

ELLEN G. WHITE ESTATE

THE
SALAMANCA
VISION
AND THE
1890 DIARY

The Salamanca Vision and the 1890 Diary

Ellen G. White

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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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Introduction

This document deals with Ellen G. White's travels and labors during the last three months of 1890, with special emphasis on her vision of November 3 of that year at Salamanca, New York. It includes: (a) large segments of her 1890 diary; (b) excerpts from letters she wrote in the latter part of the year; (c) all of her known references to the Salamanca vision; and (d) the recollections of a number of people who were present at the March 8, 1891, meeting in Battle Creek, when Mrs. White first publicly related the striking details of that vision.

Beginning in 1859 Ellen White endeavored, as she was able, to maintain a day-by-day account of her activities. As the years passed her diaries developed into what might be called diary-journals. Counsels for the church and the contents of her visions were intermingled with particulars of a personal nature. In her 1890 diary, the essentially spiritual materials appear at times on pages already partially filled with autobiographical items. At other times a passage several pages in length follows a personal entry. There is also a long section at the end of the book dealing with the contents of the Salamanca vision.

It is exceedingly difficult to determine precisely when such materials were written, as the dates given sometimes refer to the events being described rather than to the time of writing. Ellen White's dating procedures were not fully understood by the White Estate staff when the 1890 diary was transcribed some years ago. Her principal narratives of the Salamanca vision, while appearing in her 1890 diary, apparently were not written until 1891, but how much was written before the dramatic early morning meeting of March 8, 1891, is not known. It is important to note, however, that the supernatural validation of the Salamanca vision, in the mind of Ellen White, depended not on the date when she described it with her pen, but on the fact that she was able, early on March 8, to publicly de-

lineate the details of the secret midnight meeting of March 7 before anyone had opportunity to talk to her about it.

- [3] In order for the reader to receive as full an understanding of this experience as possible, we are including a day-by-day account of Ellen White's travels from the time she left Battle Creek on October 8, 1890, to the time of her return to that city nearly three months later, on December 30. A few exhibits from the handwritten originals of her diary and letters are also included.

We trust that this information will be helpful to all who are interested in Ellen White's ministry, and especially to those who want to know more about the Salamanca vision. ¹

¹We have not reproduced here the accounts of the Salamanca vision written by C. C. Crisler or A. L. White as these are already available in currently published books. See [Life Sketches, 309-318](#), and [A Prophet Among You](#), pp. 471-480.

The Travels, Labors, And Letters Of Ellen G. White [4] From October 8 To December 30, 1890

Battle Creek, Wednesday, October 8, 1890

[On this date Ellen White, her son, W. C. White and her secretary-nurse, Sara McEnterfer, left Battle Creek for a tour of the Eastern states. A few weeks earlier Elder O. A. Olsen, the General Conference president, had announced in the church paper, “Elder W. C. White, Sister White, and Brother Chadwick will attend important meetings in Dist. No. 1, viz., the annual meetings of the Conference and Tract and Missionary Society of the New England Conference; the same in the Atlantic Conference; the State meeting in Pennsylvania, and the Virginia Conference.”—[The Review and Herald, September 16, 1890](#), p. 576.]

Syracuse, New York, Thursday, October 9, 1890

At Niagara bridge we stepped out of the sleeper and took our seats in the day coach. Soon every available seat was occupied. We reached Syracuse about noon. Here Sister Burdick found us and invited us to go to her house for refreshments. It was raining. Her husband had a covered carriage but could take only one in it. We thought best to step into the day coach, although it would not be in motion for one hour and a half. We had a visit with Brother Burdick in the cars. He seemed to be very anxious that we should visit Syracuse and labor for the church. Syracuse is a large city and the workers in it are very few.—Ms. 41, 1890, p. 1 (Diary 16, p. 169).

Adams Center, New York, Friday, October 10, 1890 [5]

We arrived at this place from Syracuse at about half past four o'clock p.m. Brethren Lane, Wilcox, and Place were at the depot waiting for us. We were glad to meet them. A horse and carriage

took us to Sister Green's. There we found a comfortable home in every respect. Meetings had been in session two days. I was very nervous Friday night and could not sleep until about midnight.—Ms. 41, 1890, pp. 3-4 (Diary 16, p. 174).

Adams Center, New York, Sabbath, October 11, 1890 ¹

At half-past two o'clock p.m. I spoke to a full house. There were quite a number of Seventh Day Baptists present. Extra benches were brought in and placed in the aisles; the gallery was full. I spoke from [John 17:3](#). . . . The Lord gave me freedom in speaking to the people assembled, who listened with interest. A social [i.e., testimony] meeting followed and many excellent testimonies were borne.

We were gratified to meet the aged servants of God on this occasion. We have been acquainted from the rise of the third angel's message with Elder [Frederick] Wheeler, who is now nearing 80 years. We have been acquainted with Elders [H. H.] Wilcox and [Charles O.] Taylor for the last 40 years. Age is telling on these old standard-bearers, as well as upon me.—Ms. 41, 1890, p. 4 (Diary 16, p. 175).

[6] **Adams Center, New York, Sunday, October 12, 1890.**

I enjoyed a precious night's rest. Arose quarter past four and after seeking the Lord in prayer for His grace and His blessing, I commenced writing. I feel grateful to the Lord that I endured the taxation of yesterday much better than I expected. I do ask the Lord for strength and grace, and praise His holy name that I do receive decidedly, according to the promise given, the very things I most need.—Ms. 41, 1890, p. 11 (Diary 16, p. 176).

Adams Center, New York, Monday, October 13, 1890

Yesterday was a beautiful day, clear and mild. The time was well filled by meetings, preaching, and instruction. I spoke to a full house in the afternoon. Some Seventh-day Adventists were present, and

¹On this date Ellen White wrote a nine-page document, "Witnesses for Christ." Listed as [Manuscript 21, 1890](#), in the White Estate files, it was published in [The Review and Herald, August 16, 1898](#)

many not of our faith. I am told ¹⁸⁹⁰ that there were more ^{xv} from outside present than had ever been at the meeting before.

My text was [John 17:18](#). . . I had much freedom in speaking the words of life to those present. The Lord, I know, gave me His Spirit and His grace in rich measure and a decided testimony for His people. There were many whose hearts seemed to be softened and subdued by the Spirit of the Lord. [7]

I have been requested to speak upon temperance. May the Lord guide me in regard to the subjects to present to the people. I consented to speak Monday night. Brother Place spoke last night and the words were meat in due season, for the Lord spoke through him. . . .

At ten o'clock I went again into the meetinghouse and spoke in the business meeting and read an appeal which was written October 12, 1875, in regard to the necessity of following up the labors put forth during the camp meetings with personal effort and with publications. This will fasten the ideas already received.

The ministers were invited to Sister Deloss Green's and we had a social season together. I praise the Lord that in our feebleness we may take hold upon divine power. . . .

Monday afternoon a horse and buggy was furnished us and Sara and I rode to Adams. We find Adams is a larger place than Adams Center. There are more business places and yet Adams Center is by far the most pleasant and attractive. There are but few stores here. It is decidedly a Seventh Day Baptist settlement.

I spoke in the evening to a full house. The congregation paid the most marked attention. The ventilation was not good and some eyes were heavy, and I requested them to arise and sing, "I Will Follow Thee, My Saviour," which had the desired effect. The position was changed and all seemed aroused to hear the words spoken. I had much freedom in speaking from [2 Peter 1](#), dwelling upon the precious promises.

My special burden is to arouse the laymen in the church to action, that every individual shall sense his duty to become a worker together with God.—Ms. 41, 1890, pp. 13-15 (Diary 16, pp. 189-193).

Rome, New York, Tuesday, October 14, 1890

[8] I arose at Adams Center, October 14, at four o'clock and my heart was filled with gratitude to God for His loving mercy and continual goodness to me. I have slept well. My heart is thankful. We have been preserved on the journey to this place; no accident or harm has befallen us. We left Adams Center at half past seven o'clock and went through to Rome without change. Brother Place engaged a hack and we rode one mile to his house. We were pleased to meet his wife and little son in his own home. We slept well through the night and were refreshed.—Ms. 42, 1890, p. 1 (Diary 16, p. 217).

South Lancaster, Mass., Wednesday, October 15, 1890

The morning of the 15th was quite cool but pleasant. We enjoyed a precious season of prayer with the family and then bade them farewell, and the hack took us back to the depot. We stepped on the cars about 15 minutes past nine a.m. Many crowded into the cars. There were no seats. We were requested to go into the chair car until we reached Utica. We paid nothing extra for this privilege. We find we must economize in every way possible. . . .

We arrived at Worcester about five o'clock. Had to wait one hour and a half. We arrived at South Lancaster about eight o'clock. Brother A. T. Robinson ² was at the depot with carriage for us. We were taken at once to Sister Harris' where we were welcomed and felt at home.—Ms. 42, 1890, pp. 1-2 (Diary 16, pp. 217-218, 220).

South Lancaster, Thursday, October 16, 1890

Rode out with Brother Robinson to Clinton. It was a beautiful day and we enjoyed the ride much. . . . Visited Sister Jones, wife of A. T. Jones. We found her with her children usually well. We called on Sister Haskell. Tried to comfort her. Sister Harris and I had a season of prayer with her and we were all blessed.—Ms. 42, 1890, p. 3 (Diary 16, pp. 220-221).

²President of the New England Conference

South Lancaster, Friday, October 17, 1890

Arose at three o'clock and devoted some time to prayer. My heart is filled with gratitude to God for His loving kindness. . . .

It has rained steadily all the forenoon. About noon the clouds disappeared and Brother Farnsworth presented Sister Harris and me with his horse and carriage, to ride out. My head was tired with much writing. We had a very restful drive. It was dark before we returned. The sky was clear and the stars shone brightly. I was much refreshed. We had prayer at the commencement of the Sabbath.—Ms. 42, 1890, p. 4 (Diary 16, pp. 222-223).

[9]

South Lancaster, Sabbath, October 18, 1890³

I arose early and committed my case to the Lord. I have infirmities that press upon me daily, and yet I do not mean to look at these discouraging things. I humbly ask God, that if it can glorify His holy name, to preserve my eyesight, to preserve my hearing, to keep my mind clear to understand the Scriptures and to communicate the precious love of Jesus to others.

I spoke at half-past two o'clock p.m. I had freedom in speaking and was thankful for the privilege of presenting Jesus and His righteousness before the congregation. The church was full and our social meeting after the discourse was good. Many precious testimonies were borne.—Ms. 42, 1890, pp. 4-5 (Diary 16, p. 224).

South Lancaster, Sunday, October 19, 1890

I arose at a quarter past four a.m. I lifted my heart to God in prayer and pleaded with the mighty Healer to give me His restoring power. He can do great things for me, for He has done much for me, and I long for His salvation to be revealed to those who believe the truth. Why are we so faithless?

I attended the meeting in the chapel at half-past five and spoke to the people a short time. There was a goodly number present and good testimonies were borne.

³Ellen White wrote Dr. John Harvey Kellogg a 14-page letter on this date ([Letter 18, 1890](#)) in which she urged him to use some of the profits of the Battle Creek Sanitarium to help other institutions

[10] It is quite foggy. I expected the fog would lift but was disappointed. The rain set in and has continued to pour from the heavens bountifully. I was indisposed, and with the rain pouring down I thought for a moment it might be best for me not to go to the meeting, but I reproved myself for thinking of such a thing as disappointing the people in not filling my appointment. At half-past two I went to the church and found the house well filled, notwithstanding the rain was pouring down. After singing and prayer and singing again I spoke to the people from [John 14](#). The Lord gave me freedom and His blessing.—Ms. 42, 1890, p. 5 (Diary 16, pp. 225-226).

[11] **South Lancaster, Monday, October 20, 1890**

I have risen at three o'clock a.m. I am not feeling well this morning. Was suffering much pain in my left ear from seven o'clock until ten. Then obtained rest in sleep. Praise the Lord for the restorer, Sleep. What a blessing it is! The malaria seizes me whenever it can have a chance and I have a continual warfare to keep from being incapacitated for labor on this account; and I do pray that this afflicted ear may recover and I shall not lose my hearing.

The rain continues to pour down from the heavens. I have had an interview with Brother Chadwick, consulting him upon important subjects. Had about one hour's conversation with Brother Miles and Sister Sanderson, sister to Dr. Maxson's wife. She is doing a good work in canvassing for Volume IV.⁴ Advice was solicited as to whether she should enter the three years' training school under Dr. Kellogg with a view to foreign missions.

I had no special light on her case but decided to say some things which have rested upon my mind for the year that is nearly past. . . .

Elder [Amos] Prescott called upon me. His age is about the same as mine. We had a profitable talk of past, present, and future. We then bowed in prayer and had a most precious, melting season before God.—Ms. 42, 1890, pp. 6, 8 (Diary 16, pp. 227-228, 231).

⁴Ellen White referred to The Great Controversy as "Volume IV" since it replaced Spirit of Prophecy, Vol. IV

South Lancaster, Tuesday, October 21, 1890

Thank the Lord for His mercy and His goodness to me. I slept well last night and rose at four o'clock and had a precious season of prayer. I presented my case before God, who knows my infirmities and who can relieve me, for He is able to make His strength perfect in my weakness. I presented in the arms of my faith Sister Haskell and Sister Wheeler, precious souls. . . .

I wrote several pages in regard to the responsibilities resting upon every individual member of the church to have some part to act in the Master's vineyard. I attended the half-past-five-o'clock meeting and rejoiced to see a good number present, for I had important words from the Lord to speak to them.—Ms. 42, 1890, pp. 8-9 (Diary 16, pp. 232-233).

South Lancaster, Wednesday, October 22, 1890

I arose at about five. My mind was on a train of thought and I could not sleep until past midnight. I sought the Lord in prayer and then went to the morning meeting and spoke a short time in regard to the one hidden talent.

I had an interview with Amos Prescott's wife. In the afternoon read an article written 15 years ago and it was of deep interest to me. . . .

Spoke in the morning meeting and also in the afternoon. Read letter written to some of our prominent brethren in 1875, then made some decided remarks which seemed to reach hearts.

W. C. White, Sara McEnterfer, and I were invited to take dinner at the college home. I am pleased to see so many intelligent young men and women attending school. They have 105 students of the first class.—Ms. 42, 1890, p. 16 (Diary 16, pp. 242, 246).

South Lancaster, Thursday, October 23, 1890 ⁵

Slept well last night and my heart is drawn out to God in earnest prayer for His light and His counsel. I know I want to do those

⁵On this date Ellen White wrote a 4-page letter to Brethren Fulton and Burke ([Letter 9c, 1890](#)), and urged them to defer erecting a new building at St. Helena Sanitarium in order to be able to help the Pacific Press

[12] things that are pleasing in His sight. I want God's way, not my way; God's will, not my will. I surrender myself wholly to the Lord.

Calls are being made: We need your help in our churches in Michigan, and we need your help in the State of Maine. We need your help in the New England Conference. We need your testimony right here in Lancaster. May the good Lord let His voice be heard, "This is the way; walk ye in it." Of one thing I am sure: I need One who is too wise to err to grant me His presence and to go before me wherever I go or all my efforts will be useless. . . .

I am now speaking once and frequently twice each day and doing much writing, and I am sleeping well nights. Sister McEnterfer and I rode to Clinton. It was a most beautiful day. In the afternoon Sister Harris and I rode out four miles and gathered barberries.—Ms. 42, 1890, pp. 16-17 (Diary 16, pp. 247-248).

Letter to Marian Davis, ⁶ October 23, 1890

Dear Marian: It is time that you have a period of entire rest and I hope you will now regard my wishes and take it. While out to your father's, do not try to write or fix manuscript. Just let the mind rest and be free, go anywhere you please, do anything you please and rest. Your wages shall go on just the same. This is my decided wish and then when I am through with this round of meetings, we will go into the preparation of the Life of Christ, fresh and earnest. Will you do it?

[13] I am writing a little, as I can, on the Life of Christ, but other topics come in with my labor to which I am obliged to give thought and trace upon paper. . . . I am doing considerably more in the writing line than when at Battle Creek. I think the atmosphere is some better here [South Lancaster] than at Battle Creek.—[Letter 108, 1890](#), pp. 1, 3. ⁷

⁶Marian Davis worked for Mrs. White from 1879-1904, and assisted her in the preparation of many of her most important books.

⁷See p. 87 for a facsimile of the first page of this letter

South Lancaster, Friday, October 24, 1890

Rain commenced in the night and continued all day. I see notwithstanding the rain the people are coming in from Connecticut and Nashua. The church was full of people in the afternoon. I tried to speak to them from [John 15](#) on the relation of the branch to the vine. The atmosphere was very heavy and lifeless and it seemed impossible for all the people to keep awake. We called for them to rise up and sing and yet there was an oppression in the atmosphere in the room.

I thought best to change the exercise and I asked those who had never surrendered their hearts to God and those who were being overcome with temptation to come forward. There were eight seats occupied. Some bore testimony of their needs before a season of prayer. The Lord indited prayer. Brethren Goodrich and A. T. Robinson prayed with great fervor. The Lord gave me freedom in prayer and the blessing of the Lord rested upon myself and many others. The pain of heart left me and the peace of the Lord took possession of my heart. Thank the Lord.

In the morning, October 24th, Elder Goodrich called to see me and we had a lengthy conversation in reference to the necessity of help in the State of Maine.—Ms. 42, 1890, pp. 17-18 (Diary 16, pp. 249, 250).

South Lancaster, Sabbath, October 25, 1890

I have had a very restless night. I labored hard Friday afternoon, coming at half-past two and continuing my labors until sundown. The Lord blessed me indeed. The Lord removed the pain in my heart. The Lord gave me peace and joy in the Holy Ghost.

Although I was quite sick in the night I did not lose my faith; I did not allow the enemy to beat off my hold from Jesus Christ. Thank the Lord I obtained some hours of rest before daybreak. I am weak this morning. Arose at five o'clock and sought the Lord in prayer, and I am comforted and blessed. My life seems to be a continual battle with infirmities, but the Lord strengthens me to bear my testimony for Him. He helpeth my infirmities. His strength is made perfect in my weakness. And when so very weak that it seems

impossible for me to speak, He makes me courageous and strong and joyful. He imparts His Spirit and His life that I can impart the same to others and comfort them with the consolation wherewith I am comforted.

My son Willie White spoke this forenoon, giving a very profitable talk to the youth and for the benefit of the students at the academy. His way of presenting these subjects seems to reach the hearts of the youth. Our ministering brethren urged Willie to speak. Much against his will he consented. I believe this is what he ought to do, rather than to be a businessman, even as correspondent for foreign missions [foreign missions secretary].

I spoke in the afternoon with special freedom. The house was full. I again made the call for volunteers in the Lord's army. I begged that souls would leave the black banner of the powers of darkness, the black banner of Satan, and stand under the bloodstained banner of Prince Immanuel. Five seats were filled. Many were seeking the Lord for the first time. A large number were students from the school. What a precious sight! If there is joy in heaven in the presence of the angels over one sinner that repenteth, what joy must there be in heaven over more than a score of souls coming to Jesus! This was a very solemn scene, and many hearts in the congregation were deeply moved. There was unmistakable evidence that the presence of the Lord Jesus was in the meeting.

When we bowed for prayer Brother Farnsworth, Brother Robinson, Brother Farman, and myself prayed, and we all had a spirit of earnest intercession not only for those who were seeking the Lord but for the whole congregation, and especially for the ministers.—Ms. 42, 1890, pp. 24-25 (Diary 16, pp. 260-262).

South Lancaster, Sunday, October 26, 1890

[15] I have not been able to sleep since three o'clock. I arose and indulged in a bath, then tried to see if I could sleep; but no, I have too much thinking to do. I dressed and then enjoyed a precious season of prayer, and have been writing since four o'clock. It is now half past six. . . .

I spoke in the afternoon to a large audience. I feared I should not have strength, but the Lord gave me His grace and His power

Travels, Labors, And Letters Of Ellen G. White From October 8 To December 30,
to address the people from ¹⁸⁹⁰ [2 Corinthians 3:18](#).—Ms. 42, 1890, ^{xxiii} pp.
29-30 (Diary 16, pp. 270, 272).

South Lancaster, Monday, October 27, 1890

I arose early, attended morning meeting, and read an article written in regard to the canvassers working so largely for one book, *Bible Readings*, and letting Volume IV [*The Great Controversy*] fall dead from the press. The very matter that the people are in need of they do not have, because there is no interest manifested to circulate it.

Took dinner with Brother Robinson's family. His wife's mother, Sister Farnsworth, I have not met for many years. We had a little visit. In the evening I read three articles to those assembled in the church. This is very important matter.

I became very weary. There is a gathering in my head. I have considerable pain in head and ear. Received some treatment at night. I am compassed with infirmities, but I cling to the promise, "I am your Restorer. I will restore you. In all your pain and afflictions remember I will restore you." This I believe.—Ms. 42, 1890, p. 32 (Diary 16, p. 274).

South Lancaster, Tuesday, October 28, 1890 ⁸

I have had more sleep than I feared I should get when I lay down. My ear was poulticed, yet I see no special change for the better. Brother Emery Farnsworth brought his horse and phaeton and took Sara and me to Clinton and I visited a dentist to see if my teeth created any of this difficulty. He examined my teeth and said that they did not need any repairing. I am asking the Lord to help me, to remove the pain, and strengthen me to do the work before me. I know I have a message for the people.

I had a long talk with Stephen Belden. ⁹ He is humble and seems [16]
to be in a good state spiritually. He is passing through sore trials

⁸On this date Ellen White wrote two two-page letters concerning her Healdsburg property that she wanted to sell. These were to Brother Dunlap ([Letter 3a, 1890](#)) and Brother Hutchings ([Letter 13a, 1890](#)).

⁹Ellen White's former brother-in-law. Stephen Belden was married to Ellen White's sister Sarah until her death in 1868

now. I am sorry for him and tried to comfort him and encourage him to trust in the Lord. I had a talk with Brother Robinson. Profitable, I trust.

Brother Edwards came in to visit me. I had a long talk with him which I hope will relieve his mind. Sister Palmer came in and I talked with her a short time. I find enough to do to occupy every moment with earnest work.—Ms. 42, 1890, pp. 32-33 (Diary 16, p. 275).

South Lancaster, Wednesday, October 29, 1890

I arose early and sought the Lord in prayer for His blessing. I can of myself do nothing. My strength, I sensibly feel, is weakness. But the Lord is my Helper; in Him will I trust.

I spoke in the academy at half-past eight o'clock. The students were assembled and I have much pleasure in saying I have not seen a better class of students assembled in any school than is now attending the South Lancaster Academy. I dwelt largely upon the necessity of their making themselves all that they possibly could, always trusting in the Lord to open their understanding and give them His grace and His wisdom.—Ms. 42, 1890, p. 33 (Diary 16, p. 276).

En route from New York City to Pennsylvania, Thursday, October 30, 1890¹⁰

[17] We left South Lancaster yesterday at about two o'clock. Was obliged to remain in Worcester three hours. Left at five o'clock p.m. and arrived at New York City at ten o'clock p.m. Willie had preceded us to the city two days. We were obliged to go to Brooklyn to the Mission. We changed five times, I think, and every change required descending stairs or going up stairs. How thankful I was that the Lord had strengthened my limbs, especially my ankle bones, that I could walk as fast and climb stairs equal to any of our party—Willie, A. T. Robinson, Sara McEnterfer and myself. We did not get to rest until midnight. I praise the Lord this morning I can report to

¹⁰Written on note paper on the train. Apparently Mrs. White did not have her diary handy. See facsimile on page 88

those who ask, “How did you sleep?” “Well—¹⁸⁹⁰notwithstanding the ^{xxv}elevated rail cars were rattling over the rails almost by our windows.”

We were delayed one day longer than we designed. I had ague in my ear, and head was involved. I suffered much pain. Dared not be on the road. I consulted a dentist. He said the teeth were not the cause of this affliction. Then I took alcohol, sweat, and worked my best to subdue the pain, and the relief came. I am made aware that all this trouble was the result of a severe cold. . . .

I have been urging my prayer for the Lord to strengthen me, to give my poor heart a rest from pain. I leave my petition at the throne of grace and say, “Not my will, but Thine, O Lord, be done.” If it be His pleasure to give me grace to work for Him in pain and suffering almost constantly and this is best for me, I say, “Amen.” I will continue to work until I lay off the armor at the feet of my Redeemer.—Ms. 43, 1890, pp. 1-2.

Salamanca, New York, Thursday Night, October 30, 1890 ¹¹

Yesterday [Wednesday, October 29] was a trying day for me, especially in the evening. As we approached New York City it was about ten o'clock. I much dislike the elevated railroad. We changed so often, and had to travel up and down the stairs and be exposed to currents of air, with the cold upon me. I was feeling very disagreeable. We waited at one station more than half an hour while Brother Robinson and Willie White went to seek a place to deposit calligraph and large luggage. Here I got cold by being exposed to currents of air, and greatly feared the consequences. It was eleven o'clock at night when we reached the Mission at Brother Robinson's. It was some time before we could awaken anyone. We succeeded at last and we were welcomed into the Mission. Had a cup of warm drink and retired. The elevated railraod was very near our chamber and the noise of travel was continued until late, but I slept the sleep of weariness. As early as possible after breakfast and a season of prayer we started on our journey back to New York City to take

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¹¹At some point during Mrs. White's stay in Salamanca she wrote a 12-page letter to “Brethren in Responsible Positions.” This letter (if, 1890) was published by Elder O. A. Olsen on Feb. 18, 1892, in a pamphlet titled, “An Appeal to Ministers and Conference Committees.”)

the cars. We had to go through the same wearisome process, going upstairs and downstairs to ride on the elevated railroad, in order to get to our destination.

We felt thankful when the hurry and bustle were over and we were seated in the cars for Salamanca, New York, which place we reached Thursday night at eleven o'clock. I was sick and tired and nervous. It seemed to me I could not endure the overheating of the cars. There was no comfort to passengers notwithstanding their earnest protests. One man would complain of the ventilators being opened or the door being opened and he would succeed in getting them closed. I hope never to have to suffer such nervous prostration, as on that car.

Thursday night. We met Brother Hicks at the depot and he had us as his guests at his home. It was raining all day, and here in this place the ground was covered with snow—the first we had seen this year. All were in bed and Brother Hicks provided hot water for me to drink before retiring.—Ms. 44, 1890, pp. 1-2 (Diary 16, pp. 283-284).

Salamanca, New York, Friday Morning, October 31, 1890 ¹²

We were introduced to Brother Hicks' mother, a kindly looking lady, not a Sabbathkeeper, and not opposed. Brother Hicks' wife is in the insane asylum in consequence of a fall 16 years before, striking upon the back of her head. They have a son 15 years old, a quiet lad. He does not make any profession of religion.

[19] Brother Hicks is employed to oversee the working force on the railroad, receiving \$1500 per year. He embraced the Sabbath and sent in his resignation, but the president of the road did not accept it, so he has continued to keep the Sabbath and do his work. He has been sent for a number of times to oversee some difficult job on the railroad on the Sabbath, but he did not respond and they did not discharge him for he is faithful and is esteemed highly.—Ms. 44, 1890, p. 2 (Diary 16, p. 284).

¹²On this date Ellen White wrote Elder E. P. Daniells ([Letter 70, 1890](#)) about his personal problems

The cold is very severe upon me. I shall attempt to speak but it will be with difficulty. We have the Congregational church.

The Lord did indeed help and strengthen and bless me in speaking to the people, dwelling largely upon the necessity of faith and love for one another as followers of Christ, which has been almost extinct in our churches. The words spoken were heartily received, and the seed sown I sincerely believe will start a train of thought that will result in the cultivation of greater love and increased faith in the rich promises of God.—Ms. 44, 1890, pp. 2-3 (Diary 16, p. 285).

Salamanca, New York, Sunday, November 2, 1890

I am suffering much with the cold in my head, my throat and my lungs. And yet I spoke on the subject of temperance, dwelling largely upon the necessity of training children that they shall not become drunkards. All listened with most earnest attention, and many came and thanked me.—Ms. 44, 1890, p. 4 (Diary 16, p. 287).

Salamanca, New York, Monday, November 3, 1890

I had an appointment Monday afternoon and I tried to fill it. My head was suffering, my ears could scarcely hear my own voice, yet the Lord helped me, else I could not possibly have spoken. I could scarcely stand upon my feet, but I felt the sustaining power of God upon me. I dwelt again upon the necessity of faith, the necessity of loving God supremely and our neighbor as ourselves.

I could not tell the words I spoke, but many said, “The power of God was upon you. The words came to us as wonderful inspiration.”

I know that the words of the Lord Jesus had come to the people. [20] Many spoke of the help they received from the words spoken. I told them to render no thanks to me. God, and He alone, should have the praise. I was only an instrument in His hands and I could not have stood upon my feet and spoken at all had not the Lord helped me in a special manner.

I had a lengthy interview with a sister of Sister Bowen. She has an unbelieving husband who opposes her violently and is cruel and

abusive to her and to her children. She attended this meeting without his knowledge, on her way to visit her father and mother. She knows not what is before her. Her husband found her reading the Bible. He took the large family Bible, cut out the family record, besmeared its pages with kerosene oil, and threw it into the fire. He burns all her books and papers if he can find them. His ingenuity to discover anything that is of a religious character and consume it, is satanic. The enmity of Satan against God and the truth is not abated, and we need to be imbued with the Spirit of God.—Ms. 44, 1890, pp. 4-5 (Diary 16, pp. 288-289).¹³

[21] **En route From Salamanca to Sands, Virginia, Tuesday,
November 4, 1890**

We left Salamanca Tuesday, November 4, 1890, about eleven o'clock. The train was delayed and we were obliged to wait at the depot. It was very small and the company that was to take the cars was large. They were mostly our people returning from the meeting. All wished to speak with me and I was able to speak with them. The snow was falling. We were at last seated in the cars and were thankful to be moving. Oh, praise the Lord, I longed to be where I could write out the things that were opened to me the past night. It was the Lord. . . . [sentence apparently unfinished].¹⁴ —Ms. 44, 1890, p. 6 (Diary 16, p. 290).

Sands (Stanley), Virginia, Wednesday, November 5, 1890

On the cars we met Brother Lawhead and his son. We were passing over the same ground that we went over two years ago in journeying to Williamsport at the time of the flood. We changed cars at Elmira and at Williamsport, and then we journeyed to Harrisburg. We tarried there until the next morning. We walked to the hotel from the depot—a few blocks—and we found crowds everywhere yelling at the top of their voices because it was election of the State officers and governor of the State. We did not return until eleven o'clock at

¹³See facsimiles of these pages in Section V

¹⁴This is Ellen White's first mention of the vision God gave her at Salamanca. Note that she did not write it out at that time

~~night. The noise and shouting kept up all night. We had to be at the train at half-past four o'clock. We were called at a quarter before four, giving us three-quarters of an hour to dress and to be at the depot, check baggage, and buy tickets.~~

We were glad to be seated in the cars but we had in the cars about one dozen men who had more liquor than good sense. They kept up a constant disturbance, snatching one another's hats, pounding one another on the head with their hats, tossing them, jamming them up in all kinds of shapes, and placing themselves in pugilistic attitudes. Oh, how sick and tired we were of these performances! We changed cars and had not been long seated before we changed cars again, for they said the wheel-box was on fire. We got placed in the car, rode a few miles, and then had to change again, for the car was disabled—broken. We went into the same car we had left. It was altogether a very disagreeable ride.

We reached this place, Sands, Virginia, about twelve o'clock. The train is usually due about eleven o'clock. We found Brother Lewis, who lives within three miles of Washington [Virginia], waiting with team for us. We rode out one mile. Brother Robinson and Willie White walked. Close by the meeting house which was built for our people was a building owned by Brother Painter. It was at this time vacant, and the brethren moved into it to entertain those who came. We have very good accommodations but in marked contrast to the ample and abundant rooms in Salamanca. We seldom find ourselves so well situated in our travels as we did at Brother Hicks'. We have not a thing to complain of, for the Lord's people here are doing their very best and we are fully satisfied.—Ms. 45, 1890, pp. 1-2 (Diary 16, pp. 290¹⁵ -291).

Sands, Virginia, Thursday, November 6, 1890

Brother Robinson, Sara McEnterfer, Willie White and I were accommodated by Brother Lewis taking us with his horses and carriage about eight miles to Luray to see the caverns. We went into a building and for \$1 each we were furnished a guide, and I was astonished at what my eyes beheld. To give a description of this scene is simply impossible. It was wonderful, too wonderful

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¹⁵See facsimile on p. 95, below

to describe. We spent one hour and a half, with electric lights and lanterns or a tin with candles, three in each tin. We rode back, taking our dinner as we rode back to our stopping place at Sands. The road was quite rough but we enjoyed the ride very much. The day was mild, the sun shone in clearness, and the scenery was good. I received letters from Brother McClure, Emma White, and Brother [J. S.] Washburn.—Ms. 45, 1890, p. 2 (Diary 16, p. 292).

Sands, Virginia, Friday, November 7, 1890

I arose at five o'clock and had a season of prayer, pleading with the Lord for His presence, His grace, and heavenly wisdom. I asked the Lord to give me health and relieve my heart of its pain and sickness, and I believe that He will hear my prayer and give me the message to bear in demonstrating the Spirit to this people. I had a little visit with some of the family, brethren who have come from West Virginia, across the mountains.

I wrote several pages this morning, and attended morning meeting. Spoke with great freedom. Many precious testimonies were borne. I told the people I would meet with them every morning if the Lord would give me strength. They need to be educated here, line upon line and precept upon precept. Oh, how I long to have them grasp the rich promises of God and conceive all their possibilities, all their privileges, to ask of Jesus those things which they so much need.

I spoke again to the people this afternoon at half-past two. The house was full and more than half were unbelievers, but they listened with intense earnestness. The Lord gave me strength to speak with great earnestness and power one hour and a half. I feel to praise the Lord that He is renewing my strength and enabling me to bear the message He has given me. Oh, for the baptism of the Holy Ghost! I want the people to have it. They need it. We want rich blessings from the Lord in order to represent Christ to the people. I sent off to the mail 16 pages, all but four written today.—Ms. 45, 1890, p. 3 (Diary 16, p. 293).

I arose early and after seeking the Lord in prayer I wrote many pages. At half-past eight attended morning meeting and gave them a morning talk. I sought to revive their faith by relating my experience in Salamanca.¹⁶ Hearts seemed to be touched. I urged them to ask greater blessings of the Lord and to believe that He would bless, and then not to go away and waver about it. The Lord would have us firm and importunate as was Elijah and the importunate widow who obtained their requests because they would not let go.

I spoke in the afternoon from [John 17](#). The Lord gave me much of His Holy Spirit. The house was full. I called those forward who wished to seek the Lord more earnestly and for those who wished to give themselves to the Lord a whole sacrifice. For a time not one made a move, but after a while many came forward and bore testimonies of confession. We had a precious season of prayer and all felt broken down, weeping and confessing their sins.—Ms. 45, 1890, pp. 3-4, 6 (Diary 16, pp. 294, 299).

Sands, Virginia, Sunday, November 9, 1890

Attended morning meetings and walked to them. There were crowds coming in to the meeting. Not more than one half could get entrance into the house. Brother Miles spoke in the forenoon.

I spoke in the afternoon from [Matthew 6:19](#). . . . One hundred and thirty-five, by count, were in the house, and outside platforms were made by the windows and many stood by the windows on the platform of boards and others on the ground. The windows were opened so that they could hear. Many were in uncomfortable positions, pressed up as close to the windows as possible to hear the Word of life. The platform of the desk was crowded with men and women. . . . I was surprised that there was as much quiet as there was. Many, many were standing all the time. Many scarcely moved from their positions during the one hour and a half I was speaking.—Ms. 45, 1890, pp. 6-7 (Diary 16, pp. 300-301).

¹⁶This may be a reference to the vision of Monday night, November 3, or it may merely refer to her experience in being given strength to deliver her messages on temperance and other subjects

[24] Sands, Virginia, Monday, November 10, 1890¹⁷

I slept this morning unusually long. It was five o'clock before I left my bed. After a season of prayer, I wrote important matters to which my mind was called in a dream. I know it was a message for this people. I read the same in the early morning meeting. . . .

I spoke to a full house in the afternoon from [John 14](#). The Lord put His Holy Spirit upon me in large measure. There was a large attendance of unbelievers. We hoped when we made the call for all who wished to take their stand for the Lord more fully, that several would have strength to decide, but something held them. The enemy seemed to have power over them and none led out on this occasion. After much labor and a season of earnest prayer some responded, and yet we felt that there should have been a more earnest response. We had done our duty. We could do no more. But we were disappointed at the reluctance to move.—Ms. 45, 1890, p. 8 (Diary 16, pp. 302-303).

Washington, D. C., Tuesday, November 11, 1890

Early in the morning at five o'clock I called the members of the household. We left [Sands] at six a.m. We rode one mile to the depot. We were behind time by the clock and we feared the cars would leave us.—Diary 16, p. 308.

Washington, D. C., Wednesday, November 12, 1890

In the morning. I am not feeling well. I feel sensibly the taxation that was upon me through hard labor at Sands, Va. There is a gathering in my ear.

[25] I visited Dr. Davis, who is one with us in the faith. He examined my teeth and tells me that there is nothing to be done to them. I am relieved, for I feared that my teeth might cause the pain in my ear. . . .

¹⁷See p. 96, below, for facsimile of Diary 16, p. 302, where Ellen White gives this date as "Monday, Nov. 11, 1890." Monday fell on November 10 in that year. For the next several days her diary dates are all one day off. On November 10 she wrote an 8-page letter to Albert Harris ([Letter 72, 1890](#)), urging him to come back to the Lord)

—~~This day was not without its trials. There is a sense of exhaustion.~~ ¹⁸⁹⁰ xxxiii
I try to leave my case in the hands of God. I keep my mind in a praying, supplicating position that the Lord will impart to me His own Holy Spirit, for I know that without His special help I shall not be able to speak to the people. . . . I have not been able to speak nights without paying the penalty in a sleepless night.

We rode in the streetcar about three quarters of an hour to the hall, the place of meeting. This was a commodious place. The hall was full and I spoke with freedom upon the lesson of Christ to His disciples—the vine and the branches. [John 15](#). The Lord gave me much freedom and the trembling of nerves left me after I had spoken about five minutes. His grace strengthened me.—Ms. 46, 1890, pp. 1-2 (Diary 16, p. 310).

Brooklyn, New York, Thursday, November 13, 1890

We had the privilege of speaking to some I had met two years before when I visited Washington, and my heart rejoiced to see a goodly number who had embraced the truth since that time. Many noble, intelligent men and women pressed forward to take my hand, and expressed their pleasure in hearing me speak. . . .

We found the cab waiting for us. We went directly from the meeting to the depot. Brother accompanied us to the city of New York. My son Willie left Wednesday night, in response to the second urgent request from Elder Olsen to meet him just as early as possible. I consented to have him leave the same night. He arrived in Washington at noon, twelve o'clock, and left at eleven o'clock at night.

We were pleased to learn a train left about 10:00 p.m. My berth had been procured, and I had the privilege of resting in my berth. When we reached Baltimore the car we were in was filled with an offensive oil smell, combined with heavy smoke. I was afraid the fire-box [axle] was on fire and that this caused the smoke. We tarried some time in Baltimore, and I tried to keep my breathing organs covered so as not to take into my lungs the oppressive atmosphere that was almost stifling.—Ms. 46, 1890, pp. 2-3 (Diary 16, p. 313).

Brooklyn, New York, ca. Friday, November 14, 1890

Letter to Albert Harris

Willie and Sarah and I have been attending a series of meetings. It was a trial trip with me. I did not know how I would endure the fatigue of journeying and the speaking, traveling in all kinds of weather and having to put up with all kinds of conveyances and all kinds of fare. If I have appointments they must be filled, rain or snow or sunshine. I thank my heavenly Father I have been enabled, through Christ strengthening me, to stand at my post and bear my testimony with freedom in the demonstration of the Spirit.

My first appointment was at Adams Center, New York. This is in a Seventh Day Baptist community and they attended the meetings. Quite a large number of them were much prejudiced, but the prejudice they confessed was all gone when they heard me speak. The meetinghouse was full all through the meetings. We had here a good and convenient place to tarry in, a pilgrim's resting place. Sister Green was a widow and true as steel to her profession of faith. I spoke here three times, but in affliction. The inflammation was in my ear—a sore was gathering—but the Lord helped me. Sunday relief came. It broke, but Monday the pain was very severe. Yet we took the cars for Rome on our way to South Lancaster. We were made welcome by Brother Place, an efficient minister in the cause of God, proclaiming the truth.

Tuesday morning we again stepped on board the cars. It was raining. We reached South Lancaster. Here we remained over two Sabbaths. I spoke 14 times. The burden of labor was upon me. The Lord gave me precious tokens of His love and His rich grace. The difficulty came with great force again upon me—pain in my head—but the Lord did not leave me comfortless. He gave me His grace to bear my affliction. Tuesday I was still afflicted and was delayed a day, but spoke to the students Wednesday in the academy with much freedom and left that noon. It was pouring down rain.

[27] We reached Brooklyn, New York, about midnight, and early next morning were on our way for Pennsylvania meeting. Here we came in to Salamanca, New York, about eleven o'clock in a snow storm. We had a good home here. We stopped with a brother who has recently embraced the truth. . . .

—Here I spoke three times to the people, my head still afflicted. When almost discouraged thinking I must give up the future appointments, when as I knelt to pray, suddenly the glory of the Lord shone around about me. The whole room seemed to be filled with the presence of God. I was happy, so happy, I did not sleep scarcely any of that night because of gladness of heart and peace and comfort from the Lord which passeth knowledge. I said nothing more about returning home, ¹⁸ but went to the depot in a snowstorm. We had to tarry at a hotel that night, and next day at noon we were at Sands, Virginia. Here we had very excellent meetings. I spoke seven times. Willie spoke Sabbath forenoon with much freedom. Our meetings closed Monday night

Well, the Lord has indeed wrought for us on this journey. Early Tuesday morning we took the cars at half-past six for Washington, D. C. and arrived there at twelve o'clock noon. Wednesday night spoke to a hall full of intelligent, noble-looking people. About 100 are keeping the Sabbath in Washington, D. C. I had much freedom in speaking to the people and they eagerly received the words spoken, then came with outstretched hands to welcome me and say farewell and tell me how much good the words spoken had done them and beg me to come and stay with them a few weeks. I made a conditional promise and had to tear myself away, for the carriage was at the door to take me immediately to the cars which left at ten o'clock that night. I took a sleeper and arrived in New York City at half-past six in the morning, Thursday.

I have spoken this day once to an interested hall full. The platforms were full and the Lord gave me His Holy Spirit in speaking to the people. We spend two Sabbaths here. This is an important part of the Lord's vineyard. About 100 have embraced the [truth] and if they become light-bearers to the world, they will flash the light upon the darkened minds of hundreds.—[Letter 72a, 1890](#), pp. 1-4.

[28]

Brooklyn, New York, Sabbath, November 15, 1890

We arrived here in this city Friday morning. ¹⁹ I was pleased to ride all the way from the ferry in the streetcar and not on the elevated railroad. We had a good room assigned to my use exclusively, but the elevated railroad goes directly by the house and I was fearful the thundering noise would prevent me from sleeping. There is a large company who are being accommodated in three different tenements.—Ms. 46, 1890, p. 3 (Diary 16, p. 314).

Brooklyn, New York, Sunday, November 16, 1890

I spoke to a full house at eleven o'clock Sabbath a.m. with much freedom. I do not think I have ever seen a better class of people before me. There was nobility and intelligence. We had a good social meeting. Many excellent testimonies were borne.—Ms. 46, 1890, p. 3 (Diary 16, p. 315).

Brooklyn, New York, Monday, November 17, 1890

[29]

Attended morning meeting and spoke to the people with much freedom upon the subject of faith and the righteousness of Christ. Brother Lindsay made decided confession to the point. He called those forward who desired a deeper work of grace in their hearts. Quite a number responded, and by request I prayed in their behalf. The Lord came graciously near to bless us, and we know that He has peace and rest for the souls of all who come to Him as their only hope. We so much desire the softening, subduing influence of the Spirit of God upon our own hearts. I remained for the conference meeting and was requested to speak and say what I thought of having a ministerial school established in Brooklyn, united with a school for the canvassers and educating Bible Readers. I told them I was not prepared to speak to the point intelligently. I wished to give the

¹⁸It seems clear that Ellen White received both physical and spiritual uplift on the occasion of her Salamanca vision

¹⁹Here Ellen White states that they arrived in New York City on Friday morning. But in the previous entry quoted ([Letter 72a, 1890](#)) she says—probably more correctly—that it was Thursday

Travels, Labors, And Letters Of Ellen G. White From October 8 To December 30,
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~~subject more reflection and earnest prayer, seeking counsel from~~
God.—Ms. 46, 1890, p. 4 (Diary 16, p 318).

Brooklyn, New York, Tuesday, November 18. 1890

[30]

Attended morning meeting. We had an excellent meeting. Many live testimonies were borne. I tried to impress upon the people that we must have simplicity of faith and perfect trust in our heavenly Father. I felt urged by the Spirit of God to speak plainly.

We remained for the conference meeting, and many important matters were discussed. I was again called on for my counsel in reference to having a school held in New York City. I answered that I had light upon this matter, that I could now speak. It was not advisable to have a school [in New York] for the purpose of educating ministers or canvassers. There was such a school already in session in Battle Creek. Facilities and a combination of varied talents were positively essential to make such a school a complete success. To have one man's mind, one man's mold, and one man's talent as educator, or even the talents of two or three men, were not all that was necessary. There must be a broader and deeper work in educating ministers to understand the Scriptures, and to labor intelligently and devotedly, humbly walking with God. The work of fitting up canvassers was another thing, although this work also demanded that men appointed to educate in this line should be men who were in close communion with God.—Ms. 46, 1890, pp. 4-5 (Diary 16, p. 319).

Brooklyn, New York, Wednesday, November 19 (?), 1890

I arose at four o'clock. Sought the Lord in prayer. This is a day of feebleness to me, yet I will put my trust in God, who is my helper and my God. I wrote many pages to be used at the present time, at the close of this year 1890.

With Sara I fulfilled an engagement to take dinner with Brother and Sister King. Again I mounted two pairs of stairs to reach the elevated railroad to take the cars for their place. We had one change.

I feel very disagreeable in riding so high up in the air. We had a very pleasant visit.—Ms. 46, 1890, p. 5 (Diary 16, p. 320). ²⁰

Brooklyn, New York, Thursday, November 20, 1890

I spoke this evening at five o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith.—Ms. 29a, 1890, p. 1 (Diary 16, p. 321). ²¹

Brooklyn, New York, Friday, November 21, 1890

I think not best to attend morning meetings. I am urged by the Spirit of the Lord to write important matters in reference to the work of God for this time and the necessity of the churches reaching a higher standard.—Diary 16, p. 323. ²²

Brooklyn, New York, Sabbath, November 22, 1890

This morning I pleaded most earnestly with the Lord for His presence, for the enlightenment which He alone can give me. I wrestled for some time in prayer, and placed myself decidedly on the Lord's side, to believe every word that proceeds out of the mouth of God. I will not take myself out of His hands. Infirmities press me at all times, and my faith is tested severely. Oh, that I may never lose sight of Jesus, my hope and my consolation.

I spoke to a room packed with interested listeners, from [Isaiah 58](#). The Lord's presence was in the congregation.... Testimonies followed in quick succession.—Ms. 29a, 1890, p. 6 (Diary 16, pp. 325, ²³ 327).

²⁰See p. 97, below, for a facsimile of this diary page

²¹See pp. 98-102, below, for facsimiles of these diary pages

²²See pp. 98-102, below, for facsimiles of these diary pages

²³See pp. 98-102, below, for facsimiles of these diary pages

~~Brooklyn, New York, Monday, November 24, 1890~~

I rise this morning with gratitude in my heart for a precious night's rest. The cars on the elevated railroad have been thundering past all night, but I have slept excellently well.

I did not fill my appointment at the hall yesterday evening at five o'clock. The managers of the building let it to other parties when our people had engaged it for the day. But we could not help ourselves, as there was no written contract. This ought always to be secured. We must be more thorough in our business management. Many had purposed to come with their unbelieving relatives, and this was a great disappointment to them. They wept with sorrow. This disappointment we must reckon among the "all things" that shall work together for good to those that love God.

[31]

I was solicited to speak in the evening to those assembled in the next tenement, the canvassing class....

I have now spoken four times in the morning and business meetings and for one hour last evening to the canvassing class. This morning Brother Chadwick leaves us and returns to Battle Creek. He is in danger, through the prevailing influences which exist there, of becoming unbalanced in mind. Willie leaves later in the week for Battle Creek. Sara and I shall attend meetings at Norwich, Conn., and at Danvers, [Mass.]. Brother Asa Robinson will be in attendance at these meetings. We wish that Willie could be with us also, but it seems to be necessary for him to go to Battle Creek at this time to attend to important matters. I ought to have him with me in my work, but if the presence of the Lord goes with us, we shall have profitable and successful meetings.

I send large packages of important matters to be used during the remnant of the year 1890. I want to arouse and break the deadness of the silence of the churches, that they may have a sense of their work.—Ms. 29a, 1890, pp. 8, 10 (Diary 16, pp. 331, 334).

Brooklyn, New York, Tuesday, November 25, 1890 ²⁴

[32] During the night I have been in communion with God. I have been brought by my guide into councils in Battle Creek, and I have a message to bear to you whether you will hear or not, whether you will receive it or reject it. The people must know that they are not moving in the order of God. They have left Christ out of their councils. Leading men are giving a mold to the work that will result in a loss of many souls, for they are moving away from the safe path. Many come here from foreign countries, thinking that Battle Creek, from whence come the publications of truth, will be next to heaven. How disappointed they feel when they hear in this place the message of God spoken of lightly, when they hear the messengers of God, by some in responsible places, made a subject of ridicule. And why is this? It is because the message of the messengers does not coincide in every particular with the ideas of those whom the Lord names His scorers, although it is a message sent from heaven.

Where the truth is rejected, it opens up a way where false way-marks will be set up, and perils will rise on all sides. Through neglect of seeking the earnest counsel of God men will be connected with the office who will form themselves into a ring, to echo the sentiments of him whom they consider most influential, and who pleases their human ideas. My guide spoke slowly and solemnly, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." [See [Isaiah 8:9, 10.](#)]

Men may be selected by the Conference to connect with the office of publication, but unless these men look to God, and with a transformation of character, unless they realize that eternal vigilance is the price of safety, unless they seek counsel of God in large and small matters, concerning things connected with the sacred work of God, unless they are emptied of vanity and self, they will be turned from the safe path, and will turn others from the path cast up for the ransomed of the Lord. Unless these associated together are

²⁴On this date Ellen White wrote a 4-page letter to Uriah Smith ([Letter 73, 1890](#)), urging him to fall on the Rock and be broken.)

converted men, and they...¹⁸⁹⁰ realize the sacredness of the work of God^{xli} for these last times, they will surely imperil the work of God, and discouragement will come upon the people. It is not enough that they assent to the truth. The question is, "Are they sanctified through the truth? Has the truth been brought into the inner sanctuary of the soul?" The past, present, and future, were plainly revealed to me.—Ms. 6, 1890, pp. 2-3 (Diary 16, pp. 336-338).

**On the Steamer "City of Boston," Wednesday Night,
November 26, 1890**

We left Brooklyn—Brother Miles, Sara McEnterfer, and I—to go to our appointment at Norwich, Conn. We said goodbye to Willie, not expecting to see him again for three weeks. Then we will meet him in Washington, D. C.

We first took a streetcar as far as the bridge, then we climbed the stairs to the elevated railroad, then down the stairs after we crossed the bridge. We were on the crowded street of Broadway, dodging this way and then that way between teams, narrowly escaping being run over. We reached a car we wished to take, and it went very slowly, being obstructed with heavily loaded vehicles again and again. Changed cars again and just as we were about to get on board the horsecar, there came a heavily loaded wagon drawn by two powerful horses. They almost collided with the streetcar and became fixed for a time onto the car. I saw a place where we could dodge past the team and board the train. I ran, calling the others to follow with the baggage, which they did, and once more we were moving along. Soon we were obstructed with heavily loaded wagons. As we were near the wharf, we decided to leave the car and walk; it was only a few rods. We were able, after going before teams and behind them and between them, to pass down the gangplank into the boat. Here I am writing, sitting in my berth in my stateroom. [33]

I had opportunity to write until it was thought best to get to rest. We had good convenience in the line of beds.

I was awakened out of my sleep by someone rapping on my door. I asked what was wanted and was asked where we were bound. I told them, "To Norwich, Conn." At one o'clock the boat stopped. Then to our sorrow we learned that the gangway where all the luggage or

freight was laden and unloaded was directly beneath our stateroom. There was the noise of trundling wheelbarrows, orders being given; and the loading of barrels until morning. A very poor chance to sleep! We were to be awakened at four o'clock, but our awakening commenced at one o'clock and continued until four.

We had to take the cars at five o'clock. It was bitterly cold, yet beautifully pleasant. We walked quite a distance to the depot. There was a large waiting room—one room for men and women. Cards were hanging on the walls saying, "No Smoking in This Room," and yet there were several men smoking away unrestrained. How glad I was to get on board the cars!

[34] After riding about one hour we came to Norwich and decided to walk nearly one mile to Brother and Sister Greer's. We reached the place about six o'clock. It was hardly light. We rang the bell again and again but no one heard. We tried at another door with better success and roused Brother Greer and he let us in. Soon Sister Greer was up and we were made welcome. Thus ended my entering of my 64th birthday.—Ms. 49, 1890, pp. 1-2 (Diary 16, pp. 343-346).

Norwich, Connecticut, Thursday, November 27, 1890

November 27 we were among strangers in a place we had never visited before. We had both become so thoroughly chilled that it was very difficult to get the blood to the surface in good circulation. We walked out, Sara and I, about one mile, and the air was sharp but bracing. I came to the breakfast table at nine o'clock. Oh, how hungry I was! I ate very heartily. Dinner was at three o'clock and I was again hungry for dinner. It was Thanksgiving Day. I tried to sleep some but I could sleep only a few moments. Brother Miles talked that night to the few assembled. The people are very much scattered and cannot readily assemble at the meetinghouse.—Ms. 49, 1890, p. 2 (Diary 16, p. 346).

Norwich, Connecticut, Friday, November 28, 1890

I am quite comfortable today. Wrote many pages to send to Battle Creek to be read during the week of prayer. We rode out to Norwichtown, Conn., three miles. Purchased cloth shoes, for

~~my feet are cold and I dare not continue to have them cold. I was~~ pleased to get back to my place where I was entertained. I spoke in the evening from [John 14](#). “If ye love me keep my commandments,” etc. There was not a large number present. I had a measure of freedom in speaking. Brother Robinson and Farman came to this place last night at eleven o’clock.—Ms. 49, 1890, p. 3 (Diary 16, p. 347).

Norwich, Connecticut, Sabbath, November 29, 1890

Evening after the Sabbath. It is milder today. There were fewer than 100 present but they are indeed a very intelligent people who have embraced the truth. I spoke from [Acts 1](#), on the commission given by Christ to His disciples. I had freedom in speaking. As we were so scattered, meeting held from eleven o’clock. We were in Sabbath school one hour. I spoke at twelve.

The word seemed to reach hearts, and when the social meeting was in session many spoke right to the point.—Ms. 49, 1890, p. 3 (Diary 16, p. 348).

[35]

Norwich, Connecticut, Sunday, November 30, 1890

I spoke in the afternoon. The house of worship was full. I have seldom addressed a more intelligent audience. I spoke from [Luke 19](#), of Christ’s riding into Jerusalem. The attention of everyone was riveted. I had special strength given me from the Lord, and His Holy Spirit impressed the hearts of the hearers. There was deep feeling in the congregation. My heart was filled with gratitude to my Saviour that I was sustained by His Holy Spirit in speaking to the people.—Ms. 49, 1890, p. 4 (Diary 16, p. 350).

Norwich, Connecticut, Monday, December 1, 1890

Was pleasant but cold. I spoke to the church, to a goodly number assembled, upon the words of Christ in [John 17](#).—Diary 16, p. 356.

Norwich, Connecticut, Tuesday, December 2, 1890

I have been writing diligently upon the words of Christ in [John 14](#). This day I had a long conversation with Dr. Smith who is a new convert to the truth. He and his wife are certainly seeking to do the will of God.—Diary 16, p. 357.

Norwich, Connecticut, Wednesday, December 3, 1890

I visited Brother Appley's family, about one-half mile out, and it seemed like home to us. It commenced snowing in the morning and continued until the ground was covered with its white blanket. Brother Greer kindly took us with his horse and carriage to the place. Rain set in and it was a very disagreeable evening, but I had an appointment at the church. The rain poured from the heavens. Sister Greer loaned me her rubber ulster. The slush and water were so deep it went over my rubbers and it was dangerous, slippery walking, because of the ice upon the rocks leading into the church. Sara fell as she was leaving the church. The lantern flew out of her hand, and the globe came off and rolled down in the gutter. She struck her [36] head on the steps and it made her faint and dizzy. Brother Farman came out to deliver a telegram which was to go to Battle Creek and he fell, but was not injured much. We thank the Lord that these two escaped without further injury.

I spoke to the few assembled in regard to the rise and progress of the messages, and my experience and connection with the work in 1843 and 1844 and since that time. This was not a pleasant task for me, but I knew the people had no real knowledge of my work and this is what they needed. There was no one present who had had an experience in these messages, and I must speak for myself and for the work in which I have been called to act a part.—Ms. 49, 1890, pp. 4-5 (Diary 16, pp. 358-359).

[37] Lynn, Massachusetts, Thursday, December 4, 1890

Wrote six pages to Sister Ings. We left Norwich a little after eight o'clock. Rode three miles in the streetcar to the village. Waited about half an hour and then stepped into the car. I had some talk with Elders Robinson and Farman in regard to their tarrying in Norwich

over the Sabbath. Much needs to be done for the church in that place. They need a personal experience in the truth and in the knowledge of God and Jesus Christ whom He has sent into the world. Some talk was made in regard to sending Brother Farman to Putnam to help us in the change of cars which we must make at that place, since Sara was nearly sick with the effects of her fall the previous night, but I thought we could manage. Sara agreed with me that we would not make any extra expense. We had no trouble in making the change. We were met in Boston by Elder Fifield, who took the weighty part of the baggage. We took a hack across the city and then were seated in the cars which would take us to Lynn. We were pleased, after making one more change, to enter the house over which Sister Whaff presided. She is one of the members of the Vunderlind family of Richmond, Maine. We were made welcome in her home and a pleasant room was ready for us. I could not commence my writing until my trunk came, then it was too late to see by daylight. On the cars I wrote five pages to be sent back to the church at Norwich, and I wrote 12 pages by gaslight, that the letters might reach them before the Sabbath.—Ms. 50, 1890, p. 1 (Diary 16, pp. 360-361).

Lynn, Massachusetts, ca. December 4, 1890 ²⁵

The people of the world will try to induce us to soften our message, to suppress one of its more distinctive features. They say: “Why do you in your teaching make the seventh-day Sabbath so prominent? This seems to be always thrust before us; we should harmonize with you if you would not say so much on this point; keep the seventh-day Sabbath out of the Sentinel, and we will give it our influence and support.” And there has been a disposition on the part of some of our workers to adopt this policy.

I am bidden to warn you that deceptive sentiments are entertained, a false modesty and caution, a disposition to withhold the profession of our faith. In the night season, matters have been presented before me that have greatly troubled my mind. I have

²⁵Ellen White does not here specifically identify the source of these comments concerning the American Sentinel, the Adventist weekly religious liberty journal. However, her counsels here are similar to her later description of the Salamanca vision, and may be based on what she was shown in that vision

seemed to be in meetings for counsel where these subjects were discussed, and written documents were presented, advocating concession. Brethren, shall we permit the world to shape the message that God has given us to bear to them? So then as well might the patient prescribe the remedies that are to be used for his cure.

Shall we, for the sake of policy, betray a sacred trust? If the world is in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger? We must proclaim the third angel's message.

What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal. We care not to cringe and beg pardon of the world for telling them the truth: we should scorn concealment. Unfurl your colors to meet the case of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering; the world has a right to know what to expect of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we carry even the semblance of being uncommitted till the popular voice has pointed out the safe way. The Comforter, the Holy Spirit, which Christ said He would send into the world, was to bear an unwavering testimony.—Ms. 16, 1890, pp. 17-18; [Counsels to Writers and Editors, 94-95](#).

[38]

Lynn, Massachusetts, Friday, December 5, 1890

I have not slept since three o'clock. I arose at four and sent earnest supplications to heaven for light and for grace to do the will of my heavenly Father.—Ms. 50, 1890, p. 2 (Diary 16, p. 362).

Lynn, Massachusetts, Sabbath, December 6, 1890

I spoke to the people assembled on the Sabbath from [John 14](#). The Lord gave me freedom in speaking to the people. Many had just come into the faith. One family, all at home—father, mother, and three children—embraced the truth. The father is cousin to Edwin Burnham, a First-day Adventist. He was considered one of the most eloquent preachers among the First-day Adventists. He opposed

~~the Sabbath of the fourth commandment with great vigor. He made~~ most extravagant expressions. He stated that the law of God was an old thunder and lightning law, a bloody law; that it was not possible for man to keep that law—that they never could keep it; it was dead and buried and did not deserve a gravestone. He said he always felt better after he had given the law a good run. And now here is a relative by the name of Burnham who has, with nearly all his family, taken hold of the Sabbath!—Ms. 50, 1890, pp. 2-3 (Diary 16, pp. 363-364).

A Letter to Mrs. White's Children, December 6, 1890

Dear Children, Willie, Edson, and Emma: I have just come from the hall where the little company assemble to worship on the Sabbath. There were about 80 present. I spoke from [John 14:15](#)—"If ye love me, keep my commandments." I had much freedom in speaking, then we had a social meeting and 38 testimonies were borne. The older members did not take the time, but gave opportunity for those who had more recently come to the faith....

I never saw Elder Fifield appear as well as now. Certainly he has success in arousing an interest. He feels the burden of souls on this occasion. He reins them up to a decision and then he says, I weep with sorrow of soul as I see the difficulties that obstruct their way....

[39]

A good work has commenced here and I hope it will be ripened off. This is the reason I left Norwich, for it was a critical time for the interest here while the sheaves are being gathered.

Brother Robinson and Farman and Brother Whitters were left at Norwich. They were willing I should come, greatly desired I should be here, and yet felt that it was a pity I could not be at Norwich over another Sabbath. I spoke five times, speaking three evenings, and on Sabbath and Sunday....I slept last night about ten hours; praise the Lord, praise His holy name.

I shall go to Danvers Wednesday. I have been so deeply interested in John, [chapters 14, 15, 16, and 17](#) that I am writing on the subject. I have written 12 pages today upon [John 14](#), for fear I should have the force of the subject wear away from my mind. This will come in Life of Christ. I have in all 40 pages written.

I am glad I attended both these meetings in Norwich and in Lynn.—[Letter 109, 1890](#), pp. 1, 3-6.

Lynn, Massachusetts, Sunday, December 7, 1890

I have reason to be thankful to the Lord for His goodness, His mercy, and His love to me. I slept well last night. I offered up my petition to the Lord for His grace, His Holy Spirit. I wrote several pages. I spoke in the afternoon upon Christ's riding into Jerusalem. There were quite a number of First day Adventists present. After I ceased speaking many were introduced to me. One lady spoke to me and asked me if I knew her. I told her I did not. She said her name is now Gallusia; it used to be Eunice Parkes. She was our close neighbor. We were well acquainted with her in our girlhood. She wished me to call upon her. I am trying to visit and write too, which keeps my time fully employed.—Ms. 50, 1890, p. 5 (Diary 16, p. 366).

Lynn, Massachusetts, Monday, December 8, 1890

[40] I have been earnestly engaged in writing and in repairing my clothing. Did not walk out all day. I am in deep perplexity. I do not understand why the burden is constantly weighing me down, why I am filled with remorse for those who are connected with the publishing interest in Battle Creek. I am hearing the words spoken in reference to myself and my work. I feel an intense desire to get *Patriarchs and Prophets* and *Great Controversy* before the people because the very light they need is contained in these books. Why have those who have accepted the publishing of these books no burden?—Ms. 50, 1890, pp. 5-6 (Diary 16, p. 368).

Devoted some time to prayer. Rose at five o'clock. I wrote letters to Burley Salisbury, to Dr. Lay and family, also to Sister Appley,²⁶ and a letter to the church at Norwich.

We had an appointment to take dinner with Brother and Sister Burnham. We walked nearly one mile and it was snowy underfoot. We had no rubbers. We found them pleasantly situated. After we reached the house, which was in the outskirts of the city, we had a very pleasant visit with the family and then prayed with them, and the Lord drew near by His Holy Spirit. All seemed to be much gratified by the visit. We walked a portion of the way back.

I felt much exhausted after arriving at my stopping place, and retired at seven o'clock. I designed to make one more visit and attend the prayer meeting in the hall, but I knew it would be presumptuous. It is an exhausting process for me to visit. I feel much the same responsibility as when before the people. I know that light must be shining in all that is said and done, to reflect light upon those with whom we visit.—Ms. 50, 1890, p. 6 (Diary 16, p. 369).

Danvers, Massachusetts, Wednesday, December 10, 1890

I thank the Lord I slept well during the night. Arose at half past four and wrote ten pages before breakfast. Sister Whaff visited me some. She feels bad that we cannot stay longer. We packed our trunks to leave Lynn at quarter before eleven, accompanied by Elder Fifield.

Arrived at this place at quarter before twelve and walked to Brother Edwards', where we shall make our home while here in Danvers. Wrote about eight pages.

Attended meeting in the evening. There were about 40 present. The notice was not inserted right. It was designed to be published for

²⁶Apparently no copies of the letters to Burley Salisbury, Dr. Lay, and Sister Appley were made before they were mailed. The White Estate files have three letters from Ellen White bearing the date December 9, 1890. [Letter 32, 1890](#), four pages long, is addressed to Brother Smith, local elder of the Norwich town church. She told him that when a new church is formed, angels are sent to impart the grace that is needed. [Letter 74, 1890](#), is a request to the General Conference treasurer for \$100 to help Ellen White meet her traveling expenses. [Letter 75, 1890](#), is a four-page appeal for unity to the Norwich church

Wednesday evening, but was printed for Thursday evening, therefore I shall now have to speak both evenings.

I spoke from [Matthew 11:25-27](#). My mind was led out to dwell particularly upon the mission of Christ, which was to reveal the Father.—Ms. 51, 1890, p. 1 (Diary 16, p. 370).

Danvers, Massachusetts, Thursday, December 11, 1890

I wrote many pages and did not go out to walk as I ought to have done. I need exercise, but the walks are icy and I feared I might slip and wrench my ankles. About noon a messenger came from Ipswich to say that Sister Brickey was dangerously sick about 12 miles from this place. Brethren Fifield and Farman went on the cars, which took them within three miles of the place. A carriage was waiting for them to take them to the afflicted one. She was very low. They offered prayer on her behalf. She was at once relieved and praised the Lord. Her countenance and voice were changed. They left her happy in God. They attended the half-past five prayer meeting.

I spoke in the evening. A much larger assembly was present. I had freedom in speaking from [John 14](#), dwelling upon the rich promises of God that are so plainly given us in such positive words. The presence of the Lord was in our meeting. I sought the Lord in earnest prayer before going to the meeting. My head was confused, but I knew the Lord God of Israel was a present help in every time of need. I was blessed and had freedom in speaking. I understand [42] there were one dozen of the First-day Adventists present, and many outsiders were also in the meeting.

Elder Mooney came from Salem. He is desirous I should call on his wife who apparently is lying on her deathbed.

It is suggested that it will be wise for me to speak in Lynn Monday and Tuesday evenings, and then Wednesday take the cars for Washington, D. C. May the Lord be our counselor, is my most earnest prayer. I do not wish to presume upon my strength.—Ms. 51, 1890, pp. 6-7 (Diary 16, pp. 382-383).

Danvers, Massachusetts, Friday, December 12, 1890

Rose at half-past four. Sara and I had but little rest last night. In coming down the steps after closing the door she thought there was only one step. Her heel caught on the second step. She wrenched her ankle and for a few moments we thought she could not walk. She did walk to the meeting, came back, and after her shoe was removed her foot pained her considerably. She could not rest; neither could I. She was obliged to get up at midnight and bathe her foot. She is relieved of pain but it is not wisdom to use her foot in walking at present.

Received letters yesterday from Marian [Davis]; also from C. H. Jones of Oakland, California.

Sister Edwards and I walked a short distance to call upon my sister Harriet's daughter, Emma McCann. She married Charlie Morrison. She is his second wife. His first wife was Mary McCann, her own sister. She left three children. All are married but one, whose name is Mabel. Emma was much pleased to see me. We visited her about two hours. In the afternoon Charlie Morrison, Emma's husband, came with his covered carriage for me to ride out. He took me to his sister's where his mother is staying. He introduced me to his mother and his two sisters. They received me courteously and the mother heartily. I had a little visit with them. I was glad to see Charlie's mother. She is a nice, sensible woman, plain, benevolent-looking, and wholesome. When we returned, the horse was afraid of the cars and we had to go a round-about way to get to Brother Edwards'. We were glad to retire early.

My heart is constantly drawn out after God. I plead for His Holy Spirit. The manifestation of the love of God toward us in Christ Jesus softens, yes, breaks my heart and renews my soul unto holiness.—Ms. 51, 1890, pp. 7-8 (Diary 16, pp. 384-385). [43]

A Letter to Ellen White's Son, December 12, 1890 [44]

Dear Willie:....I feel grateful to the Lord that I am as well as I am. I write some every day. I am troubled with the coal stoves, but while it is mild weather I manage to get air from opening the windows. But the gas will trouble me some, of course. I cannot do

the writing I desire to do being so broken up, changing from place to place, having all times of eating and all kinds of beds; but none of these things trouble me to keep me wakeful. Sara and I sleep together and I keep her awake sometimes and she me, but we have nothing to complain of except I am not so much broken up as I am on the life of Christ.

Everyone has his ideas, his ways, which are not my ideas and my ways, but I fall into line and adapt myself to the situation and eat breakfast frequently at nine o'clock, dinner at three; but I have with few exceptions suffered nothing in this for I was so engaged in writing I was fully absorbed.—[Letter 110, 1890](#), pp. 1-3.

Danvers, Massachusetts, Sabbath, December 13, 1890

Meetings commenced in the church at half-past ten o'clock. Brother Robinson preached, then Sabbath school. I spoke at half-past two o'clock from [2 Corinthians 3:18](#) and [2 Corinthians 4:17](#). The Spirit of the Lord rested upon me and upon the people. I then called for all to come forward who were convinced that they must have a deeper work of grace in their hearts. Everyone in the house responded but two....I went to four young men and I pleaded with them to make a decided effort to make this move and say, I will give myself to Jesus. Three went forward; one did not go. We had a very earnest season of prayer.—Ms. 51, 1890, p. 9 (Diary 16, p. 386).

Danvers, Massachusetts, Sunday, December 14, 1890

Brother Farman spoke to the people in the forenoon. I called upon Emma Morrison, my sister's child. Found her alone, but soon her husband and his son, who is married, came from Salem. We had a short visit.

I spoke in the missionary meeting in regard to the importance of the canvassing work. I also spoke at length in the afternoon, at half-past two o'clock. I was pleased to see Charlie Morrison, his wife Emma, and his son, as attentive hearers of the Word. I spoke from the words found, in [John 3:1-4](#). The Seventh-day Adventist church was full. Many from other denominations and from the First-day Adventists were present, and all listened with deepest interest.

~~The Lord gave me the Word and fervor and power to address the audience.—Ms. 51, 1890, p. 15 (Diary 16, p. 396).~~

A Letter to the General Conference President, December 15, 1890

Dear Brother Olsen: Our meeting at Danvers has closed. During the session I spoke five times, two evenings in the week and on Sabbath morning, at the missionary meeting held Sunday morning, and also on Sunday afternoon. I am satisfied beyond a doubt that the Lord has a message for me to bear to His people. I have felt the sustaining power of God as I have stood before the congregation, and I know that the power of God was working through the human agent. I know that many have received the word, and hungry souls have been fed. My heart is full of sympathy and love for the souls that are ready to die. Since the Brooklyn camp meeting I no longer talk of sickness and infirmity. I have never had such freedom from pain, and have not slept so well for 12 years. The peace of God abides in my heart....

We had a, most precious meeting in Lynn, but especially so at Danvers. Last Sabbath all in the house save two—an aged colored man and a poor timid soul who dared not make the move—came forward for prayer. The angel of God was in our midst. The ministers sought the Lord, and their supplications were heard in heaven....

After the severe trials and hard labor I have undergone in Battle Creek, only to be met with refusal to receive the message, this spirit refreshes my soul....

P. S. I was urged by our ministering brethren to return to Lynn and speak on Tuesday and Wednesday evening. I have consented to do this. Brother Fifield is doing all he can to get the people to the meetings on these two evenings. May the Lord move upon their hearts, is my prayer. On Thursday night we go to Boston, take the sleeper for Washington, and arrive in that city on Friday at eleven o'clock.—[Letter 43, 1890](#), pp. 1-3, 7.

[46]

Lynn, Massachusetts, Monday, December 15, 1890

We left Danvers at about ten o'clock a.m. Called on Mrs. Emma Morrison and said good-bye to her. She felt disappointed that I could not visit her, but I was altogether too weary to do the visiting many hoped I could do. There were two meetings Wednesday and Thursday evenings. I must speak in Lynn, learn the best route that would take us to Washington, D. C., purchase our tickets, and have everything in readiness for the journey to Washington.—Ms. 52, 1890, p. 1 (Diary 16, p. 399).

Lynn, Massachusetts, Tuesday, December 16, 1890

I have felt drawn out in earnest petitions to God all day. In the early morning I wrote nine pages before breakfast and wrote many pages through the day. I spoke in the hall to a good congregation.

I felt most intensely upon some points, especially the inauguration of Christ on the banks of Jordan to His appointed work.—Ms. 52, 1890, p. 1 (Diary 16, p. 400).

Lynn, Massachusetts, Wednesday, December 17, 1890

In the forenoon wrote letters to different ones at Battle Creek. In the afternoon received a number of visitors. One sister is a believer. Her husband does not believe the truth. He at first opposed her but he senses a great change in her and this has a convincing power with him....

I spoke Wednesday night. The rainstorm prevented many from attending, for the windows of heaven seemed to be opened and pouring out their treasures of rain. I had much freedom in speaking from [John 17:17](#), "Sanctify them through thy truth: thy word is truth."—Ms. 52, 1890, pp. 3, 5 (Diary 16, pp. 406, 409).

A Letter to Ellen White's Son, Thursday, December 18, 1890

Dear son Willie: I received your letter and draft in the hall last evening, where we had gone to attend my appointment Wednesday evening in a pouring rain. I was glad to hear from you and glad of the draft. We had borrowed money from Elder Robinson to buy our

1890
tickets....I had \$20 of my own which I have had to use in traveling^{lv}
and in getting shoes and some little things for winter.

I speak evenings and go home and sleep well. This you know I have been unable to do for years. I realize the blessing of the Lord resting upon me and His presence with me in a sensible manner....

What my future course may be the Lord knows. He hangs a mist before my eyes that I shall only see the present, and I am content it should be thus. I am resting in the love of God with a peaceful trust and a happy assurance. I am not worrying about the future. I know the Lord will do all things well. I am always inclined to look ahead and make plans, but I have committed myself to God and all that I am into His hands. I am ready now to go to California any time the Lord may direct, ready to go to Australia or go to Europe, or any place in the world the Lord may see fit to send me.²⁷ I am His property and I lean heavily upon the arm of God. It is strong and will bear me up. We take the cars from Boston at nine o'clock tonight and go through without change to Washington. Arrive there at eleven o'clock a.m.—[Letter 111, 1890](#), pp. 1-2, 4-5.

Washington, D. C., Friday, December 19, 1890

We left Lynn Thursday night at four for Boston, from which place we took cars for Washington....We found in the morning that we would not arrive at Washington until three hours behind time. We stopped one hour in Baltimore. We arrived in Washington about three o'clock and were so thankful to get baggage and all to the mission before the hours of the Sabbath. We decided that we would not start a journey so close to the Sabbath again. We would make arrangements to get to our destination having one day's leeway. There was no one at the depot to meet us. The porter put us in a hack and we came to the mission all right, and could commence the Sabbath without anxiety and confusion. The friends had been to the depot twice for us and the delay confused them. They were glad to receive us. [47]

There has been sadness and suffering in the church. Brother Howard has lost one child and two more have been at the point of death. They were living in an old wooden house which was

²⁷Less than 11 months later Ellen White left San Francisco for Australia

decaying, and there was a disagreeable smell. The typhoid fever, it is thought, was in consequence of this unhealthful house. The family were taken out and put into the house Brother McGee had hired, and in that house they will escape the difficulties. I feel deep sympathy for Brother Howard. We are praying that the Lord will sustain our brother and that He will give him fresh courage and hope. God will not leave him if he will put his trust in Him.—Ms. 53, 1890, pp. 1-2 (Diary 16, pp. 410-411).

Washington, D. C., Sabbath, December 20, 1890

We took the streetcars to reach our appointment, which was quite a distance away. We found quite a goodly number assembled in Sabbath school. The exercises were not yet over.

I spoke at eleven o'clock with much freedom from [Isaiah 6:8](#). We had a social meeting and many excellent testimonies were borne. The presence of Jesus was in our midst and our hearts were made glad to see that as many as one-half of the number had been united with the church since I was here two years ago. There was a most intelligent company present. My soul was blessed on this day.—Ms. 53, 1890, p. 2 (Diary 16, p. 412).

Washington, D. C., Sunday, December 21, 1890

We attended the forenoon meeting of the Week of Prayer at half-past ten o'clock. There were only about 30 present....

Sunday evening we had to walk only a few blocks to get to the hall. It is a dance hall, but it is roomy and well ventilated. We had a good attendance from outside and most of our people were present. I spoke from the first epistle of John, chapter three. The best of attention was given by the congregation.

[48] The subject urges itself upon my mind, Why is not this center, this important place, prepared to have the house of worship so much needed? I hope our people will see the necessity of doing something without delay. The message must be presented here in the most wise yet simple way. Will the hearts of the people of God who believe in present truth give a correct representation in a church building, so we shall not have to assemble in a dance hall to speak the truth?

~~We have been talking this matter over and we are getting all stirred up over the fact that at the capital of the American nation there is so miserable a representation of the grand truths which we are to properly represent. The unbelievers will get the start of us.—Ms. 53, 1890, pp. 2-3 (Diary 16, pp. 413-414).~~

Washington, D. C., Monday, December 22, 1890

[49]

This day was devoted in the early morning, at half-past four o'clock, to prayer for the Lord to bless me and give me physical strength and mental clearness, and clear spiritual discernment. I believe the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." I shall take the Lord Jesus at His word.

I wrote ten pages of important matter. About ten o'clock I went to the dentist and had my teeth examined and one tooth filled, which caused me no pain. I had an impression taken for a new set of teeth.

When I returned I found letters awaiting me. One from Edson stated that my account at the office had swelled to the enormous sum of \$7,000. ²⁸ This is, much of it, in publishing Volume IV—*Great Controversy*—and *Patriarchs and Prophets*.

In the evening I walked to the place of meeting and spoke in a large hall to about 100 people. Oh, how my heart yearns to see the people of God coming up to their high calling! I greatly desire that we should have an increase of faith and stand as valiant soldiers of Jesus Christ. I spoke from [John 14:1-4](#).—Ms. 53, 1890, pp. 3-5 (Diary 16, pp. 415, 417).

A Letter to Mrs. White's Sister, Monday, December 22, 1890

Dear Sister Mary Foss: ²⁹ I wrote to you a few days ago and now another matter comes up. Elder Loughborough is writing me asking if I know of anyone now alive who was present at the meeting I have mentioned held at Maguire's Hill, where I related the first visions I

²⁸The cost of illustrations, typesetting, and making plates was all charged against Mrs. White's account

²⁹Mary was six years older than Ellen White. In 1842 she married Samuel Foss, an elder brother of Hazen Foss. See pp. 89-92, below, for a facsimile of this entire letter

had....Mary, you were at the meeting, were you not? Your memory is so good. Do you have any remembrance of this? If so, state on paper what you do know in regard to it.

I have spoken three times in this place and will return from here to my home at Battle Creek having been away three months, laboring constantly from place to place. I speak here four times more, then return home.—[Letter 37, 1890](#), pp. 1, 3.

A Letter to Mrs. White's Children, Monday, December 22, 1890

Dear Children, Edson, Emma, and Willie: We left Lynn, December 18, Thursday evening. We had all the help we needed in getting us to Boston and on board the sleeper. As the price for one berth was \$3 the entire distance to Washington, Sara decided to save the \$3 and go into the day coach. The porter told her not to go into the day coach as there were several berths unoccupied. He told her after the sleeping car conductor had taken his berth, he would make her up a berth. This she refused to accept. She told him it would not be strictly honest and she would take her chances in the day coach. The porter then went to the conductor and talked with him and the conductor then asked her to remain. They did not make her up a berth but gave her two seats to make herself as comfortable as she could. She slept well through the night. I did not sleep as well as usual, for my arms would become almost paralyzed with the hard bed. I was obliged to rub them and work over them, for they seemed about helpless.

[50] We had beautiful weather. The air was cool and bracing and the cars were not overheated. We found in the morning we could not reach Washington on time at eleven o'clock, for we were three hours behind time. We tarried one hour in Baltimore and reached Washington at three o'clock p.m. As there was no one to meet us, the porter secured a hack and the hackman took us to the mission. We were thankful to get trunks and all arranged before the Sabbath. After this we shall always endeavor to make arrangements to get to our place of destination on Thursday.

They had about given up our coming but were glad indeed to see us. Sabbath I spoke upon [Isaiah 58](#). I had freedom as I have had in

~~every instance in speaking on this tour. We had a hall well filled and~~
we had an excellent social meeting. We know the presence of the Lord was in the meeting. The softening, subduing influence of the Spirit of God was there and the testimonies borne were good.

I was at the forenoon meeting on Sunday. The reading of Elder Olsen's article was deferred for this day. Brother Washburn selected a portion of the article for several to read. A Methodist preacher and his wife are soundly converted to the truth—Baker, I think, is his name. While reading the portion assigned him, which was the quotation from the *Testimonies*, he tried and tried to read it but he had to wipe away the tears so often, and then his glasses, of course, were dimmed, and when he came to some portions of the quotations he just broke down and cried. He turned to Brother Washburn and handed him the paper and said, "You take it, I cannot read it." But all these pauses on that occasion only made the effect more impressive. Brother Washburn told him to take his time and read on. Then after the reading we had a solemn season of prayer. I had the spirit of intercession and there was a deep feeling in the congregation. I then spoke about 30 minutes with much of the Spirit of the Lord upon me....

Sunday evening a larger hall was obtained and I spoke to a goodly number of outsiders as well as the church. I had much freedom and all listened as if spellbound. I do not choose to speak evenings, but I can see no other way to get the congregation. A collection was taken up which more than covered the expense of the hall. They have a hall engaged for three evenings in the week. This hall was secured for only one evening. It was a dance hall. But there was excellent ventilation. All seemed to be much pleased with the congregation last evening.

I have an appointment for tonight. Sunday we had a little shower but it was all clear in the evening. All the help I have here is Elder Washburn. This will throw considerable labor upon me, but I shall try to be careful. I had a malarious attack but not serious. I am feeling quite strong and of good courage in the Lord. I tried to have them release me two evenings this week to speak twice in Baltimore, but they are unwilling I shall go, so I am in for it over next Sabbath and Sunday....

I shall have Brother Davis attend to my teeth while here. There are several cases who are in the valley of decision. We hope they will decide to obey God.

Next Sabbath will be a special day of fasting and prayer and earnest labor for me. And I shall trust in God, who is my helper and my God, for strength.—[Letter 112, 1890](#), pp. 1-3.

Washington, D. C., Tuesday, December 23, 1890

Tuesday morning I rose at four a.m., and after a season of prayer I felt comforted and encouraged to try to put my trust fully in the Lord. I rest in His promises. I shall see of His salvation. I will not distrust my heavenly Father, for He has been true and faithful in all things and He will never fail those who put their trust in Him. My greatest anxiety is lest something shall interpose between me and my God....

I am called not only to write, but to bear my testimony with voice as well as pen, and I must be situated where I can be lifted out of the temporal embarrassments and the common business perplexities and conflicts.—Ms. 53, 1890, p. 5 (Diary 16, p. 418).

Washington, D. C., Wednesday, December 24, 1890 ³⁰

I have not felt as well as usual. Speaking so many times in the evenings is not favorable to me. I visited Sister D., Sister Gilmore's grandmother.

Again the Lord set before me in the night season, December 24, the perils coming upon the people of God....

[52] Christmas Eve I spoke in a good-sized hall to an intelligent congregation from [Luke 10:25-28](#). I had freedom in speaking. There were a goodly number present and all listened with much attention.—Ms. 53, 1890, pp. 6-7 (Diary 16, pp. 420, 423).

I attended morning meeting in the hall. We listened to the readings, which were made very interesting. Then I was asked to lead in prayer and several prayers were offered. I felt like pressing my prayers to the throne of grace for the Lord to open the work in Washington. The Spirit of the Lord rested upon us as we prayed. Many were blessed.

I then spoke about 30 minutes. Our meeting commenced at half-past ten and we did not reach the mission until three p.m. Had conversation with Sister Kirkland in regard to riding on the cars to the place of meeting because it was, she thought, violating the Sabbath. I told her no; that it was more displeasing to God to remain away from the meetings than to ride on the cars to meet together to worship God. I will write more on this subject when I can use pen and ink....

Thursday, December 25. Spoke in a hall to an intelligent congregation from [Luke 10:25](#).

My mind has been in painful exercise during the night. I was in a meeting in Battle Creek, and heard many suggestions made and saw a spirit manifested not of God. They were having a storm of words. How my heart ached.—Ms. 53. 1890, pp. 7-8 (Diary 16, pp. 421-422).

Washington, D. C., Friday, December 26, 1890

I have had a very precious blessing all night. I slept some but my heart was full of praise and thanksgiving to God...My mind this night is especially elevated and I am breathing in the atmosphere of heaven...I am, thinking and thinking—too happy to sleep.—Ms. 53, 1890, pp. 10-11 (Diary 16, pp. 424-427).

Washington, D. C., Sabbath, December 27, 1890

Rose at four o'clock and felt the peace and assurance of Jesus Christ as I offered up my humble prayer. Last evening, in our season

³⁰Ellen White sent a 22-page letter ([Letter 41, 1890](#)) to Dr. John Harvey Kellogg on this date. She expressed her deep concern over the exorbitant fees which were being charged by some Seventh-day Adventist doctors (but not by Dr. Kellogg.)

of prayer at the commencement of the Sabbath, the Lord's presence was with us....

Again during the night season I was in Battle Creek, and was bearing a most decided testimony to the men whom the people have chosen to be representative men in our institution—the publishing house....

Spoke in the hall to the church in Washington. The hall was well filled and I had much freedom in speaking from [2 Peter 1](#), showing the necessity of practical godliness.—Ms. 53, 1890, pp. 12, 14 (Diary 16, pp. 428, 430-431).

Washington, D. C., Sunday, December 28, 1890

In company with Elder Washburn, Sara McEnterfer and I left Washington at nine o'clock for Baltimore to meet a previous appointment at eleven o'clock. We learned the cars did not stop at the station where we had written for them to meet us, and no one was waiting for us at the next station. We met Sister Harris on the train and all four of us went on our way to find the place of meeting. It was not readily found. We walked from street to street. It was bitterly cold, but the air was bracing and good food for the lungs. After wandering about nearly one hour we were just as much in the dark as when we began the search. We searched directories in vain. We decided to take the streetcar and see where that would take us. This was wise. I believe the Lord suggested this to our minds. On the car was a colored sister just going to the meeting, and she directed us so we found the little hall, away out in the country. The hall was literally packed with believers and unbelievers. They had been waiting one hour, fearing that we would not come. How rejoiced were our brethren to see us!

The meeting was opened at once. I spoke from [John 14](#), dwelling particularly upon that portion which refers to the commandments of God, [verses 15, 21-26](#). The Lord strengthened and blessed me in speaking to the people....

There were quite a number of the First-day Adventists present. They are believers in the age to come, and disbelievers in the preexistence of Christ before He came to our world. Although I had not the slightest knowledge of the faith of those present, being a stranger

to the people, yet the remarks were so fitting to those present that Brother Jones, elder of the church, said he thought they would accuse him of telling me; but we came directly into the meeting without one word of conversation with anyone. I dwelt particularly upon the divine character of Jesus Christ.

[54]

We walked a short distance to Brother and Sister Jones' and became acquainted a little with their family. We were much pleased with the family. We took dinner with them and then stepped into a hack provided for us that took us to the station. We were obliged to wait three quarters of an hour for the cars, for they were behind time, but we got on board the train and were soon comfortably seated. We reached Washington about four o'clock. Friends were glad to see us.

Elder Washburn remained to hold meetings Sunday [night]. I was not well. My heart troubled me. Great pain was in my heart, something of the same nature that I suffered in California. I could sleep but little that night. We decided when this pain came on me so unexpectedly that I would not be able to attend the meetings we designed in Philadelphia, Ohio, and Williamsport. As I had no appointments out it was thought best to return home to Battle Creek. All urged us to do this when they learned how sick I was.—Ms. 53, 1890, pp. 18-20 (Diary 16, pp. 439-442).

**En route From Washington, D. C., to Battle Creek Monday,
December 29, 1890**

[55]

I had a suffering night and left Washington at eleven o'clock a.m. We took the sleeper. Paid for only one berth, three dollars and a half. Sara would not pay for an extra berth and rode in day coach and saved the three dollars and a half. We tried to get a cup of hot drink, as there was a dining car attached to the train, but they said they had not any, so we ate our home lunch and relished it. They did not seem pleased because we did not patronize the dining car, but in all my travels I do not create expense by visiting restaurants, or patronizing dining cars. We carry our simple lunch and are perfectly satisfied. I have eaten only twice in the dining car in all my journeyings and I feel it my duty to bind about expenses and not make the conference pay large bills for me to gratify my appetite. Our simple lunch of dry bread suffices me.—Ms. 53, 1890, p. 20 (Diary 16, p. 443).

Battle Creek, Michigan, Tuesday, December 30, 1890

We changed cars early in the morning. Waited 40 minutes. Stepped into a restaurant across the street and called for warm drink—hot water and milk—and were refreshed. We were soon seated in the cars for Toledo. Without delay we took streetcars for the next depot while a dray took our trunks across. We found cars open and we took our seats in them. They did not leave for half an hour. I was thankful we performed the journey thus far so comfortably. We reached Battle Creek about three p.m.—Ms. 53, 1890, p. 21. (Diary 16, p. 444).

E. G. White References To The Salamanca Vision

[56]

At least 13 (possibly 16) times Ellen White described, or otherwise referred to, her November 3, 1890, vision at Salamanca, New York. These are as follows:

No.	Place and Date of Writing	Our Source
1.	Sands, Va., Nov. 4, 1890	Diary 16, p. 290
2.	(?)Sands, Va., Nov. 8, 1890	Diary 16, p. 294
3.	Brooklyn, NYCa., Nov. 14, 1890	Letter 72a, 1890
4.	(?)Brooklyn, NY, Nov. 25, 1890	Diary 16, pp. 336-338
5.	(?)Lynn, Mass. Ca., Dec. 4, 1890	Ms. 16, 1890
6.	Battle Creek, Mich., Jan. 9, 1891	Ms. 2, 1891
7.	Place and date not known	Diary 16, p. 289
8.	Battle Creek, Mich., Early 1891	Diary 16, pp. 321-326
9.	Battle Creek, Mich. (?), Early 1891 (?)	Diary 16, pp.
10.	Battle Creek, Mich., March, 1891	Diary 16, pp. 457-5
11.	Battle Creek, Mich., March 11, 1891	Diary 17, pp. 1
12.	Healdsburg, Ca. (?), October, 1891 (?)	Letter 48, 1891
13.	1892	14-page pamphlet
14.	Melbourne, Australia, Jan. 9, 1893	Letter 20a, 1893
15.	Cooranbong, Australia, May 16, 1898	Letter 41, 1898
16.	Takoma Park, Md., May 20, 1905	Ms. 59, 1905

The first five of these instances are quoted in the previous section with the 1890 diary entries. The last 11 cases, numbered as above for ready reference, are given in this section.

[57]

6. ¹ Battle Creek, Michigan, January 9, 1891

I have been laboring two months and two-thirds of the third month, constantly, and although I commenced in much feebleness, and afflicted with infirmities, the Lord wrought in behalf of His people. We have seen the salvation of God. In this round of labor I spoke 55 times, and some of these meetings were occasions of most earnest labor, continuing from half-past two till five and six o'clock, but always successful. On one occasion I was much perplexed to know and to understand my duty. I had painful gatherings in my ear that with severe colds made it hard for me. At Salamanca, New York, I was severely afflicted and thought I must return home. I went to my chamber and bowed before God, and before I had even asked, the Lord heard, and revealed Himself; the room seemed to be full of the light and presence of God. I was lifted out of all my discouragements, and was made free and happy. I could not sleep but I praised God with heart and voice. This blessing was just what I needed. Courage and faith and hope were again in lively exercise, and I went on my way rejoicing.—Ms. 2, 1891, p. 1.

7. Date and Place of Writing Not Known ²

Weary in body and in much discomfort and pain, I went to my chamber, my sleeping room. I had painful feelings and thought

¹The first five of these instances are quoted in the previous section with the 1890 diary entries

²This entry appears in Mrs. White's diary under the date of November 3, 1890. However, from internal evidence it appears that the lines quoted here were probably written some weeks or even months later. The phrase "The season of the year was unfavorable" points back to a substantially earlier period. It appears that Ellen White wrote everything on p. 288 of her diary as well as the first four lines of p. 289 on November 3. Some time later she filled out the rest of p. 289 and, at the bottom of the page, referred her secretary to the back of the book for the balance of the account. The bottom line reads, "Look at the last part of the book headed Salamanca important matter." See facsimiles of pp. 288 and 289 in Section V. While pages 450-517 are not titled "Salamanca," they do carry a long account of the Salamanca vision

I would be compelled to return to Battle Creek. The season of the year was unfavorable, the weather changeable, and the cars uncomfortably heated. This prepared us to contract colds, and it seemed presumptuous to attempt to journey from state to state. [58]

I knelt by my chair to pray, feeling disheartened in reference to my journeying. Many appointments were before me. I had not uttered a word when the whole room seemed filled with a soft, silvery light, and my pain and disappointment and discouragement were removed. I was filled with comfort and hope and the peace of Christ. “My peace will I give unto you.” I knew it was upon me. The presence of Jesus was in the room. [Genesis 28:12-15](#). I could better understand the meaning of these words: “And Jacobsaid, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.” And he was in a desolate wilderness.

Indeed heaven seemed very near to me, and my heart was filled with joy and gladness. I had no inclination to sleep. I wanted to feast upon the heavenly manna, that bread of life that if we eat thereof we shall live forever. What a night that was to my soul! Every breath was prayer mingled with praise to God.—Ms. 44, 1890, pp. 5-6 (Diary 16, p. 289).

8. Battle Creek, Michigan,³ Early 1891

I was specially moved upon by the Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable [59]

³This account seems to be introduced with the words, “Nov. 21 During the night season” (Diary, p. 321). Ellen White was in Brooklyn, New York, on November 21. But part of the account, at least, was written in Battle Creek, Michigan, for she speaks of “the facilities here in Battle Creek” (Diary, p. 323). Judging from the color of ink in the diary, it appears that after she wrote, “Nov. 21 During the night season,” Ellen White left the rest of that page as well as the following page blank, to be filled in later. She then used the top of p. 323 for a brief entry for Friday, November 21. On November 22 she skipped another page (p. 324) and recorded her entry for the 22nd (Sabbath) at the top of p. 325. At some point after her return to Battle Creek on December 30, she returned to these largely blank pages (pp. 321-326) and filled them up. Her comments seem to include descriptions of not one, but two, night visions. See pp. 98-102, below, for facsimiles of these diary pages

to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God.

My guide said, "I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty here is done. You are not required to enter into details before individuals, whatever may be their position or work, if they do not recognize the voice of God in the message He gives you to bear in His name. All your efforts to remove their doubts will be of no avail if they gather the clouds of darkness about their souls. If you enter into particulars, you weaken the message. It is not you speaking, but the Lord speaking through you. Those who want to know the will of God, who do not desire to follow their own will and judgment, will be easily entreated. They will be ready to discern the right way.

"The why's and wherefore's are concealed from you, yet speak the words I give you, however painful it may be to you. The ways in which God leads His people are generally mysterious. You have asked to know God's way. Your supplication has been answered. God knows better than you do what is good and essential for His children. He never leads them otherwise than they would wish to be led if they were able to see as clearly as He does what they must do to establish characters that will fit them for the heavenly courts. The people whom God is leading must venture out upon His word. They must walk forward by faith. Truths have been committed to them which they must obey. The work of God is aggressive. No one can stand in a neutral position and yet be a soldier in the Lord's army."...

God would not have large expenditures made to enlarge the facilities here in Battle Creek. More is now located in Battle Creek than they have ability to manage wisely after God's order....The Lord's time to set things in order has fully come. There are men in positions of trust who have not had an experience in the leading out of this work. Therefore these men should walk with humility and caution.

In the night season I was present in several councils, and there I heard words repeated by influential men to the effect that if the *American Sentinel* would drop the words "Seventh-day Adventist" from its columns, and would say nothing about the Sabbath, the great men of the world would patronize it. It would become popular and

do a larger work. This looked very pleasing. These men could not see why we could not affiliate with unbelievers and non-professors to make the *American Sentinel* a great success. I saw their countenances brighten, and they began to work on a policy to make the *Sentinel* a popular success. [60]

This policy is the first step in a succession of wrong steps. The principles which have been advocated in the *American Sentinel* are the very sum and substance of the advocacy of the Sabbath, and when men begin to talk of changing these principles, they are doing a work which it does not belong to them to do. Like Uzzah, they are attempting to steady the ark which belongs to God and is under His special supervision. Said my guide to those in these councils, “Who of the men among you have felt the burden of the cause from the first, and have accepted responsibilities under trying circumstances? Who has carried the burden of the work during the years of its existence? Who has practiced self-denial and self-sacrifice? The Lord made a place for His staunch servants, whose voices have been heard in warning. He carried forward His work before any of you put your hands to it, and He can and will find a place for the truth you would suppress. In the *American Sentinel* has been published the truth for this time. Take heed what you do. ‘Except the Lord build the house, they labor in vain that build it.’”—Ms. 29, 1890, pp. 1, 3-6 (Diary 16, pp. 321-323, 325-326).

9. Battle Creek, Michigan (?), Early 1891 (?)⁴

I had a very marked experience which I hope never to forget. Through the night season I was in communion with God. I was taken out of and away from myself, and was in different states and assemblies, bearing a decided testimony of reproof and warning.

I was in Battle Creek, and in a council assembled there were ministers and responsible men from the Review office. There were

⁴This entry is preceded by the words “A letter written from Salamanca, Nov. 3, 1890” (Diary, p. 450). However, since it follows the entry for Dec. 31, 1890 (Diary, pp. 447-449), it probably was written after that date. The words “A letter written from” appear to have been added at a later date when it may actually have slipped Ellen White’s mind as to exactly where she was when she penned these lines. The Nov. 3 date doubtless refers to the subject under discussion, not the date of writing. We do not know when this account was written. See pp. 104-107, below, for a facsimile of these diary pages

[61] sentiments advanced and with no very gentle spirit urged to be adopted, which filled me with surprise and apprehension and distress. Years before I had been called to pass over similar ground, and the Lord had revealed to me many things of importance and given me warnings to be given to His people decidedly. I was commanded to hold the same before them perseveringly and not to fail or be discouraged in this work, for the men who ought to live so close to Jesus Christ that they could discern His voice, receive His counsel, and keep His way, would become exalted and would walk in the sparks of their own kindling. They were not spiritual, could not discern the devices of Satan, and were ignorant of his workings in a large degree. They would adopt plans which appeared wise, but Satan was the instigator of these measures. If these men had the molding of the work, God would be dishonored....

Again and again since 1845 the dangers of the people of God have been laid open before me, showing what would be the perils of the people of God in the last remnant of time. These perils have been shown me down to the present time, and on the night of November 3 there was spread out before me some things I could not comprehend. At the same time assurance was given me that the Lord would not allow His people to be enveloped in the fog of worldly skepticism and infidelity, for Christ would lead all who would follow His voice and be obedient to His commands up from the fog of worldly malaria to the summit above the fog of questioning unbelief, where they might breathe the atmosphere of security and might triumph, standing on the solid Rock, a foundation sure and steadfast.—Ms. 44, 1890, pp. 6-8 (Diary 16, pp. 450-452).

10. Battle Creek, Michigan, March, 1891 ⁵

At Salamanca November 3, 1890, while bowed in earnest prayer, I seemed to be lost to everything around me, and I was bearing a message to an assembly which seemed to be the General Conference. I was moved by the Spirit of God to say many things, to make most

⁵These words from p. 510 of the 1890 diary may have been written early Sunday morning, March 8, 1891.. The General Conference session convened on March 5 and continued for three weeks

earnest appeals, for the truth was urged upon me that great danger lay before those at the heart of the work.

I had been, and still was, bowed down with distress of body and of mind. It seemed to me that I must bear a message to our people at Battle Creek. The words were to be in earnest. "Speak the words that I shall give thee, to prevent their doing things which would separate God from the publishing house and sacrifice pure and holy principles which must be maintained."... [62]

Many things were unfolded to me. The eyes which once wept over impenitent Jerusalem—for their impenitence, their ignorance of God and of Jesus Christ, their Redeemer—were bent upon the great heart of the work in Battle Creek. They were in great peril through forming a confederacy, but they knew it not. They were walking in the sparks of their own kindling. Human impenitence had blinded their eyes, and yet human wisdom was seeking to guide the important interests, especially in the workings and methods of the publishing house. Men's hands had hold of the work. Men's human judgment was gathering in finite hands the lines of control, while God and His will, His way and His counsel were not earnestly, humbly sought—not considered indispensable. Men of stubborn, unbending, iron will were exercising their own traits of character to drive things through on their own judgment.

I said to them, You cannot do this. The power of control of these large interests cannot be vested wholly in men who have so little experience in the things of God as you manifest. You know not the way of the Lord. All through our ranks truth is misrepresented. The people of God must not have their faith disappointed and shaken in their own institution—the publishing house at Battle Creek—because of the mismanagement of human minds that magnify self.

If you lay your hand upon the work of the great instrumentality of God—to write your superscription upon it and put your mold upon it—it will be dangerous business for you and disastrous to the work of God. It will be as great a sin in the sight of God as when Uzzah put forth his hand to steady the ark of God. All that God requires of you who have entered into other men's labors, is humbly to do your individual duty. You are to deal justly toward all those employed for the work by the people; you are to love mercy, and walk humbly with your God. This you have not done. Your

works testify against you. If you fail to do this, whatever may be your position, whatever your responsibility—if you have as much authority as did Ahab—you will find that God is above you and His sovereignty must and will be supreme.

In everyone connected with the actual management of the Office, there is altogether too little fear and love and reverence for the God of heaven, and too little faith, genuine faith, in God and His providential workings.... You need Jesus at every step. This time—1891—is a period when we may expect God to manifest His power to His people....

[63] There have been misstatements of messengers and of the messages they bring. How dare you do this? Ridicule and witticisms are poor arguments. Ridicule cheapens the mind of anyone who engages in it, for it separates his soul from God. No confidence should be placed in the judgment of those who do this thing, no weight attached to their advice or resolutions. Caviling and criticism are not in God's order....

I was present in one of your councils. One arose, and in a very earnest, decided manner, held up a paper. I could read the heading plainly—*American Sentinel*. There were criticisms made upon the articles published therein. It was declared that this must be cut out, and that must be changed. Strong words were uttered and a strong unChristlike spirit prevailed. My guide gave me words to speak to the ones who were present who were not slow to make their accusations.

In substance I will state the reproof given: That there was a spirit of strife in the midst of the council. The Lord had not presided in their councils and their minds and hearts were not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to instigate and develop the plans which are being formed. While not all the plans are objectionable, principles are being brought in which will dishonor God....

I have a warning to give to this body assembled in this house in General Conference. There is danger of our institutions creating plans and ways and means that mean not success, but defeat. I dare not let this Conference close and those assembled return to their homes without telling you to consider carefully every proposition present, every plan laid before you. Give not hastily to these plans

your “yea” and “amen,” and be not carried away with propositions that appear innocent, but whose end is disaster and forfeiture of the favor of God....

Your strong spirit is not to become a power to rule. Your loud, contentious councils are not in harmony with Christ or His manner and His ways....Do not think that when the latter rain comes you will be a vessel unto honor to receive the showers of blessing—even the glory of God—when you have been lifting up your souls unto vanity, speaking perverse things, secretly cherishing the roots of bitterness you brought to Minneapolis, which you have carefully cultivated and watered ever since.—Ms. 40, 1890, pp. 1-2, 23, 26-30 (Diary 16, pp. 457-459, 500, 504, 506-507, 510-511, 513). ⁶

[64]

11. Battle Creek, Michigan, Wednesday, March 11, ⁷ 1891

I awakened in the morning with a decided impression that I should go into the ministers’ meeting, and bear the message which the Lord had given me at Salamanca, New York, in our three months’ tour. I went into the meeting and bore the testimony given of God in the demonstration of the Spirit and power of God. I told them the Lord had opened before me many things.

In the night season my Guide said, “Follow Me.” I was taken to a council of men, where a zeal and an earnestness were manifest, but not according to knowledge. One held up the *Sentinel*, and then made remarks entirely contrary to the principles of our faith. The

⁶See Section V for facsimiles of most of these diary pages

⁷The date given in the diary is not clear. See facsimile of Diary 17, p. 111, in Section

particulars of this are given in my diary of 1890.⁸ The message given made a deep impression on all those present.

[65] Brother Ballenger, deeply affected, arose and said, “I was in that council meeting which was held last night until a late hour, and Sister White has described it accurately. The very words she says she heard spoken were spoken last night. I was on the wrong side of the question, and now take my position on the right side.” His testimony was well wet down with tears and humble confession.

I was greatly astonished. I thought that this meeting had been held at the time it was presented to me.

My soul is exceeding troubled. The publishing institutions are receiving a mold that is not after the similitude of God.—Ms. 42, 1891, p. 5. (Diary 17, pp. 111-112).

12. Healdsburg, California (?), October, 1891 (?) Letter to Dr. W. P. Burke at the St. Helena Health Retreat

While at Salamanca, New York, in November, 1890, I had a very remarkable experience. I had been greatly afflicted and discouraged in consequence of physical suffering. The pain in my head and ears was almost unbearable, yet I filled my appointments. The last time I spoke, because of gatherings in my head I told my son I must return home at once, although important meetings were before me in Brooklyn, New York, and Washington, D. C. I could scarcely hear my own voice and was so weak I staggered as I walked. I went to my chamber and knelt to pray when the whole room was lighted up with the presence of Jesus. I was lifted above all discouragement and was made all light in the Lord and praised Him aloud. This night

⁸While these “particulars” are recorded in Ellen White’s diary of 1890, they were not all written out in that year. She apparently was not able to recall certain key aspects of the Salamanca vision until the very night when the meeting she was shown in that vision took place. Some years earlier she had written: “After I come out of vision I do not at once remember all that I have seen....Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where the vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them” ([Spiritual Gifts 2:292-293](#)).

many things were opened before me in regard to our institutions. The condition of conferences and churches was shown me and I immediately ⁹ wrote out many things in my diary.

When I returned to Battle Creek there was the Ministerial Institute and the Conference wherein I labored exceedingly hard. Then went to Petoskey to rest, but the college institute was nine miles from Petoskey, at Harbor Springs. Here I labored for five weeks, then returned to Battle Creek and attended the Michigan Conference, and then left ¹⁰ for Colorado and California.

I had written some things to you while in Battle Creek, but could not find the matter in my tarry in Petoskey.—[Letter 48, 1891](#), pp. 1-2.

13. Battle Creek, Michigan, 1892 ¹¹

[66]

Danger In Adopting Worldly Policy In The Work Of God.

November 3, 1890, while laboring at Salamanca, N. Y., as I was in communion with God. In the bight season, I was taken out of and away from myself to assemblies in different States, where I bore a decided testimony of reproof and warning. In Battle Creek a council of ministers and responsible men from the publishing house and other Institutions was convened, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress.

Years before, I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance, and gave me warnings that must be delivered to those to peril. On the night of November 8, these warnings were brought to my mind, and I was commanded to present them before those in responsible offices of trust, and to fail not; nor be discouraged. There were laid out before me some things which I could not com-

⁹Ellen White may be referring to her November 25 entry (see the entry under this date, above), which is transcribed from pp. 335-342 of her diary

¹⁰Ellen White left Battle Creek on Sept. 9, 1891. Ten years elapsed before she saw that city again

¹¹The 14-page pamphlet, "Danger in Adopting Worldly Policy in the Work of God," was drawn primarily from Diary 16, pp. 450-517. Published first in 1892, it is now largely reproduced in [Life Sketches](#), 319-330, as well as in [Testimonies to Ministers and Gospel Workers](#), 460-471. The first two pages only of the 1892 pamphlet are shown here

prehend; but the assurance was given me that the Lord would not allow his people to be enshrouded in the fogs of worldly skepticism and infidelity, bound up in bundles with the world; but if they would only bear and follow his voice, rendering obedience to his commandments, he would lead them above the mists of skepticism and unbelief, and place their feet upon the Rock, where they might breathe the atmosphere of security and triumph.

While engaged in earnest prayer, I was lost to everything around me; the room was filled with light, and I was bearing a message to an assembly that seemed to be the General Conference. I was moved by the spirit of God to make a most earnest appeal; for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and body, burdened with the thought that I must bear a message to our people at Battle Creek, to warn them against a line of action that would separate God from the publishing house....

The eyes of the Lord were bent upon the people in sorrow mingled with displeasure, and the words were spoken, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." He who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God relating to the publishing work. In the weakness of human judgment, men were gathering into their finite hands the lines of control, while God's will, God's way and counsel, were not sought as indispensable. Men of stubborn, iron-like will, both in and out of the office, were confederating together, determined to drive certain measures through in accordance with their own judgment. I said to them: "You cannot do this. The control of these large interests cannot be vested wholly in those who make it manifest that they have little experience in the things of God, and have not spiritual discernment. The people of God throughout our ranks must not, because of mismanagement on the part of erring men, have their confidence shaken in the important

interests at the great heart of the work, which have a decided influence upon our churches in the United States and in foreign lands. If you lay your hand upon the publishing work, this great instrumentality of God, to place your mould and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark. There are those who have entered into other men's labors, and all that God requires of them is to deal justly, to love mercy, and walk humbly with God, to labor conscientiously as men employed by the people to do work entrusted to their hands. Some have failed to do this, as their works testify. Whatever may be their position, whatever their responsibility, if they have as much authority even as had Ahab, they will find that God is above them, that His sovereignty is supreme."

14. Melbourne, Australia, January 9, 1893

[67]

During the night I ...passed through an experience similar to that which I had at Salamanca, New York, two years ago. When I awoke from my first short sleep, light seemed to be all around me, the room seemed to be full of heavenly angels. The Spirit of God was upon me, and my heart was full to overflowing. Oh, what love was burning in my heart! I was exclaiming aloud, "Lord Jesus, I love Thee; Thou knowest that I love Thee. My heavenly Father, I praise Thee with my whole heart. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' ([John 3:16](#)). 'The path of the just is as the shining light, that shineth more and more unto the perfect day' ([Proverbs 4:18](#)). Jesus, my Redeemer, the Representative of the Father, I put my trust in Thee."

My peace was like a river, I seemed to be shut in with God, in sweet communion with Him through my waking and sleeping hours. What high and holy privileges seemed to be mine in the love of Jesus, His life and His guardianship.—[Letter 20a, 1893](#) (To Captain C. Eldridge in Battle Creek); [This Day With God, 17](#).

15. Cooranbong, Australia, May 16, 1898

I have not been able to sleep tonight, for vivid scenes have come up before me, in figures and symbols. I have been shown the condition of the people of God who have trusted in man and made flesh their arm. The state of the Michigan Conference is pitiable, but it is not beyond remedy, if the people will turn to the Lord with all the heart.

[68] The present existing state of things was made to pass before me while I was at Salamanca, and I then gave testimony before those assembled in the tabernacle. I did not speak my own words, but the words of the Lord. The power of God was upon me. Cautions, warnings, and reproof have been given to the men in responsible positions. If without delay these men had sought the Lord, He would have been found of them. Some did receive the message then, and since that time they have placed themselves under the banner of the great Leader. But those who did not walk in the light, who did not seek to do the Lord's will according to His appointment, have brought disaster upon the cause and reproach upon the people to whom God has entrusted most solemn truth, which He would have them proclaim without faltering.—[Letter 41, 1898](#), pp. 1-2 (To A. R. Henry, who was a financial officer and advisor to several S.D.A. institutions in Battle Creek).

16. Takoma Park, Maryland, Sabbath, May 20, 1905

I am not able to sleep past one o'clock. I was aroused to write out some things that have been impressed on my mind. Not long ago I met Elder Ballenger in the hall of the building in which we have rooms. As I spoke to him, it came vividly to my mind that this was the man whom I had seen in an assembly bringing before those present certain subjects, and placing upon passages in the Word of God a construction that could not be maintained as truth. He was gathering together a mass of scriptures such as would confuse minds because of his assertions and his misapplication of these scriptures, for the application was misleading and had not the bearing upon the subject at all which he claimed justified his position. Anyone can do this, and will follow his example to testify to a false position;

but it was his own. I said to him, You are the one whom the Lord presented before me in Salamanca, as standing with a party who were urging that if the Sabbath truth were left out of the *Sentinel*, the circulation of that paper would be largely increased. You were the one that wept and confessed your mistakes, and we had the power of the Holy Spirit in that early morning meeting.

I had been very sick [at Salamanca] and yet had tried to speak to the people, and the Lord had strengthened me greatly. I had not knowledge of my words. The Lord spoke indeed through me. After I had given my last talk, my sufferings were so severe as to become almost unendurable.

A list of appointments had been sent out for me to fill on my way from Salamanca to Battle Creek. It seemed impossible for me to fill these appointments. I went to my room and bowed in prayer. I had not been able to utter a word of prayer before the room was lighted up with the glory of God and scenes passed before me. I saw an assembly in a room in Battle Creek, and one, standing up held up the *Sentinel* and said, "The Sabbath question must be cut out of this paper; then the circulation will be largely increased and the truth will come before thousands."

One of authority came forward and said solemnly, "Bind up the testimony and seal the law among my disciples." Then came the reproof, decided, firm, and cutting: "The Sabbath truth is to be proclaimed. It is the truth for these last days." The words found in [Exodus 31:12-18](#) were repeated with great solemnity.

[69]

I cannot now repeat all the things connected with the meeting, but I know that the steps which had been anticipated were not taken. The working of the Spirit of God was in that meeting.

That night was a most solemn one for me. There came to my mind the truth that we have been proclaiming since the passing of the time in 1844, when the message came to us regarding the mistake we were making in keeping the first day of the week. We had Bible evidence and the testimony of the Spirit of the Lord that we were keeping a day that bore no sanctity, and that in so doing we were transgressing the law of God. This message we have borne ever since; and I solemnly asked, Are our people now to cut out the Sabbath message from the *Sentinel* and heed the advice and

counsel of worldly men, keeping the *Sentinel* from carrying this most important truth to the world?

I could not sleep much that night. The next morning we started for Washington. I was taken very ill, and it was thought best for Sara and me to return to Battle Creek and not attend the meetings that were laid out for me on my journey.

[70] When I arrived at Battle Creek, I learned that our leading brethren had asked the Lord in prayer to send me direct to Battle Creek. Meetings were being held in the various rooms of the Tabernacle.¹² One morning I was awakened before daylight. It was as if a voice spoke to me, Attend the morning meeting.¹³ I arose and dressed, and walked across the road to the meeting. As I went into the room, the brethren were in prayer. I united my prayer with those of the rest, praying with great earnestness. The Spirit of the Lord was in the meeting and my soul was deeply stirred. After the season of prayer, I arose to speak and bore a decided testimony with the Spirit and power of God, relating my experience in Salamanca and telling them what the Lord had revealed to me in the vision of the night.

After I had borne a decided testimony, Brother Ballenger arose, all brokenhearted and weeping, and said, "I receive this testimony as from the Lord. I was in that meeting last night, and I was on the wrong side."

What was my surprise to learn that the light I had in Salamanca was given me some time before this meeting was held. The Lord had prepared the way for me to return to Battle Creek and bear my message in the early morning meeting, directly after the evening meeting. I had been shown that steps would be taken to have the *Sentinel* no longer speak boldly upon the question of the true Sabbath of the Lord. The circumstances were such that on this occasion the excuse could not possibly be used, "Somebody has told her." No one

¹²On Jan. 13, 1891, Ellen White wrote, "E. J. Waggoner came in late last evening and we had a talk in regard to the ministers' meetings now being held. He rejoiced that there was an entirely different atmosphere pervading the meetings than was in the ministerial institute last year" (Ms. 40, 1891, p. 12). These meetings, at which Ellen White was a frequent speaker, continued until February 27, one week before the opening of the 1891 General Conference session

¹³Ellen White is obviously referring to the memorable meeting of March 8, 1891. She telescoped events somewhat as she recalled the experience through which she passed 14 years earlier

had an opportunity to see me or speak with me between the evening meeting and the morning meeting that I attended. ¹⁴

I bore the message that the Lord gave me, and some made confession with broken hearts and contrite spirits.—Ms. 59, 1905, pp. 1-4.

¹⁴Ellen White's position is very clear. She believed that God supernaturally led in this experience because the details of the secret midnight meeting were revealed to her before it took place, and because she was able to relate that information publicly before anyone had opportunity to tell her about it. She made no point of the time when she recorded these details in her diary

[71] **Eyewitness Accounts Of The March 8, 1891, Early
Morning Meeting In Battle Creek, Michigan**

by
A. T. Robinson
O. A. Olsen E. E. Gardner H. W. Cottrell
Edna Kilbourne Steele
O. A. Johnson and Others

The reader will note a number of unimportant inaccuracies or variations in the eyewitness accounts cited on the following pages. A. T. Robinson spoke of West Virginia when he should have said Virginia. O. A. Olsen thought the Salamanca meetings were held in October when, in fact, they were in November. He also recalled that Captain Eldridge was the first to respond when all others said it was Ballenger. A. T. Robinson declared that Ellen White began her writing at 1:00 a.m. on Sunday morning, March 8, while O. A. Olsen says it was 4:00 a.m. In general, however, the accounts are remarkably similar, and reflect an overall trustworthiness.

[72] **Personal Experiences in Connection with the Work of Sister
White**

by A. T. Robinson [1850-1949] ¹

In the autumn of 1890 while I was president of the New England Conference, at my solicitation Sister White, accompanied by Elder W. C. White and Sister Sara McEnterfer, attended a general meeting at South Lancaster, also a series of meetings in Salamanca, New York, and in West Virginia.

Before leaving South Lancaster to attend the meeting at Salamanca, Sister White took a severe cold and became very ill on the journey. On the boat from Norwich, Conn. to New York, Elder

¹This account is undated, but it was not written before 1906

White and I were in considerable anxiety concerning her illness. Sister McEnterfer strongly insisted that they proceed at once to Battle Creek, but I prevailed upon them to go on to the first appointment at Salamanca.

At Salamanca Sister White insisted upon filling her appointments, though between such appointments she was very ill in bed. She was announced to speak on Sunday afternoon, the meetings being held in the Opera House. She being so ill, Elder White and I made other arrangements for the Sunday afternoon service. Shortly before time for the meeting, she sent for us, and told us that Sara had told her she was not to speak. She then said, with a good deal of emphasis, "I want to know by what authority my appointment has been changed." Brother White explained as best he could. She then said, "Sara, I want to be gotten ready for the afternoon meeting." Sara replied, "Mother, you must be crazy." She replied, "No, I am clothed and in my right mind, and I have a message for the people." Brother White and I almost literally carried her from her room to the Opera House and sat her down on the platform. A large audience had assembled, and I trembled for fear, as I knew it was humanly impossible for her to stand upon her feet. After the opening exercises, Elder White and I assisted her to her feet, and she spoke for more than an hour, with most wonderful power.

I felt greatly encouraged and had faith to believe that she would now be able to fill the other appointments. It is so easy to have faith, or think we have, when the blessing needed is in sight. But a further test awaited us. At the close of the service we assisted her back to her room, and she was worse the remainder of that afternoon and evening than at any time before. In the evening it was decided definitely that they leave for Battle Creek the next day and, although greatly disappointed, I could see no other way.

[73]

The next morning Elder White and I were summoned to her room, which we approached with no little anxiety. When we entered her room, Sister White arose and met us, her face beaming with joy and happiness. She quickly told us of an experience of the evening before. As she knelt beside her bed before retiring, she feared she would not have strength to rise again. As she was pleading with God, an angel appeared, standing at the foot of her bed. The angel said, "Satan is your destroyer, but I am your restorer." I do not remember

the exact words that followed, but it was to the effect that she was to be strengthened to fill the remainder of the appointments that were out for her to fill, in West Virginia. After relating that much of the experience of the evening before, she said, "There were some things presented to me last night concerning the work in Battle Creek, that I wish to relate to you brethren." She then began to talk about the remainder of our journey, and the matter that she had said she wanted to relate to us seemed to have passed out of her mind.

I cannot give the exact date of the Salamanca meeting, but it was some time in the month of November.

The General Conference convened in Battle Creek the following March. I think it was the second Sabbath of the conference that Sister White spoke in the afternoon to a very large congregation, the text being [Matthew 5:16](#). The burden of the discourse seemed to be that we were to show our denominational colors by being a distinct people, and letting the world know that we have a life-and-death message for this time. Three times she attempted to tell the scene that passed before her at the Salamanca meeting. Each time her mind would seem to turn in another channel. At the third reference to the Salamanca meeting, she remarked, in an almost impatient tone of voice, "But I will have more to say about that some other time."

[74] That evening, after Sabbath, I was invited to attend a meeting held in the Review office chapel, attended by, I should think, about 30 or 40 people. The meeting was opened and conducted by Elder Dan T. Jones, who had been elected president of the Religious Liberty Association. He stated in a strong way that the Association could not continue to use the *American Sentinel* as the organ of the Association, unless it would modify its attitude toward some of what was termed the more objectionable features of our denominational views. Elder A. T. Jones, editor of the *Sentinel*, as strongly stated that as long as he had anything to do with the editorship of the paper, there would be no such change as suggested. The meeting assumed the form of a very warm discussion between those who took opposite sides of the question. Elder A. F. Ballenger held up the *Sentinel* and pointed out certain articles that should be omitted. The discussion continued till after midnight, and closed about one o'clock, with a majority vote to drop the *Sentinel* and start another paper as the organ of the Religious Liberty Association.

~~I forgot to say that after the meeting Sabbath afternoon,~~ Sister White met with the General Conference Committee for a brief council. Elder Olsen asked her if she would be out to the early morning meeting the following day. She replied, in characteristic positive manner, "No, I have now delivered my message and I leave the matter with the brethren."

Brother Ellery Robinson and I were being entertained during the conference at the home of Brother W. C. White. As we were on our way to the Tabernacle to attend the 5:30 meeting Sunday morning, passing the home of Sister White and noticing the house lighted up, Brother White remarked that he would call and see if his mother was ill.

After the meeting was opened, Elder W. C. White came in accompanied by his mother, who had quite a lot of manuscript on her arm. After she was seated, Elder Olsen said, "Sister White, have you a message for us?" She replied, "Yes," and arose and stated that she was awakened after midnight and bidden by an angel to write out the vision given her at the Salamanca meeting. Said she had been writing since one o'clock. She then read many pages, in which she stated among other things, that at the Salamanca meeting she was taken into a meeting where the subject under discussion was the *American Sentinel*. She spoke of the harsh, unchristian spirit manifested by some during the discussion. Said one brother arose, holding up a copy of the *Sentinel* and pointed to several articles that should be eliminated, as the paper is being read by members of Congress, judges, lawyers, etc.

After Sister White finished reading and commenting, we all sat for a season in silence. Quite a number of us had been in the meeting in the Review office chapel the evening before, and knew that there had been no human possibility of Sister White knowing anything about it. Dear Elder O. A. Olsen was in the deepest perplexity, as he had known nothing of the meeting the evening before. Elder Ballenger broke the silence by saying, "Sister White has described a meeting that some of us attended as accurately as could anyone who was present." He said, "Sister White, I was the one who held up a copy of the *Sentinel*, and pointed out the articles that should be left out. The meeting was held in the Review office chapel last evening." I shall never forget the look of perplexity on the face of

the dear woman as she looked at Brother Ballenger and exclaimed, “Last night!”

We who attended that morning meeting had no breakfast that day. The meeting which began at 5:30, and usually closed at 6:30, continued until well on in the forenoon. It was one of the most remarkable meetings that it has ever been my privilege to attend. Men of strong iron wills, who the night before manifested a spirit of unyielding stubbornness, confessed with tears and brokenness of voice. Elder Dan T. Jones said, “Sister White, I thought I was right. Now I know I was wrong.” A. T. Jones, in his usual rasping voice, said, “You are right—now, anyhow.”

The Holy Spirit witnessed to the testimony borne by His servant in that meeting, and instead of division, there came a spirit of unity and sweet communion. The *Sentinel*, now called *Liberty*,² *has continued to this day to bear a mighty message of truth to the people.*

It is very clear why Sister White could not relate that vision to Elder White and me in her room at Salamanca, and why she was withheld from giving it, as she attempted to do three times that Sabbath afternoon.—White Estate Document File 107b.

[76]

The Salamanca Vision³

by O. A. Olsen [1845-1915]

At the General Conference in 1891, at Battle Creek, Sister White had been attending our early morning ministers’ meeting for a number of days in succession. Each time I had gone to her the day before to ascertain whether she would be present or not. On this occasion I called on her in the afternoon. She then stated to me that, having attended a number of meetings in succession, she thought that she would not come tomorrow, but that I should arrange for the meeting to be conducted without her presence. In consultation with the pastoral committee, it was arranged for Professor Prescott and myself to have charge of the meeting the next morning.

We met as usual in the south vestry of the Tabernacle. The meeting had been opened by singing, and we were engaged in the

²Since 1906

³This statement was dictated by O. A. Olsen on August 19, 1914. He was president of the General Conference from 1888 to 1897

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first season of prayer. While we were engaged in prayer, Sister White walked in with a bundle of manuscript under her arm. Her coming was entirely unexpected, and of course we all received the impression that she would have something special for us. At the close of the prayer season and singing a verse, we gave her the time. She arose and stated that she had not expected to attend this meeting; that she had told Elder Olsen the day before that, having attended a number of meetings in succession, she would not come today; but that, at four o'clock she was awakened, someone taking hold of her arm waking her up; and she then arose immediately, got ready, and gathered up her matter, and came to the meeting. She was impressed that she should present some things that had been shown her in October the year before, while she was at Salamanca.

She then began to read, describing a meeting that was shown her that was held in one of the rooms in the Review office, where a number of brethren were together. She described their attitude and their earnestness, and the position which they had taken; for there was a heated discussion, as they could not agree on certain questions at issue.

Personally, I sat there in blank bewilderment. I did not know what she referred to. I had neither heard of nor had any knowledge of the things that she presented, nor of such a meeting as she described. Indeed, I was so surprised, and the things she presented as having taken place in that meeting seemed so unreasonable, that I was quite nonplused in my mind as to what this meant. She spoke at considerable length, and placed the matter very definitely before us, and showed up the wrong spirit that was manifested, and the erroneousness of the position that had been taken by certain ones in their discussion. [77]

When Sister White closed her remarks and sat down, Captain Eldridge, if I remember correctly, was the first one to arise, and his first statement was, "I was in that meeting." Then he went on to say that, "Last night, after the close of the Conference, some of us met in my room in the Review office, where we locked ourselves in, and there took up and discussed the questions and the matter that has been presented to us this morning." I will not say that this is word-for-word what he stated, but it is the import that he gave in his talk. [Eldridge continued:] "And we remained in that room till three

o'clock this morning." He stated further, "If I should have begun to give a description of what took place, and the personal attitude of those in the room, I could not have given it as exactly and correctly as it has been given by Sister White." He further stated: "I now see that I was in error; that the position that I took was not correct; and from the light that has been given this morning, I acknowledge that I was wrong." He said more to the same effect, but this is the import of his testimony.

When Brother Eldridge took his seat, the next one to arise, I think, was C. H. Jones. He also stated that he had been in the meeting, and that the description that Sister White had given was true and correct in every particular, and that he was very thankful for the light that had come to them, for it had become a serious situation. "While we were all honest and sincere, and wanted to do the right thing, still our views were at variance, and we could not agree." So he expressed his great thankfulness for the fact that the Lord had given light and set them right.

[78] Then others spoke, but I do not remember so definitely what they stated; but all agreed to the points brought out in the acknowledgments of Brother Eldridge and Brother Jones; and it seemed so wonderful to our brethren when they learned that this had been shown Sister White months before, while she was down in New York attending meetings at Salamanca, and that she had then and there written this; and now, just at the time when the thing happened, without any plan from any human being, she was brought in there before the brethren to present what the Lord had shown her.

As before stated, the meeting in the Review office room closed at three o'clock, and at four o'clock Sister White was awakened from her sleep and bidden to go to the meeting and bear her testimony, so that Sister White had had no opportunity to have any knowledge of what had gone on in that room during the night in the Review office; but that the Lord had shown it to her before the thing took place; and now, the very morning in which it took place, she had been, in a special manner, called by the Lord to present what had been shown her. It is needless to say that it brought not only relief to many minds, but gave cause for great thankfulness that at such a critical moment the Lord stepped in and saved us from the perplexity and confusion that seemed to be coming up on important questions. This

question at issue was our relation to the religious liberty work, and the matter or the attitude that the *American Sentinel* should contain and the position it should hold.

This is all that I can call to remembrance on this subject. To me, personally, this became a very valuable experience, and gave me increased confidence in the Lord's leading, and the Spirit of Prophecy and its helpfulness in the church and the work of the Lord.—White Estate Document File 107b.

Recollections Regarding the Salamanca Vision

[79]

by E. E. Gardner ⁴ [1861-1946]

Dear Brother White: I will now write you regarding my recollection of a morning meeting in the south vestry of Battle Creek Tabernacle, 1891. It was General Conference, I believe.

My brother, Elder C. M. Gardner, and I were both in attendance at the special Bible and Church History Institute, conducted in the east vestry of the Tabernacle mostly, by Elders Jones and Waggoner, and Professor W. W. Prescott, 1891-1892, and which Institute was followed, I think, by the General Conference.

As there had been considerable discussion of the "law in Galatians," and another matter or two, Brother and I watched all Sister White's talks with particular interest. Furthermore, I said to my brother, I have never yet seen what I am sure was a direct miracle. Many others have. I am going to be on the alert, improve every opportunity. Perchance Sister White will be given a vision and I hope to be present.

When on that particular morning Sister White came in to the early five o'clock devotional meeting, Brother C. M. and I were happy to be present. We wished for our wives who were with us most of the time and who chided us for not taking them with us this time. But that was like the meeting when Thomas was absent—Who then present knew that meeting or occasion was to become memorable for extraordinary manifestation?

⁴Both E. E. Gardner and his brother, C. M. Gardner, were licensed ministers in Iowa at the time of the 1891 General Conference. They attended the Conference as interested church members, not as delegates. The letter quoted here was written from Modesto, California, December 3, 1915

[80] Elder O. A. Olsen, after praying, called attention to Sister White's being present and expressed satisfaction, and asked whether she had a message for us. She arose, stating emphatically that she had. The undivided attention of all in that room was enlisted for about half an hour or longer, I should think. Sister White related what she had seen in vision, a sharp contention over what should be, or should not be, run through the columns of the *American Sentinel*. If I remember, and I am quite sure I do, for I was a regular subscriber to the paper, the editors, Jones and Bollman I think, had already run pointed articles through the paper on the Sabbath question and the Second Advent, and were being severely criticized for so doing. The criticism was against anything sectarian by appeal to the Scriptures in the *Sentinel*, but that the paper should advocate the broad principles of civil and religious liberty, carefully avoiding any church affiliation. They argued that the paper was read and approved by men of influence in state and church, and now to offend their senses by declaring for the seventh-day Sabbath and the end of the world, would be suicidal to the interests of the *American Sentinel*. They were sure of that.

Sister White said, "I was shown that the paper was being widely read and favorably received." It had gathered the confidence of people to whom the full light of truth was due, and just now was the time to place the light of the Sabbath truth from a Bible standpoint. She also said she was shown that these articles, instead of lessening the list of subscribers, would increase its circulation and demand. She said, and I never shall forget the impressiveness of the occasion, "I saw one of the brethren standing before a number in council holding up a paper at the top of which I could read, *American Sentinel*, pointing to certain things which ought not be published in this paper, and gave reasons as he thought against such articles."

When Sister White had finished her emphatic testimony, Elder A. F. Ballenger arose and told what I didn't know, that is, that a committee meeting had just been held that very night, and rather a stormy one, so pronounced were the opinions on both sides. "And brethren," said he, "you know well who that man holding up *the Sentinel* in that committee was. I am that man. I surely thought I was right, but when the Lord speaks, that's an end of all controversy as far as I am concerned. I shall study this matter from another

standpoint.” Other brethren followed Brother Ballenger with similar import, but I only remember definitely Brother Ballenger. I was so glad for his testimony. xci

The skeptic may say Sister White received information through natural and ordinary sources and circumstances, but I satisfied myself fully before the Conference was over that she received her knowledge of affairs touching which she spoke so positively even as she told us—at the hand of the angel of the Lord, as in Daniel’s day. And I said, this is a “reward of merit,” so to speak, for our painstaking to attend all meetings early and late, lest being absent we should lose what we greatly desired to gain. That occasion and experience has been an interesting object lesson to me from that day, 24 years ago, to the present time. E. E. Gardner.—White Estate Document File 107b.

The Salamanca Vision

[81]

by H. W. Cottrell ⁵ [1852-1940]

On March 8, 1891, at a religious service held at 5:30 a.m. in the south vestry of the Tabernacle at Battle Creek, Michigan, Mrs. E. G. White read from a manuscript, as she frequently did in general assemblies. During the course of her remarks she said, as nearly as I can call to mind, that during the visions of the night she appeared to be in a council meeting of brethren who were considering plans concerning the makeup of the *American Sentinel*, when a man arose holding the paper—the *American Sentinel*—open in his hand, and pointing with his finger to a short article treating on the Sabbath question, in the lower right hand. column, said with intensity of feeling, “That article should not have been allowed to be printed in this paper.”

Mrs. White followed with a strong reproof of the course the man she had seen in vision had taken to shut out articles on the Bible Sabbath from the columns of the *American Sentinel*. Having finished her reading, she sat down.

⁵Elder Cottrell was a delegate to the 1891 General Conference session, representing the Maritime Mission in Canada where he was the superintendent. He was president of the Western Oregon Conference in 1920 when he wrote this statement

Immediately, Elder A. F. Ballenger, secretary of the Religious Liberty Association, arose and said that the meeting referred to in the testimony just read by the servant of the Lord had been held at a late hour the previous night by the Religious Liberty Board of Counsel, and that he was the man who held the *American Sentinel* in his hand, and pointed to the article treating on the Sabbath question, and made the statement read from the testimony. He admitted he was the guilty man, and confessed he was on the wrong side of the controversy.

Mrs. White had conducted the Tabernacle service the evening before, and after she had retired, the council was held during which the controversy arose; but the meeting had been shown her in vision months previous to its actual occurrence as evidenced by the very large manuscript from which she read.

The event made a very deep and lasting impression upon me, and is still vividly impressed upon my mind. There is not the least doubt in my mind but that the Lord showed her this prior to its actual occurrence.—White Estate Document File 107b.

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The Salamanca Vision

by Edna Kilbourne Steele

318 San Mateo Drive

Loma Linda, Calif.

August 11, 1946

Elder Arthur L. White

Washington, D. C.

Dear Brother White:

In the [1946] General Conference Bulletin Report No. 3, a study by Elder Wilcox on “The Testimony of Jesus,” subhead entitled “A Remarkable Experience.” I am writing this letter to you as I remember very distinctly that experience, as I was in the home of Sister White at that time.

I had gone to Battle Creek in 1889, and after a few months in the school I went to Sister White’s home to do secretarial work wherever

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needed. I was a rather green stenographer, and my work largely consisted of making copy just on *Patriarchs and Prophets*, and also on other work as it came along. W. C. White was secretary of the Foreign Mission Board and I was the one and only stenographer in the office. At that far-off time we wrote letters to all the S.D.A. foreign missionaries in the world, and not too busy at that. I also did some work for J. E. White from time to time.

Came the General Conference of 1891. Sister White's home was at 303 West Main Street in Battle Creek. Her room was the front room on the second floor of the long office building that extended to the street. Sara McEnterfer and I occupied the room next to Sister White's.

I remember as though but yesterday the events of that particular morning when the Salamanca manuscript was read to the ministers. Sara got up early and quietly slipped around to Sister White's room to see if she wished to go to the meeting that morning. Sister White replied that she would not go, that she had no special message at that time, and told Sara to go back to bed. And I well remember of Sara returning, saying that "Mother" was not going to the Tabernacle that morning.

Now, Sister White was not supposed to ever go out by herself alone, always someone went with her, usually Sara, sometimes W. C. White, and a few times I had that privilege. But on this special morning, after she had told Sara to go back to bed, she was suddenly and strongly impressed to dress quickly and to take that manuscript she had written so many months before, and go to that early ministers' meeting. Dark as it was, the walking anything but good, as the winter was breaking up, she crossed the street alone, and safely reached the Tabernacle. Neither Sara nor I had heard her pass our door or go down the stairs to the street.

In the meeting she read the manuscript. It was as though she was in a meeting somewhere, where the *American Sentinel* was being discussed (a 4-page weekly sheet, I think it was, published by Elder A. T. Jones, at 43 Bond Street, New York City). Someone in the meeting arose, and holding up the periodical, and pointing to an article, said that articles like this should not be published—it was too strong, and should be modified so that the people would not become prejudiced. The article in question was on the subject of the

Sabbath. This was a wrong principle, and what Sister White read was a strong rebuke.

During the reading of the manuscript Sister White noticed that there was much uneasiness and consternation in the room, which she could not understand. When she finished and sat down there was a hush—a deep, tense silence for a brief time—and then someone arose to his feet and said, “That meeting. was held last night in the Review and Herald Office chapel, continuing till a late hour.” And holding up a copy of the *American Sentinel*, he said, “That periodical is this week’s issue of the *American Sentinel*,” and pointing to an article in the middle of the front page, he said, “This is the article on the Sabbath referred to by Sister White, and I am the man who said such strong articles should not appear in the *Sentinel*.” And that man was Elder A. F. Ballenger.

W. C. White helped his mother home from the meeting, and at the breakfast table she had much to say about what had happened in the morning meeting. Again and again she expressed her surprise and astonishment that the Lord had worked in such a marvelous way. She could talk of nothing else. She did not know of the meeting the night before. She had not seen a copy of that week’s *Sentinel*. It was as much of a surprise to her as it was to those who listened, and who had been at the meeting the night before. And she had seen it and had written it all down months before it had happened.

[84] In Elder Wilcox’s article in the *Bulletin* he states that she was aroused at 3:00 a.m. that same night and wrote out what she had seen. But, as I remember, it was already written some six months before while at Salamanca, New York, and as I remember also, it was written in an old B.D.&S. dummy. “B.D.&S.” meant Edson White’s book, *Breakfast, Dinner, and Supper*, a household book he published about that time. Of course, this can be verified as to whether or not I am mistaken, as the original manuscript is preserved (and I would like to know).

Also, I still remember where the drawer was located from which she took the manuscript on that morning—in a chest of drawers straight across the room, opposite the door through which one entered the room from the hallway. And that was the marvelous part of it all, that she had written it all out in such complete detail so many months before, and, without knowing anything at all about the

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meeting the night before, she had it all ready for use at exactly the
moment when needed.

At the breakfast table that morning, in addition to the usual large family, were Elder and Mrs. N. C. McClure of California. If I remember correctly, Anna Ingalls, who later went to Australia, was there and also Georgia Burriss, who went to India. And it seems to me that Sister Josephine Gotzian was also there. Of these, Sister Burriss-Burgess is the only one still living, besides myself.

It was a wonderful event, and I have always been glad the Lord let me have the privilege of being there. It was such a definite assurance that God was back of Sister White's work.

I do not know whether these details may be interesting or not, but in any case I am impressed to write as I have. I have told this interesting story many times during the many years, and if I am mistaken in any of the details, I would like to know, as I wish to be correct. Very Sincerely, Edna Kilbourne Steele.—White Estate Document File 107b.

The Salamanca Vision

[85]

The Testimony of Six Witnesses ⁶

In the night of November 3, 1890, Mrs. E. G. White had a vision at Salamanca, New York, in which she was shown many things relating to the progress of the cause in different parts of the world. Some of the things then shown Mrs. White were not related till the time of the General Conference held in Battle Creek, Michigan, March 5-25, 1891. Much of what was shown her in this vision related to matters considered at this General Conference.

At the time of this conference a special meeting was held after the Sabbath evening services, March 7, in the Review office, by the officers of the National Religious Liberty Association and the representative of the *American Sentinel*, for the purpose of considering the nature of the articles to be published in the *Sentinel*, and the policy to be carried out by the Religious Liberty Association. This meeting continued till after one o'clock in the night.

At three o'clock that same (Sunday) morning, Mrs. White was awakened by the angel of the Lord, and instructed to write out what

⁶Sent to W. C. White May 19, 1922, by O. A. Johnson

the Lord had revealed to her at Salamanca four months before. She got up and wrote out a message, and came to the early ministers' meeting and read what the Lord had previously shown her concerning this meeting held in the early part of that same night in the Review office.

She related how the angel guide had said to her in the vision already mentioned, "Follow me," and she had been ushered into a council meeting where men were advocating their views and plans with great zeal and earnestness, but not according to knowledge. One brother stood before the council with a paper in his hand and criticized the character of its contents. The paper was the *American Sentinel*. Pointing to certain articles he said, "This must come out, and this must be changed. If the *Sentinel* did not contain such articles as these, we could use it." The articles pointed out as objectionable were upon the Sabbath and second coming of Christ.

[86] After Mrs. White had finished her testimony, A. F. Ballenger arose, weeping, and said, "I was in the meeting last night, and I am the man who made the remarks about the articles in the paper." He confessed his error, and said, "I am sorry to say that I was on the wrong side, but I take this opportunity to place myself on the right side."

The president of the National Religious Liberty Association remarked that he was at the meeting but said that he would not undertake to describe the meeting. That was unnecessary, because the description as given by Mrs. White was correct, and more exact than he could give it.

The relation of this vision made a profound and solemn impression upon that large congregation of Seventh-day Adventist ministers present at that early morning meeting. When they heard those who had been reproofed for the wrong course taken in that council confess that all Mrs. White had said about them was true in every particular, they saw that the seal of divine inspiration had been set upon that vision and testimony. The power and solemnity of that meeting made an impression upon the minds of those present not soon to be forgotten.

We the undersigned were present at this morning meeting and hereby bear testimony to the correctness of the facts stated above.

Eyewitness Accounts Of The March 8, 1891, Early Morning Meeting In Battle

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(Signed) ~~O. A. Johnson, College Place, Washington~~

H. W. Cottrell, Portland, Oregon

A. J. Breed, College Place, Washington

W. H. Thurston, College Place, Washington F. D. Starr, Forest,
Idaho

C. W. Flaiz, College Place, Washington

—White Estate Document File 107b.

**Facsimiles of the Handwritten Documents (Not
Available Here)**