter 76, 1896](#). (To Sister G., August 1, 1896.)

In order to render to God perfect service you need to accept the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” You have not always pursued the course that will ensure to you the blessing of God. Do you want the abiding presence of Christ in your family? Then you must obey the Word, “Take my yoke upon you, and learn of me.” As you take upon you Christ’s yoke of restraint and obedience, you will by individual experience find rest. Lift Christ’s yoke, not a yoke of your own manufacture, which will always be galling. “Ye shall find rest unto your soul,” He declares. “For my yoke is easy, and my burden is light.” In Christ’s school learn perfectly the lessons of meekness and lowliness of heart. Seek to do His will and to glorify His name....

[440]

The day we visited you we appreciated much the bountiful repast prepared for us. But you need to study how to prepare nutritious food in the most simple way. Your husband’s wishes regarding the

preparation of food should be respected, and still you may study to prepare appetizing dishes in as simple and healthful a way as possible, so that the fine nerves of the brain will not become weakened and paralyzed, making you excitable, nervous, and easily provoked....

[441] My dear sister, you stand in a responsible position in your home. Hold the reins of government with a wise, even hand. Do not allow the members of your family to lose their love and respect for you. Bind them to your heart with the silken cords of love. This you can do if you live close to Jesus. By beholding Him you will be changed into His image, having escaped the corruption that is in the world through lust. God loves you; He loves your husband, and He is seeking to draw him to Himself. He desires to take his attention off mere earthly enterprises, and fix them on the eternal riches.—[Letter 145, 1900](#). (To Sister K., November 8, 1900.)

My sister, our Saviour is a present help in every time of need. Do not distrust Him. Do not take your troubles to human beings. Take them to the Lord. You may think that others should sympathize with you in your downcast feelings, but you will sometimes be disappointed. Jesus never disappoints one who comes to Him for help.

Are you one that makes mistakes? Go to Jesus, and ask Him to forgive you, and then believe that He does. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Ask the Lord to pardon your errors. Then rejoice in Him. It will not help you in the least to keep mourning over your defects. Say, “Lord, I cast my helpless soul on Thee, and Thee alone. I will not worry, because Thou hast said, ‘Ask, and ye shall receive.’” Believe that you do receive. Believe that your Saviour is full of compassion, full of tender pity and love. Let not little mishaps trouble you. Small mistakes may be ordered by the Lord to save you from making larger mistakes.

Act your part in helping yourself, as all must do who would be blessed. Believe that Christ helps you. Refuse to speak a word of unbelief. When the enemy tells you that the Lord has forsaken you, tell him that you know He has not; for He declares, “I came not to call the righteous, but sinners to repentance.”

Jesus says, “Him that cometh to Me I will in no wise cast out.” Then, my sister, dismiss the enemy. Tell him that you will not

dishonor God by doubting His mercy, His goodness, His love. Never argue with Satan; for he has wonderful powers of deception. If, when he went to Adam and Eve, they had kept repeating the words of God, saying, “He hath said, and I believe His word, I will not distrust Him,” they would not have been overcome. [442]

Instead of bemoaning your weakness, and talking unbelief, and feeling that you are hardly used, begin to sing. Talk of the mercy and love of God. To all who labor and are heavy laden Christ gives the invitation, “Come unto Me, ... 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.” This is the lesson that Christ desires you to learn, and in learning it you will find rest.

When discouraging words are spoken to you, do not reply unless you can return a pleasant answer. When you are tried and tempted by unkind words, do not retaliate. Say to yourself, “I will not disappoint my Saviour.” Every man who is a Christian is a gentleman; and every woman who is a Christian is a gentlewoman. The law of kindness is ever on the lips of the Christian woman. She utters no hasty words. To speak gentle words when you feel irritated will bring sunshine into your heart, and will make your path more smooth. A school girl, in answer to a question, said, “meek people are those who give soft answers to rough questions.” Christ says, “Blessed are the meek; for they shall inherit the earth.” They will be fit subjects for the kingdom of heaven; because they are willing to be taught.

You say that your husband is not yet converted to the truth. Show him in your life the advantage of taking Christ at His word. By patience, forbearance, and kindness you may win your husband to the Saviour.

In the power of God’s grace you may obtain most precious victories. You are not to treat your life as a romance, but as a reality. You are to labor together with God in forming a character that He can approve. “Work out your own salvation with fear and trembling.” Does the charge end there? No, no, thank God! “For it is God that worketh in you, both to will and to do of His good pleasure.” You are to be a co-worker with Him in the saving of your soul. You are to will to do the will of God. Then do not spend your time and strength in murmuring, in talking unbelief and finding fault [443]

with God. Encourage confidence in Him. Speak kindly of Him. Honor Him who so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

Be sure to perform your smallest duties in the fear and love of God, with faithfulness and cheerfulness. God declares, “He that is faithful in that which is least is faithful also in much.” Faithfully discharge your home duties, and then leave yourself with God, saying, “I commit the keeping of my soul to Him. I will not take the ordering of my life out of His hands. I will leave myself in His keeping.”

Study the life that Christ lived while on this earth. He did not disregard the simplest, smallest duty that fell to Him. Perfection marked all that He did. Look to Jesus for His help, and this will enable you to perform your daily duties with the grace and dignity of one who is seeking for a crown of immortal life....

[444] All that God expects of you and all other Christians is that you live out your profession. Show that Christ’s word is true, that He can keep human beings from sin. Conform your life to His pure, beautiful, holy life. Obey His commandments. This will bring you practical godliness.

Do not dwell upon the hardships of the Christian life. Do not talk of your trials; for if you do, you will become more and more inclined to complain of God. Talk of the love of Christ, bringing it into your heart and life. Be thankful that the Lord has spared you, that you have not been cut off without having gained a preparation for entrance into the heavenly kingdom, where there is no sin, no sorrow. You have only one life in which to perfect a Christian character. If you reveal the grace of God in your character, if the law of kindness is ever on your lips, if you constantly thank the Lord for His goodness to you, you are preparing to praise Him in the home above.—[Letter 72, 1903](#). (To Sister W., April 28, 1903.)

Released October 26, 1978.

MR No. 655—Ellen White’s Use of Historical Information

[445]

Tell her [*Marian Davis*] I have just one minute ago read the letters in which she has specified the improvements to be made in articles for Volume 1 [Patriarchs and Prophets]. I thank her. Tell her that she has a point about Zedekiah’s having his eyes put out. That needs to be more carefully worded—also the rock, when the water flowed—something in reference to this. I think I can make the articles specified more full....

Well, my dear Willie and Edson and Emma, let us draw very nigh to God. Let us live daily as we would wish we had lived when the judgment shall sit and the books shall be opened, and when everyone will be rewarded according to his works. I am not cast down nor discouraged, but I feel weighed down as a cart beneath sheaves. We have had several days of beautiful weather. It has commenced raining this afternoon. Tell Mary to find me some histories of the Bible that would give me the order of events. I have nothing and can find nothing in the library here.—[Letter 38, 1885](#). (To Edson and Willie White, from Basel, Switzerland, December 22, 1885.)

May 15, 1887—We have just returned from visiting Zurich. It is a much prettier city than Basel. The old part of the city contains many historical places of interest....

We rode out in a rowboat upon the Zurich Lake which was narrow but thirty-five miles long. This gave us a good idea of the extent of Zurich and the many cantons situated on the borders of the lake. Zurich is pleasantly situated on the shores of Lake Zurich. This is a noble expanse of water, enclosed with banks which swell upwards, clothed with vineyards and pine forests, from amid which hamlets and white villas gleam out amid trees and cultivated hills which give variety and beauty to the picture, while in the far off horizon the glaciers are seen blending with the golden clouds. On the right the region is walled in with the craggy rampart of the Albis Alp but the mountains stand back from the shore and by permitting

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the light to fall freely upon the bosom of the lake and on the ample sweep of its lovely and fertile banks, give a beauty to the picture which pen or brush of the artist could not equal.

The neighboring lake of Zug is in marked contrast to Zurich. The placid waters and slumbering shore seem perpetually wrapped in the shadows.—[Manuscript 29, 1887](#). (Diary, January 1 to May 15, 1887.)

Released October 26, 1978.

MR No. 656—Christ's Obedience and Ours

[447]

The great Teacher came into our world, not only to atone for sin, but to be a teacher both by precept and example. He came to show man how to keep the law in humanity, so that man might have no excuse for following his own defective judgment. We see Christ's obedience. His life was without sin. His life-long obedience is a reproach to disobedient humanity. The obedience of Christ is not to be put aside as altogether different from the obedience He requires of us individually. Christ has shown us that it is possible for all humanity to obey the laws of God. He served as a son with the Father. Just so we must every one serve with God, not in our own improvised plans. Serving is a living service, when self is not made supreme.

The serving of the Son of God with the Father has ennobled all service. "I delight to do Thy will, O my God:" he said, "yea, thy law is within my heart" ([Psalm 40:8](#)). David's heart was enlarged, and he ran in the way of the Lord's commandments.

The work of Christ was not a divided heart service. Christ came not to do His own will, but the will of Him that sent Him. Jesus says, Step in the footprints of my Sonship in all obedience. I obey as in partnership with the great firm. You are to obey as in co-partnership with the Son of God. Often you will not see the path clearly; then ask of God, and He will give you wisdom and courage and faith to move forward, leaving all issues with Him. We want to comprehend so far as possible the truly human nature of our Lord. The divine and human were linked in Christ, and both were complete.—[Letter 69, 1897](#), pp. 10, 11. (To Brother Hardy, February 7, 1897.)

MR No. 657—E. G. White Not a Grammarian

Friday, January 10, 1873—We rose early to prepare to go to San Francisco. My heart is inexpressibly sad. This morning I take into candid consideration my writings. My husband is too feeble to help me prepare them for the printer, therefore I shall do no more with them at present. I am not a scholar. I cannot prepare my own writings for the press. Until I can do this I shall write no more. It is not my duty to tax others with my manuscript....

Saturday, January 11, 1873—We rested well last night. This Sabbath morning opens cloudy. My mind is coming to strange conclusions. I am thinking I must lay aside my writing I have taken so much pleasure in, and see if I cannot become a scholar. I am not a grammarian. I will try, if the Lord will help me, at forty-five years old to become a scholar in the science. God will help me. I believe He will.—[Manuscript 3, 1873, 5](#). (Diary, January 1 to 31, 1873.)

Tuesday, April 1, 1873—Have arranged my writings, preparatory to work....

Wednesday, April 2, 1873—Continued my work upon my writings in the office.—[Manuscript 6, 1873](#). (Diary, April 1 to 30, 1873.)

Released October 26, 1978.

MR No. 658—Sister Kerr's Gifts

[449]

Sister Kerr took me into her parlor bedroom, and opened a box of ruches [A strip of lace, net, ribbon, or the like, used in place of a collar or cuff.] for the neck, and desired me to accept the entire box. Her husband is a merchant in Honolulu, and though not a believer, he is a very liberal man. She also presented me with three yards and a half of silk, costing three dollars a yard with which I was to make a sack. [A short coat or jacket fitting somewhat loosely.] I saw that she was very desirous that I should have this, and I could not refuse without greatly disappointing her. It was beautiful silk left from a dress which she had. She also gave me a silk scarf, and a ten dollar pin, composed of white stones, very plain and serviceable. I thought I could not accept this, but she looked so sorry, that I finally did take it, and have worn it ever since, for it is handy and becoming, while it is not showy at all.—[Letter 32a, 1891](#), pp. 2, 3. (To J. E. and Emma White, December 7, 1891.)

Released October 26, 1978.

MR No. 659—No Excuse for Sin

Another night of restlessness and suffering has passed. I welcome the coming of five o'clock in the morning; for then Emily Campbell builds my fire, and I can be dressed.

I will not allow my mind to dwell on the dark side. Jesus has light and comfort and hope and joy for me. I want to face the light, that the brightness of the Sun of Righteousness may shine into my heart, and be reflected to others. It is the duty of every Christian to shine,—to shed abroad the light of the grace that Christ imparts. God would have me, even in my pain, praise Him, showing that I realize that His presence is with me. “Being justified by faith, we have peace with God.” ([Romans 5:1](#).) “This is the record, that God hath given to us eternal life, and this life is in His Son.” ([1 John 5:11](#).) Whatever else the sin of Adam did, it did not give human beings an excuse for transgressing God’s law.—[Manuscript 33, 1892, 8](#). (Diary, June 21, 1892.)

Released October 26, 1978.

MR No. 660—The Use of Flesh Meat in SDA Sanitariums

[451]

In regard to flesh meat, do not bring it into the Sanitarium.—[Letter 200, 1902](#). (To Dr. and Mrs. Kress at the Wahroonga, Australia, Sanitarium, December 15, 1902.)

If your institution gives indulgence to meat-eating and various other appetites, then is not its influence against the Sanitarium already established, where the principles of health reform are upheld? I have had the situation opened to me, my brother, and the results for which a sanitarium should be conducted.

The Boulder Sanitarium had, in the fear of God, taken the ground that our other leading sanitariums have taken—to discard meat, tea, coffee, spirituous liquors, and the drug medication. Temperance principles have been taught in parlor lectures, and in other ways. Wholesome foods were served, and genuine health reform was taught.

This institution should have had the right of way. But by the location of another sanitarium so nearby, the principles of which are in some respects quite different from those of the Boulder Sanitarium, difficulties will be presented which should not exist.—[Letter 196, 1906](#). (To Dr. O. G. Place, who was operating a competitive medical institution within a half a mile of the Boulder Sanitarium, June 26, 1906.)

Released October 26, 1978.

**MR No. 661—Materials Appearing in This Day
With God**

MR No. 662—How to Deal with an Unproductive Worker

[452]

There is one thing more which I would like to present before you concerning the case of Elder C and family. Elder C stated to Willie that when he entered the work he knew that he was not prepared to preach. Others also presented themselves at the same time that he did, and all were allotted some place to work as beginners. He urged that he should be allowed to go as tent master with one of the ministers, and learn how to work, but Elder B did not regard his request. He asked if they were not going to give him something to do, and Elder B told him to go out to some country town and hammer away, to go to work in school houses. He feels that he has not had a fair chance, and I hope that his case will not be passed over without due attention. Give him a chance to learn the lessons that he should have had an opportunity to learn years ago. He is fearful that he is to be sent to America and then be dropped out of the work, but this should not be. He has some excellent qualifications although Australia is not his place. Please give Elder C a chance somewhere, and in order to know where to put him you must get acquainted with him.—[Letter 39, 1892](#), p. 1. (To O. A. Olsen, July 7, 1892.)

Elder Olsen, we feel deeply in regard to our ministers. In the last mail I wrote you something in regard to Elder C. We all feel greatly relieved that he is no longer in Australia. The church in Adelaide where Brother C made his home, has been strangely neglected. The man devoted much of his time to his own enterprises, and took no care of the church. The sick were not visited, the desponding were not comforted, and the influence of this neglect is now felt by us who are here. Yesterday Elder [G.C.] Tenney read me a letter from a brother in Adelaide, in whom all have confidence, which set forth the condition of things. His course in money matters has been very much after the order that D pursued. Means was entrusted to him toward the building of a meeting-house, and, thinking to replace it, he used this means, and then hardly knew how much he had

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appropriated. He was paid more salary than any other man in the conference. It is a great pity that he was ever sent here across the wide ocean. I cannot understand what kind of discernment those in office could have had to advise this step. All feel wondrously relieved that he is no longer to labor in this conference.

At the very commencement of the conference we had a long meeting of three hours with the ministers alone and the Spirit of the Lord was upon me. Calling each person by name, I laid out the true condition of each one. Especially did I open before Elder C his method of labor. Oh, how he cried, and yet I could see that while he was depreciating himself there was an attempt at justification, as though after all he was not so bad, but I could not allow it. I told them all that I knew their situation. I told how wrong it was to receive pay as ministers and yet neglect the flock, leaving them to perish. I told them the Lord did not accept their labors. Then confessions were made, and prayer was offered together that He would mercifully heal the wounds that they had given to the cause.

[454] I have talked with Elder C twice since then in regard to his increasing family, that brought such burdens upon his wife. The brother who wrote from Adelaide stated that when they thought that Sister White was coming they felt sure the Lord would set things before her, and he would be sent back to America and, said he, "The Lord did work to relieve the church."—[Letter 40, 1892](#), pp. 15, 16. (To O. A. Olsen, July 15, 1892.)

I do not expect to visit Adelaide again, although this is not certain. I am fully pleased with the place. I think much of the people and am sore distressed when I consider how much might have been done that is not done because of unconsecrated workers. It is these thoughts that distress me and wear me, that our General Conference should make such unwise moves as have been made in sending Elder C here to Australia, and that the Conference in Australia should not have examined his work and changed this order of things. Now the neglect of doing that which was manifestly the duty of someone to do, has left a burden on this Conference to be especially liberal in doing a work now to redeem the past and make, as far as in their power, restitution for the past neglect, for Elder C is supposed to have the endorsement of the Conference, and thus leaves a guilt upon the Conference for sustaining a man who was remiss in his duty,

unfaithful to his charge, giving lessons in dealing with the supposed erring, contrary to the Bible rule, which now have to be counteracted and an entirely different mold given to the church. This business is to me a sad and sorrowful one. And it is not a feeble effort or short work that can make a sufficient change and leave a healthful, wholesome influence in the church, which will be abiding.—[Letter 84, 1892](#), p. 2. (To W. C. White, November 9, 1892.)

On Sunday I visited Brother and Sister H. I did not think it best for Elder [A. G.] Daniells to go with me, although I should have been glad to share the labor with him. I went to Brother H's at two p.m., and labored for Sister H till past five o'clock. She wept as I read things I had written to help her mind in regard to the Sabbath and points connected with it. She is helped. I prayed with them. She has promised to attend meeting again with the church. Elder C's course in reference to them was very censurable, all because he thought Brother H did not speak to him respectfully. I have been shown that these two—Brother and Sister H—will, if consecrated, make superior workers in the church. [455]

They were both apparently fully consecrated, ready to do all the good they could, both with their means and by active effort. But Elder C knew not how to deal with them, and he has wounded and bruised and driven away Sister H. Brother H was for eight years an active worker in the Presbyterian church, taking charge of the Sunday school, until he embraced the truth. Then he took charge of the Sabbath school, and in the absence of a preacher conducted the meetings. Through Elder C's mismanagement he was relieved of every office, yet he would not give up the truth or forsake the church. About the time we came, he was in a position of sore temptation, but he is strengthened and established by the things that he has heard. His wife is a woman of great firmness, of decided opinions, and independent judgment. She has much push, and if consecrated, would be an aggressive worker. I have no doubt now that she will come along if she is rightly treated, and the Lord will be glorified if this sheep that has been driven away is restored to the fold. I shall see them once more in their home before I leave. I have perfect liberty in speaking plain things to them in love.—[Letter 29a, 1892](#), pp. 1, 2. (To W. C. White, November 20, 1892.)

[456]

MR No. 663—Pictures in The Desire of Ages

I wish to say to you that I am sadly disappointed in the cuts prepared for such a book as the *Life of Christ*. I consider that if Brother A accepts such figures that his eye and taste has lost its cunning. You cannot expect me to be pleased with such productions. Look at these figures critically, and you must see that they are either made from Catholic designs or Catholic artists. The picture of Mary has a man's face, the representations of Christ with the two fingers prominent, while the others are closed, is wholly a Catholic sign and I object to this. I see but very little beauty in any of the faces, or persons. There is the scenery of nature, landscape scenery, that is not as objectionable, but I could never rest my eyes upon the face pictures without pain.

I would much prefer to have no pictures than representations that are not representations, but disfigurements of the true. This is my opinion. Where is the discerning eye? Better pay double price, or treble, and have pictures, if pictures must be had, that will not pervert facts. I wish there had not been an attempt to make one representation, but send out the book and let it make a place for itself. I call these faces in the pictures and scenes so poorly represented that it is a perversion of the facts.

If this is A's work, I cannot accept him as a designer, and if he can accept such pictures I cannot respect or honor his judgment. Do not spoil my book by disfigurements which lower the facts and the matters they represent. Brother A needs the sanctification of the senses to understand the spirituality of truth. He may study European artistic skill, but there will be seen in nearly all designs the Catholic features.—[Letter 81a, 1897](#), p. 1. (To C. H. Jones, Manager of the Pacific Press, December 20, 1897.)

[457]

I write to you, having received your letters concerning the book now in your hands. I advise that the book be not delayed. It is greatly needed in the field, and I would hasten it out, with the cuts you deem suitable.

I have just received my American mail, and sorry enough I am that the letters were not opened at Sunnyside, so that Willie [W. C. White] could have read them. But they were sent without being opened, and neither Willie nor Marian [Davis] have seen them. But I say, put in your cuts; for it is not possible for you to hear anything from W. C. White or Marian till next mail. Close up the book, and put it in circulation as soon as possible. I am sure that W. C. White and Marian would give this advice.

These delays are most painful to me. We are losing time that we can ill afford to lose. Whatever the cuts may be, if they are essential to the sale of the book, put them in, and afterwards, if we have a chance to make improvements, we will do so. But we must have the book, so please hasten its completion. May the Lord give you all wisdom and counsel, is my prayer.—[Letter 19, 1898](#), p. 1. (To C. H. Jones, Manager of the Pacific Press, March 25, 1898.)

Released November 13, 1978.