

## Ellen G. White 1881 Manuscripts

### In Memoriam: A Sketch of the Last Sickness and Death of Elder James White

#### A Sketch of Experience

##### Mrs. White's Address.

I want to say a few words to those present on this occasion. My dear Saviour has been my strength and support in this time of need. When taken from my sick-bed to be with my husband in his dying moments, at first the suddenness of the stroke seemed too heavy to bear, and I cried to God to spare him to me,—not to take him away, and leave me to labor alone. Two weeks ago we stood side by side in this desk; but when I shall stand before you again, he will be missing. He will not be present to help me then. I shall be alone, and yet not alone, for my Saviour will be with me. When my husband was breathing out his life so quietly, without a groan, without a struggle, I felt that it would be selfishness in me to wish to throw my arms of affection around him and detain him here. He was like a tired warrior lying down to rest. My heart can feel to its very depths, and yet I can tell you I have no tears to shed for the dead. My tears are for the living. And I lay away my beloved treasure to rest,—to rest until the morning of the resurrection, when the Lifegiver shall call the captives from the prison-house to a glorious immortality.

And now I take up my life-work alone. I thank my Saviour I have two sons he has given me to stand by my side. Henceforth the mother must lean upon the children; for the strong, brave, noble-hearted husband is at rest. The turmoil with him is over. How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is, that when I saw my husband breathe his last, I felt that Jesus was more precious to me then than he ever had been in any previous hour of my life. When I stood by my firstborn, and closed his eyes in death, I could say, “The Lord giveth and the Lord taketh away; blessed be the name of the Lord.” And I felt then that I had a Comforter in Jesus Christ. And when my little one was torn from my arms, and I could no longer see its little head upon the pillow by my side, then I could say, “The Lord gave and the Lord taketh away; blessed be the name of the Lord.” And now he upon whose large affections I have leaned, with whom I have labored,—and we have been united in labor for thirty-six years,—is taken away; but I can lay my hands upon his eyes and say, I commit my treasure to Thee until the morning of the resurrection.

When I saw him passing away, and saw the many friends sympathizing with me, I thought, What a contrast to the death of Jesus as he hung upon the cross! What a contrast! In the hour of his agony, the revilers were mocking and deriding him. But he died, and he passed through the tomb to brighten it, and to lighten it, that we might have joy and hope even in the event of death; that we might say as we lay our friends away to rest in Jesus, We shall meet them again.

And now I appreciate the Christian's hope, and the Christian's Heaven, and the Christian's Saviour, as I have never appreciated them before. And today I can say, “There is rest for the weary.” When we were looking, but a short time ago, to Colorado, and to the Atlantic coast, and to the Pacific, for rest, my husband said, “Let us not be over-anxious. We know not what a day may bring forth. God may open up a way before us that now seems indistinct and cloudy. But,” said he, “I shall have rest, I shall have rest. All our ways are hid in Jesus Christ, and he will open up the way before us if we only trust

him from day to day. Let us now trust in him.” And there [turning toward the coffin] my husband has found rest; but I have yet to battle. I cannot yet lay off the armor of the Lord. When I fall, let me fall at my post of duty; let me be ready; let me be where I can say as he said, “All is well. Jesus is precious.”

And, friends, we all want this hope. In Jesus Christ all our hopes of eternal life are centered, so then let us ever labor for him. He from henceforth is my Guide, and my Husband, and my Counselor, and my Friend. He will walk with me through the thorny paths of life, and at last we shall meet again, where there is no parting, where there is no separation, and where none shall any more say, “I am sick.” I yield my precious treasure; I bid him farewell; I do not go to his grave to weep. Nor can I shed any tears over my youngest nor my eldest son. The morning of the resurrection is too bright. And then I look to that morning when the broken family links shall be re-united, and we shall see the king in his beauty, and behold his matchless charms, and cast our glittering crowns at his feet, and touch the golden harp and fill all Heaven with the strains of our music and songs to the Lamb. We will sing together there. We will triumph together around the great white throne.

[The following sketch of the religious experience of Elder White during the last few weeks of his life, together with some of the incidents of his last sickness and death, will be of special interest to the reader, coming as it does from the pen of his bereaved companion.]

Some weeks before the death of my husband, I tried to urge upon him the importance of seeking a field of labor where we would be released from the burdens necessarily coming upon us at Battle Creek. In reply he spoke of various matters which required attention before we could leave,—duties which some one must do. Then with deep feeling he inquired, “Where are the men to do this work? Where are those who will have an unselfish interest in our institutions, and who will stand for the right, unaffected by any influence with which they may come in contact?”

With tears he expressed his anxiety for our institutions at Battle Creek. Said he, “My life has been given to the upbuilding of these institutions. It seems like death to leave them. They are as my children, and I cannot separate my interest from them. These institutions are the Lord's instrumentalities to do a specific work. Satan seeks to hinder and defeat every means by which the Lord is working for the salvation of men. If the great adversary can mold these institutions according to the world's standard, his object is gained. It is my greatest anxiety to have the right man in the right place. If those who stand in responsible positions are weak in moral power, and vacillating in principle, inclined to lead toward the world, there are enough who will be led. Evil influences must not prevail. I would rather die than live to see these institutions mismanaged, or turned aside from the purpose for which they were brought into existence.

“In my relations to this cause I have been longest and most closely connected with the publishing work. Three times have I fallen, stricken with paralysis, through my devotion to this branch of the cause. Now that God has given me renewed physical and mental strength, I feel that I can serve his cause as I have never been able to serve it before. I must see the publishing work prosper. It is interwoven with my very existence. If I forget the interests of this work, let my right hand forget her cunning.

“I think but few can appreciate my feelings of devotion to this instrumentality of God. It is the child of my care. The Lord used me as his agent to bring this work into existence, and to carry it forward

until it stood forth in power, a glorious success. Few know the anguish I have felt, as I have seen it burdened with debt. I have always said I would never place a mortgage on my home; but the debt on our Publishing Association is worse than this. Perhaps the evil is magnified in my mind; I may feel too deeply over the matter; but the very thought of it sends a thrill of pain through my heart. I say to myself, I will never rest until this institution is freed from debt. I have engaged in various enterprises with the sole purpose of accomplishing this object. I have prayed earnestly that God would make my efforts successful. If he shall be pleased to grant my petition, to his name alone shall be ascribed the glory."

About two weeks before his death, my husband often asked me to accompany him to the grove, near our house, to engage with him in prayer. These were precious seasons. Upon one of these occasions he said, "I feel my heart unusually drawn out in earnest longing for more of the Spirit of God. I have not prayed as often as I should. When we neglect prayer, we come to feel a sufficiency in ourselves, as though we could do great things. But the nearer we come to God, the more we feel our own weakness, and our need of help from above. In God is my strength; in him I shall triumph."

At another time, while walking to the usual place for prayer, he stopped abruptly; his face was very pale, and he said, "A deep solemnity is upon my spirit. I am not discouraged, but I feel that some change is about to take place in affairs that concern myself and you. What if you should not live? Oh, this cannot be! God has a work for you to do. But I hope you will give yourself time to rest, that you may recover from this enfeebled condition. It continues so long that I feel much anxiety as to the result. I feel a sense of danger, and with it comes an unutterable longing for the special blessing of God, an assurance that all my sins are washed away by the blood of Christ. I confess my errors, and ask your forgiveness for any word or act that has caused you sorrow. There must be nothing to hinder our prayers. Everything must be right between us, and between ourselves and God."

We there in humility of soul confessed to each other our errors, and then made earnest supplication for the mercy and blessing of God. My husband remained bowed some minutes after our prayers had ceased. When he arose, his countenance was cheerful and happy. He praised the Lord, saying he felt the assurance of the love of Christ. "How quickly," said he, "our self-sufficiency disappears when we obtain a view of Jesus on the cross. I am ashamed that I ever thought I had a hard time; that I ever complained of my trials. One look at the cross makes me feel that I have endured nothing for Jesus and his truth. This experience shall never be forgotten by me. When misunderstood and misrepresented, I have permitted a combative spirit to be aroused in me, and have sought to vindicate my course. I now see my mistake in this. I will never again call attention to myself. If I walk in humility I shall have a friend who will never leave nor forsake me. I will leave my work and all my interests in the hands of Jesus, and let him vindicate my cause."

He then uttered a few words of earnest prayer: "Thou, O God, hast a work to be done in the earth; a work so great that we in our weakness tremble as we contemplate its magnitude. But if thou wilt give us strength, we will take up the work committed to our hands, and carry it forward. We will seek to put self out of sight, and to magnify the power of grace in every word and act of life. A solemn trust is ours. What will be our record in the day of God? I will praise thee, O Lord, for I am wholly thine, and thou art mine."

"From this time," he continued, "I will be free in God. I have allowed business to hurry and burden me, so that I have had little time to pray. Here I have erred. The Lord does not desire us to be in so

great a hurry. He can use us to better effect if we take time to pray, to study the Bible, and to praise his name. The Lord has a work for us to do. I must be fitted for it, and I feel that I have not a moment to lose. I will not yield to doubt or discouragement. The Lord blesses me, even me." He wept aloud, and exclaimed, "How ungrateful I have been, for all God's mercy and love!"

Upon another occasion, while praying in the grove, he said, "The words spoken by Christ to Joshua come with solemn power to my mind: 'Loose thy shoe from off thy foot; for the place whereon thou standest is holy.' I feel that I must be entirely divested of self. I desire faithfully to employ my powers to promote peace, happiness, and progress in the cause of God. I must cultivate sympathy and patience. With me, to be still requires more grace than to be active in the battle. 'Peace, be still!' This is the lesson I will learn.

"Ours has been a life of active service. Traveling east and west, in the cold of winter and the heat of summer, never allowing ourselves to be controlled by circumstances, undaunted by poverty, undismayed by opposition, we have pressed on in the path of duty. Life has been a constant scene of exertion; and now to learn to lay off the heavier burdens seems as difficult as to part with my life. The necessity for great effort inspires me with corresponding zeal, energy, and perseverance. Opposition has strengthened in me the power of resistance. I have thrown all the energies of body, and mind, and soul into every undertaking, resolved that success should crown my efforts. This iron determination has molded my character, and now I have that hardest lesson to learn,—'Be still, and know that I am God.' I must learn to wait, learn to be quiet, and let others lead in the battles for right.

"When I look over our life of travel and warfare for the past thirty-five years, and see how wonderfully we have been preserved from accident and harm, it awes and humbles me, under a sense of my obligations to God. We have been on the cars when fatal accidents have occurred, and the Lord's mercy has preserved us, so that life and limb have been uninjured. This appears to me in a new light. A prominent man, in conversing with me of our extensive travels, with no serious accident, once remarked, 'Eld. White, yours seems to be a charmed life.' I answered, 'The God whom I serve has given his angels charge over me, and until my work is done, he will preserve me.'"

After relating this incident, my husband continued, "I can but wonder at the mercy and goodness of God. I must come nearer to him. I must walk in greater humility before him. I will take no credit to myself for the success that has crowned my efforts in the upbuilding of the cause of truth. I know that I have not labored in vain; but it is the power of God that has wrought with me to save sinners. It is his blessing that has opened hearts to receive the truth. God alone shall be glorified; for he has made his work a marvelous success."

We had an appointment to attend a tent-meeting at Charlotte, Sabbath and Sunday, July 23 and 24. And I was in feeble health, we decided to travel by private conveyance. On the way, my husband seemed cheerful, yet a feeling of solemnity rested upon him. He repeatedly praised the Lord for mercies and blessings received, and freely expressed his own feelings concerning the past and the future: "The Lord is good, and greatly to be praised. He is a present help in time of need. The future seems cloudy and uncertain, but the Lord would not have us distressed over these things. When trouble comes, he will give us grace to endure it. What the Lord has been to us, and what he has done for us, should make us so grateful that we would never murmur or complain. Our labors,

burdens, and sacrifices will never be fully appreciated by all. I see that I have lost my peace of mind and the blessing of God by permitting myself to be troubled by these things.

"It has seemed hard to me that my motives should be misjudged, and that my best efforts to help, encourage, and strengthen my brethren should again and again be turned against me. But I should have remembered Jesus and his disappointments. His soul was grieved that he was not appreciated by those he came to bless. I should have dwelt upon the mercy and loving-kindness of God, praising him more, and complaining less of the ingratitude of my brethren. Had I ever left all my perplexities with the Lord, thinking less of what others said and did against me, I should have had more peace and joy. I will now seek first to guard myself that I offend not in word or deed, and then to help my brethren make straight paths for their feet. I will not stop to mourn over any wrong done to me. I have expected more of men than I ought. I love God and his work, and I love my brethren also."

Little did I think, as we traveled on, that this was the last journey we would ever make together. The weather changed suddenly from oppressive heat to chilling cold. My husband took cold, but thought his health so good that he would receive no permanent injury. He labored in the meetings at Charlotte, presenting the truth with great clearness and power. He spoke of the pleasure he felt in addressing a people who manifested so deep an interest in the subjects most dear to him. "The Lord has indeed refreshed my soul," he said, "while I have been breaking to others the bread of life. All over Michigan the people are calling eagerly for help. How I long to comfort, encourage, and strengthen them with the precious truths applicable to this time!" On Sunday afternoon, after I had spoken on the subject of temperance, he united with others in singing the stirring song, "Dare to be a Daniel." I was surprised at the power and spirit with which he sung.

Wednesday we returned home. On the way he complained of headache; his lungs were congested, and he coughed some. We thought the attack only a common cold which would readily yield to treatment. He went about his work as usual, but was troubled with pain in his limbs. Every morning we visited the grove near our house, and united in prayer. He seemed to feel more deeply in earnest than usual, and would pray fervently several times. We were anxious to know what the Lord would have us do. Letters were continually coming in from different places, urging us to attend the camp-meetings. We wished to seek some retired place, and there devote ourselves to writing; and yet it was painful to refuse to meet with our brethren in these important gatherings. We prayed much for wisdom that we might take the right course.

Sabbath morning, as usual, we walked to the grove together, and my husband prayed most fervently three times. He seemed reluctant to cease pleading with God for special guidance and blessing. His prayers were heard, and peace and light came to our hearts. My husband praised the Lord, and said, "Now I give it all up to Jesus. I feel a sweet, heavenly peace, an assurance that the Lord will show us our duty; for we desire to do his will." He accompanied me to the Tabernacle, and opened the services with singing and prayer: It was the last time he was ever to stand by my side in the pulpit.

On Sunday he thought he would be able to attend the Eastern camp-meetings, and said the Lord could give him strength, if it was his duty to go. Monday he had a severe chill. Tuesday he did not rally as expected, but we thought the disease an attack of fever and ague, and supposed that it would soon yield to treatment. Tuesday night I was attacked with chills, and was very sick, being unable to sit up on the following day. Dr. Kellogg then proposed that we both be removed to the

Sanitarium, where we could enjoy better facilities for treatment. A mattress was placed in a hack, my husband and myself were laid side by side, for the last time, and thus taken to the Sanitarium.

On Friday my symptoms were more favorable. The doctor then informed me that my husband was inclined to sleep, and that danger was apprehended. I was immediately taken to his room, and as soon as I looked upon his countenance I knew that he was dying. I tried to arouse him. He understood all that was said to him, and responded to all questions that could be answered by yes or no, but seemed unable to say more. When I told him I thought he was dying, he manifested no surprise. I asked if Jesus was precious to him. He said, "Yes, oh yes." "Have you no desire to live?" I inquired. He answered, No.

We then knelt by his bedside, and I prayed for my husband in that solemn hour. A peaceful expression rested upon his countenance. I said to him, "Jesus loves you. The everlasting arms are beneath you." He responded, "Yes, yes." I wished to be certain that he recognized us, and I asked him to tell who we were. He said, "You are Ellen. You"—looking at our elder son—"are Edson. I know you all."

Bro. Smith and other brethren then prayed around his bedside, and retired to spend much of the night in prayer. My husband said he felt no pain; but he was evidently failing fast. Dr. Kellogg and his helpers did all that was in their power to hold him back from death. He slowly revived, but continued very weak. I remained with him through the night.

The next morning he took some nourishment, and seemed slightly to revive. About noon he had a chill, which left him unconscious, and he quietly breathed his life away, without a struggle or a groan. I was mercifully spared the anguish of seeing my husband in agony battling with death. The scene was as pleasant as it was possible for a deathbed to be.

At times I felt that I could not have my husband die. But these words seemed to be impressed on my mind: "Be still, and know that I am God." We had designed to devote the coming winter to writing. My husband had said, "Let us not be turned aside from our purpose. I think we have made a mistake, in allowing the apparent wants of the cause and the earnest entreaties of our brethren to urge us into active labor in preaching when we should have been writing. While our mental powers are unimpaired, we should complete our contemplated books. I design to arrange my business affairs, go to the Pacific coast, and devote the winter months to writing. It is a duty which we owe to ourselves and to the cause of God to rest from the heat of battle and to give to our people the precious light of truth which God has opened to our minds. I feel assured there is a crisis before us. We should preserve our physical and mental powers for future service. The glorious subject of Redemption should long ago have been more fully presented to the people; but I have allowed myself to be called into the field, to attend camp-meetings, and have become so worn that I could not engage in writing."

While thus conversing, we passed the humble home of a colored washer-woman, who supported herself and five children by her daily labor. Said my husband, "Wife, we must look after this poor woman. Let us not, amid our busy cares, forget the poor souls who have so hard a struggle to live. It is well always to pay them more than they ask; and you may have clothing and provisions that you can spare them. It will be a small matter to us, but may be a great help to them." He continued, "Living where these poor people do, surrounded by the miasm of the millpond, they must have

constantly to battle with disease and death. If I had means at my command, I would build suitable houses on high land to rent to these poor people. We will see what can be done to make their hard lot more comfortable." My husband was always a helper of the poor and the needy. He never knowingly oppressed the hireling in his wages. He was the widow's friend, a father to the fatherless.

I keenly feel my loss, but I dare not give myself up to useless grief. This would not bring back my husband. And I am not so selfish as to wish, if I could, to bring him from his peaceful slumber to engage again in the battles of life. Like a tired warrior, he has lain down to sleep. I will look with pleasure upon his resting-place. The best way in which I and my children can honor the memory of him who has fallen, is to take the work where he left it, and in the strength of Jesus carry it forward to completion. We will be thankful for the years of usefulness that were granted to him. And for his sake, and for Christ's sake, we will learn from his death a lesson which we shall never forget. We will let this bereavement make us more kind and gentle, more forbearing, patient, and thoughtful toward the living.

It is well to keep fresh in our minds the memory of loved ones sleeping in the grave, by adorning their resting-place with fresh, sweet flowers; these emblems remind us of the beauties of Paradise, our future home. But it is a still sweeter and more enduring tribute to the memory of the departed, to make bright and sunny the lives of friends whom God has permitted to remain with us. There are many who need words of comfort and encouragement, and offices of love. There are aching hearts to be soothed. There are rash, turbulent spirits that kindness and love may win to the paths of peace and happiness.

Never did I feel the worth of my Saviour's love as I feel it now. I can testify that if in prosperity we stand up for Jesus, in adversity, when afflictions come and we need more than mortal strength, Jesus will stand up for us. I find his arm mighty to save to the uttermost. The promises of God are now shining forth, like beams of light from Heaven, to comfort, strengthen, and bless my life. I take these promises as my own. I will not visit the graves of my loved ones to weep and lament. I will not think and talk of the darkness of the tomb. But I will present to my friends the glad morning of the resurrection, when the Life-giver shall break the fetters of the captives and call them forth to a glorious immortality. Jesus himself passed through the tomb, that we might look with joy to the resurrection morning.

I take up my life-work alone, in full confidence that my Redeemer will be with me. I thank the Lord that I have my sons and their companions to be my helpers. For this blessing I am deeply grateful.

I wish to express my appreciation of the kindness, attention, and sympathy extended to both my husband and myself by the physicians and helpers of the Sanitarium. All exerted themselves to the utmost for our relief and recovery. Especially would I acknowledge with gratitude Dr. Kellogg's skillful care as a physician, as well as his kindness and sympathy as a brother and friend, in my sickness and bereavement. To those also who brightened my sick-room with flowers, I extend my sincere thanks. Not one of these favors is forgotten.

I have also been cheered and comforted by letters of sympathy from absent friends. I have not strength to respond to these separately, but I thank all for their words of love in my affliction.

Ms 2, 1881

Our College

1881

December 1881

[Read before conference delegates]

We have many fears that our college is fast degenerating. It stands today in a position that God does not approve. I was shown that this would be the danger that would threaten it, and if the responsible men in the college should seek to reach the world's standard, or to mould it after the colleges of our land, the woe of God would be upon it.

The time has come for me to speak decidedly. The purpose of God was plainly stated for the necessity of a college among us as a means whereby candidates for the ministry should be educated. The laborers in the gospel field are so few that years of labor could not be given to a thorough education. But there should be men who could take in the situation and carry forward this class of students rapidly, giving them knowledge upon the very subjects they most need for this work. But I have been shown that this work has not been done. Brother [G. H.] Bell could have done much better work for those who were to be ministers than he has done. God is not pleased that he has carried out his own plans and led them after his own ideas. He has not adapted himself to the situation. He has not always been patient, and encouraged men who have left their fields of labor at a sacrifice of time and expense to learn what they could in a short time. He has mingled self in his work to a large extent. He might have done his part in sending forth these men with much greater knowledge if he had not made grammar his idol and kept the minds drilling upon grammar when they should be receiving a general education upon many subjects.

Brother Bell has not taken in the situation. Men [who have] come to mature years, even the meridian of life, having families of their own, have become embarrassed unnecessarily. They have sometimes been placed in the most embarrassing positions. Brother Bell has been exceedingly sensitive himself if his dignity was not respected, if he imagined that he was in thought or look or word ridiculed. He has not reasoned that there were minds just as sensitive as his own to sarcasm or ridicule and censure. In this he has wounded his brethren and displeased God.

Brother Bell is naturally severe, critical, and exacting, and he will have to be guarded on this point constantly, with the elder as well as the younger. He has kept drilling certain students upon grammar, making that the one all-important matter, not giving them sufficient encouragement to have an equal opportunity for other studies; and some have left the college with only half an education. He has wronged the students here. In this particular he has kept the minds confined to such a thoroughness as would not be essential in one case out of twenty. Time is too short; the work to be accomplished is too great for any such definiteness. He carries this matter to great extremes and has injured his usefulness in so doing and has created great dissatisfaction. These things must be corrected, for they are decidedly wrong.

The very same error has existed in regard to tract and missionary work. The time and means that has been used to educate so definitely has been an injury to the success of the work and the cause of



God. While the tract and missionary work was a good work and there needed to be a right way of working set before the people, time, study, and taxing effort have been given to this one branch to the neglect of other branches of the work fully as important. This matter has been carried to extremes. [There has been] too much mechanical working, too much machinery, too little vital godliness combined with human effort, too much of man's judgment and device, and too little room left for the divine.

The Sabbath school at Battle Creek is like a well regulated machine, like a clock which strikes at regular periods the hour of the day, and the real heart and soul is not there as it should be to prove a success. More of God's and less of man's work would be an improvement. The thought and time given to this mechanical working, if given to the religious and spiritual interest, would have altogether a better effect. More devotion, piety, and simplicity of godliness is essential. The same principle is needed in conducting of the college, more of the Spirit of the Lord and a dropping out of self. Diligence, perseverance, and zeal are needed, but exercised with the Spirit of Christ.

Brother Ramsey sees when Brother Bell fails, but he makes still more serious mistakes. He does not carry the burdens Brother Bell has carried. He does not labor as Brother Bell has labored. He does not watch unto prayer. He fails again and again, being self-dignified, bringing himself to the front. He is overbearing, dictatorial, and self-important. He thinks more highly of himself than he ought. Nothing but the grace of God can give him correct views of his own self so that he will labor in humility and not disgust his pupils. He has made some improvements, but unless the Spirit of Christ is abiding in him, he will make, in his self-importance, serious blunders. He will not win the students, but repulse and disgust them. In a young man, this spirit is very objectionable and highly displeasing to God.

Christ invites the self-important ones to learn of Him, for He is meek and lowly of heart. It is the meekness and lowliness of Christ that are so much needed in ministers and teachers. Self is petted and cherished and Christ is not abiding in the heart.

There is work to be done for every teacher in our college, from those occupying the highest position to the lowest. Not one is divested of self; not one is free from selfishness, which is exhibited in many ways. If the piety and morals of the teachers were elevated as they should be, there would be a healthier influence among the students. There is not a performing of the work of every individual with an eye single to the glory of God. There is not a looking unto Jesus and studying His life and character, but a looking to self and meeting their own defective standard.

I wish I could impress upon you all the responsibility which rests upon you in your influence over the young. Satan is as busy as he can be in his work to secure to himself the service of our dear youth. He lays his snares with great care that he may entangle in his net the inexperienced feet of the youth who do not discern his workings.

Those who are truly connected with God will not be at variance with one another. The spirit of harmony, peace, and love, His Spirit working in their hearts, will create harmony, love, and unity. The opposite of this works in the children of Satan; there is with them a continual contradiction. Strife, envy, and jealousy are the ruling elements. The characteristic of the Christian is the meekness of Christ. Benevolence, kindness, mercy, and love originate from infinite wisdom, while the opposite

is the unholy fruit of a heart that is not in harmony with Jesus Christ. We ask in the name of Jesus Christ of Nazareth, What fruit do you bear?

What a work is this, the education of children! In the common schools the religion of the Bible is not made a part of education. One essential, and the most important element, is left out of the program. Education is a work which tells through the ceaseless ages of eternity. The teachers should be men and women of experience who can impart light from the throne of God in all their instruction. Never should persons be placed in positions as teachers who have not patience, kindness, and self-control.

There has been a fearful neglect of duty with the parents. Like Eli, they have not restrained their children, and when the conduct of their children is such that it testifies against their management, they think to obtain relief by sending them to college to be disciplined and to learn better manners than their parents have taught them at home. Here the teachers are left with a task on their hands which few can appreciate. If they succeed in reforming this crude and undisciplined class, parents take the credit which is not due them and do not give the teachers the credit they deserve. If the children choose the society of the evil-inclined and go from bad to worse, then the teachers are censured and the school is denounced as being what it should not be, when the condemnation justly belongs upon the parents. They had the first and best years of the lives of their children while they were teachable and impressible. But wicked, slothful parents have failed in doing their work, and [their children] became confirmed in an evil course. They were hardened like flint when sent to the college.

If the parents had studied more of Christ and less of the world, if they had cared less to imitate the customs and fashions of the present age and devoted time and painstaking effort to mold the minds and characters of their children after the divine Model, then they could send them forth with moral integrity, to be carried forward in the branches of education to qualify them to any position of trust.

The teachers, if God-fearing and God-loving, could take these children a step nearer heaven, trained to make their capacities a blessing and not a curse. Connected with God, these instructors will exert an influence affecting the destiny of souls in leading them to the study and obedience of the law of God, carrying their minds up to the contemplation of eternal interests, opening before them a broad, expansive field of thought, presenting before them difficult Bible problems to master, strengthening the intellect to grasp grand and ennobling themes; and yet there is an infinity beyond.

The greatest work is before us. Our peril, which threatens our usefulness and which will prove our ruin if not seen and overcome, is selfishness—placing a higher estimate upon our plans and our opinions and our labors and moving independently of our brethren. “Counsel together,” have been the words repeated by the angel again and again. Satan may move through one man’s mind to warp things out of their proper channel; he may succeed with two who view things in a similar light; but with several minds enlisted there is greater safety. Every plan will be more liable to be criticized and viewed from all sides. Every advance move should be carefully studied, so that no enterprise will be entered into which will bring confusion and perplexity and defeat to the work in which we are engaged. In union there is strength; in division there is weakness and defeat.

God is leading out a people, and fitting them for translation. Are we who are acting a part in this work standing as sentinels for God? Are we uniting our forces? Are we willing to become servants of all? Are we imitating the great Pattern? Fellow-laborers, we are sowing the seed which we will reap

for eternal life. The harvest is ours, to reap that which we have sown. If you sow distrust, envy, jealousy, self-love, bitterness of thought and feelings, this harvest you will be sure to reap. This will be a sowing of dragon's teeth to reap the same. If you manifest kindness, love, tenderness, [and] tender thoughtfulness to your students, you will reap the same in return. If teachers are severe, critical, overbearing, not careful of others' feelings, they will receive the same in return. A man who wishes to preserve his self-respect and dignity must be careful not to sacrifice the respect and dignity of others.

This rule should be sacredly observed toward the dullest, the youngest, and the most blundering scholars. What God shall do with these apparently uninteresting youth, you do not know. God has accepted and chosen in the past just such specimens to do a great work for Him. His Spirit, operating upon the heart, has acted like an electric battery, arousing the apparently benumbed faculties to vigorous and persevering action. The Lord saw in these rough, uninteresting, unhewn stones precious metal that will endure the test of storm and tempest and the fiery ordeal of heat. God seeth not as man seeth, God judgeth not as man judgeth. He searcheth the heart. He judgeth not from appearance, but judgeth righteously.

Every teacher and every professor in our conference work should preserve the characteristics of the Christian gentleman when associating with his students. He should show himself a friend, a counselor. He should be tender, noble, benevolent, and truly courteous. When all our ministers cultivate the spirit of Christian gentlemen, they will find access to the hearts, ears will be open to hear, and souls [will] be softened to receive the light beams of truth.

When our teachers shall think less of great I and be more deeply interested in the prosperity and success of their pupils, having a sense that they are God's property, that they must render an account to Him for every impression made upon the mind and for the mold given to the character, we shall have a school that will attract angels. Jesus will look lovingly upon the work of the teachers and will send His grace into the hearts of the students.

The college in Battle Creek is a place where young men and young women should be trained upon God's plan of development and growth, where the younger members of the Lord's family shall be impressed that they are created in the image of their Maker and that their spirit must represent the Spirit of Christ.

The minds of our brethren and sisters take too narrow and low a range. They do not keep before the mind's eye the divine plan, but are fixing their eyes upon worldly models. God calls you to look up where Christ sitteth at the right hand of God and then work to prepare the minds and characters of your students according to Christ's character. If you lower the standard to obtain numbers and make this a cause of rejoicing, you show great blindness of mind. You should never consider that numbers are an evidence of success, for then Satan indeed is in the ascendancy. He can boast of very large numbers.

Increasing numbers in your college is no evidence that your labors are being crowned with success. The Lord scorns all exhibition of pride, vanity, and display. It is the strength of moral power that is increasing and pervading the college that testifies of its prosperity. It is the character, the virtue, and intelligence of the people composing our churches and college, not its numbers, that is a source of joy and should awaken thankfulness in the heart of every Christian. The Spirit of Christ in

righteousness prevailing and pervading our church and college, our publishing house and sanitarium, should be the cause of rejoicing, rather than their numbers.

Without the uplifting power of Christ, the refining influence of His grace, education will give no advantage to men. Without the Christian element and the sanctifying power of Christ in education, the learned become proud, vain, and bigoted in the domestic circle and in the church.

Ms 4a, 1881

Testimony to Battle Creek Sanitarium

Battle Creek, Michigan

c. July 8, 1881

The Lord's eye is over all His works and He will make a faithful record of all the deeds of the children of men. When the blessing of the Lord rests upon ministers, doctors, and the people, it will be after they have conscientiously followed the light and ceased their backslidings. When they put away their idols from among them and repent with sorrow of heart for their departure from the light God has given them, the Lord will be entreated in their behalf.

The prospering hand of God is not evidenced by the numbers who patronize the sanitarium or attend services in the Tabernacle, but by the high standard of morals and their unwavering fidelity to God, and by the light which emanates from Christ, shining as His representatives and through them shedding the light of truth in the beauty of holiness to the world. All will not accept and be in harmony with the light given. They love not the things which bring their own neglect and sins to their mind.

There will be those who will fret, fume, scold, and denounce anything which savors of reform, of sanctification, and of heaven. There is no union between Christ and Belial. Because [there are] those connected with the sanitarium, college, and publishing house who have no love for God, who have not been backward to denounce religious sentiments (especially the ideas they know our people cherish), there has been a course pursued by those who ought to be channels of light, to close the door to the rays of light that God would have shine forth in all our institutions—the office, the school, the sanitarium. Satan has prevailed when he might have been repulsed, defeated; his power has had the ascendancy rather than the Spirit of God.

I cannot say to the sinner, It will be well with thee. God's curse will rest upon the evil doer. God has sent message upon message to bring those who were regarded as responsible men and women into harmony with His mind, but they were so intent to carry out their own ideas and move forward in their own judgment, [that] they did not hear His voice or heed His message. "Their own ways and their own unsanctified judgment seemed more pleasing to them than to lift the cross, deny self, and follow Jesus wheresoever He may lead.

The great anxiety in the sanitarium has been to cater to the taste of the wealthy. The lovers of pleasure more than the lovers of God have received honor. The poor have been set down in the lowest place, while those who have had money have received attention and favor. God despises your policy, and I rebuke it in the name of the Lord. Your continual and persistent effort to meet the

world's standard, notwithstanding the Word of God condemns it (the testimonies He has given you have condemned it), makes you sinners against God and places you at cross-purposes with your Redeemer. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

You have chosen your own course. God sees and has recorded it—the distaste you are prone to feel toward Himself and the opposition which rises in your heart to His words and His ways. Notwithstanding He says His ways are ways of pleasantness and all His paths are peace. [Proverbs 3:17.]

Has there not been a cause for great anxiety and distrust and foreboding by the lovers of the truth in regard to the sanitarium as they see those in responsible positions borne on and on by the current to the world's customs and the spirit of the world pervading? Two of her physicians already have denied the truth and become infidels—a standing evidence of the weakness of human vain philosophy and science "so-called." These persons had excellent abilities and had their choice to become men of God or men of the world. They chose to lean to human reasoning and have ceased to rise in moral value and moral excellence with God. They chose the slime of doubt, skepticism, and unbelief, and Satan exults over his prey.

Dishonesty, immorality, and base depravity have lived in their very midst, and [they have had] no eyes to see where they were drifting, no Holy Spirit among them to discern and condemn the works of darkness.

The guardians of this institution are so devoid of the Spirit of God as to feel the best harmony with the Lord's worst enemies. Eld. McCoy stated of one of this class that he loved him as a brother. Why was this? Because of his smooth words and fair speeches. The man was working to carry out the artifice of his master. He was keeping the favor of a man who had the highest opinion of his own opinions and plans. He did not feel the necessity of counseling at every step. He did not see the need of constant watchfulness and prayer, of walking humbly with God and learning from the great Teacher the meekness and lowliness He exemplified in His life. No, he did not want discerning eyes in that sanitarium to see and sense the wrong. God was daily dishonored. Warnings and reproofs were unheeded. There was a pretense, a form of religion, but God was displeased, for all the time they were casting His words behind them.

God gave me a message when Eld. McCoy and the matron were present in the parlor of the old building. It was the voice of God in warning. It was acknowledged to be such. The Lord spoke through clay. But was there any manifest change? No, all things went on as they had done.

We know that the sanitarium is not answering the purpose of God. Is it anything surprising that the people everywhere know these things when the patients carry the reports all over the field? Truly, we have cause to put away our idols, to clothe ourselves with modest apparel, repent for our extravagance, and greatly humble our souls before God, for His wrath is upon us as a people. There is the accursed thing in the camp of Israel, and God says of you, "Neither will I be with you any more, ... until ye take away the accursed thing from among you." Joshua 7:12, 13.

The Spirit of God has not had controlling influence upon Elder McCoy, Dr. Kellogg, Sister Drucilla Lampson, and many others not in as responsible positions. Dr. Kellogg would have a different state

of things, in some respects, if he could. But his position is well understood—that he is questioning and philosophizing and seeking through science to make of none effect the working of God’s special providence, his finite mind seeking to comprehend God. He could know more of God in one hour by opening the door of his heart to divine grace than he will find out by a lifetime through his vain philosophy and “so-called science.” He must become a fool, in the sense God terms it, in order to become wise in the things of God and in the workings of His Spirit. Spiritual things are spiritually discerned.

I have been shown that the sanitarium under its present management is not a safe place for youth. They have already and would receive impressions in their education that would have a demoralizing influence upon them. Sr. Lampson, as matron, does not have moral fortitude and spiritual discernment to pursue a steadfast, conscientious course for the right. She is swayed, molded by the associations and influences surrounding her. Mothers have opened their hearts to me and with bitter weeping and anguish of heart have told me their sorrow. They told me they thought that if their children were in the sanitarium it would be as an asylum, [that] the matron would have religious interest for these inexperienced ones. But in the place of this they quoted her example: she and her daughter did this and that and permitted, or gave consent to, many things they had instructed their children were wrong, and now the conscience of these children seems unimpressible. They think now, “Mother is altogether too particular and exercises too much restraint. Why,” say they, “sport and fun and frolic were permitted there, and if it had been wrong, I guess Mrs. Lampson, who sings and takes an active part in worship, would not sanction it.” This is only one of many varieties of complaints that reach us from different ones. Everything has been drifting in a wrong channel. Deficiencies of character, which God has reproved, have not been overcome, but have been cherished, notwithstanding the rebuke of God has been upon them.

It is not like amusement or play to change wrong habits, to grow out of indolence and want of moral power, to resist worldly influences which have been indulged for years. There has been a neglect of duty in faithfulness, and it has resulted in a separation from God.

I greatly fear for those who have been even once reproved and have not made decided reforms, and when the reproof has been repeated, there has been a blindness, an unfeeling heart, benumbed senses, to take heed to warnings given. The conscience has been blunted, hardened against the influence of light. It is no easy matter to correct habit once formed. That which is right and pure, ennobling and enduring, can only be won by persistent energy, by patient industry, by unwearied effort, and untiring zeal. Many will become heartsick as they see themselves in the light God views them. They will want to turn away from the mirror.

The heart is deceptive and desperately wicked. Looking into the mirror and discerning the defects of character should set us to work, by personal efforts and in penitence and repentance through faith in the grace of Christ, to overcome them. Oh, how many times we shall become weary in the strife against internal foes. We shall long for release and often become discouraged, and then we will, in view of the prizes of eternal life, arise again, gird on the armor anew, and toil on to gain the prize. Self-conquest, perfection of the heart, is nothing less than washing our robes of character and making them white in the blood of the Lamb. Thousands fail because they love ease, indulgence, and self-gratification. Thousands will gain because they will be persevering, courageous and vigilant.

Said one mother of good ability, of high intellectual attainments, "I am amazed at the change in my daughters. Before going to Battle Creek to work at the sanitarium, they were particular in regard to keeping the Sabbath, but now they often infringe upon the Sabbath. They used to love to attend our meetings, and they will now frame any excuse to remain at home. Their love for serious things is gone. Their love for vanity, for dress, for trimmings and display has become a passion. They laugh me in the face when I express surprise and tell me that we can be religious without being so prudish and fanatical. They say, 'I wish you could see how the lady physicians dress at the sanitarium. I wish you could see how different are the ideas of the matron. She is a real good woman, so kind and accommodating to us girls. She does just what we want her to do.' And they began to sing a light song and broke into a coarse laugh."

The mother said it was so unlike her child that she thought she was possessed of an evil spirit. She said, "Since that time, I have never recommended anyone who wanted a situation or any invalid to go to the sanitarium. I could not even take the Good Health. I feel so disappointed that I should have a child of mine thus transformed. I thought Mrs. Lampson so motherly, so good a woman. If I had had twenty children, I would not have hesitated a moment to have placed them under her care." The tears rolled down her cheeks. Said she, "The work is done, I fear, for time and eternity, and I cannot undo it, but I prayed, oh, so earnestly, that God would save my children [even] if through sickness and dread death." I tried to present to the mother as favorably as I could the pleasanter prospect, but she only looked grieved and despairingly said, "They have ruined my child. I never can feel that they have done right even in their intention. I hoped you could do something to prevent this state of things." She knew not how much I had done.

I will write some things which will be only doing justice to my husband. When he started out in this work he was a true Christian. God used him as a polished instrument in His work. We were united in our labor. God was teaching us both. He used my husband to lead out in the work.

As progress was made in the cause and work of God, new light was presented, new advance moves made. In this he was frequently opposed by his brethren. He knew he had the truth and was right. Their opposition only made him push the harder. He would not be intimidated. With his brethren against him, he fought the battles. The Lord has frequently shown that his brethren were not led by the Spirit of God. The Lord vindicated the course of my husband against suspicion, jealousy, and envy. He practiced self-denial and self-sacrifice in everything. While his brethren knew this, they did not stand by his side as they should. When he was tempted repeatedly to give up in discouragement, the Lord gave him an encouraging testimony to go forward, even if oppressed by friend or foe. He was battling for the right; he was doing the work God had given him to do.

There were hindering causes with some of our ministering brethren. They were surrounded with selfish, unconsecrated relatives or friends whose influence was not sanctified. Although ministers of Christ, they did not always walk in the light, and when the Lord said, Go forward, they were not ready to move by faith. Influences were thus brought to bear upon us to hinder the work of God at every step, but the Lord bade us move straight on.

Testimonies were given to correct the wrongs of his brethren. They saw their mistakes and saw that the Lord seemed to give my husband discernment and that he moved in the counsel of God. They began to depend more on his counsel and judgment, and now they committed another error. They did not move independently, seeking light for themselves. Fearing they would make mistakes and

incur censure, they depended upon my husband to do the planning and to move forward in new enterprises. My husband was all the time being trained and educated in this school, and character was being molded. Nothing was done without counseling with his brethren or without earnest prayer to God.

There would be men who would go out to labor who would act out their own natural defective temperament in dealing with souls. They were guided by impulse; they would flatter. Some others who were faulty needed correction. But these men who ought to have labored with the spirit of meekness and prayer, with the spirit of Christ, manifested their own spirit. Self was prominent. They were dictatorial, exacting, harsh in judgment. These things were reproof by testimony.

Then some would engage in labor and neglect the duty of reproof and correcting wrongs and would say they would leave that for Brother and Sister White to do. Thus they neglected a plain duty when they should have chastened their own spirit, educated themselves to exercise self-control, and labored in the meekness of Christ to do their work perfectly, that they might present every man perfect in Christ. This brought unnecessary burdens upon us and brought upon us the displeasure of those reproofed.

When there was needed a man to move forward in battling for the right, God chose my husband and used him for the upbuilding of His cause. Because he would take the most disagreeable burdens, he has been left to think and plan and execute. While his brethren have been compelled to acknowledge him led of God, because the work prospered in his hands, there have been men professing the truth who cherished jealousy and rebellious feelings. In order to keep these influences from causing dissension, much work had to be done. Unconsecrated influences have ever been striving for the mastery, and a steady, earnest, decided testimony has been constantly required to save the church from distraction. False reports have been circulated, which had to be met in order to cast down the strongholds of unbelief. Rank fanaticism on one hand and cold formality on the other had to be warred against.

Was not this a school? It was indeed. But when the cause became large and broad and the burdens my husband had borne needed to be divided, but few were educated to carry forward the work as my husband had done. He saw that others failed where he had made a success.

Overwork and over worry brought paralysis upon him. God raised him up, although he has labored and still does labor under infirmities. Men whom the Lord calls to do His work will reveal their peculiar traits of character. They are proved; they are tested. Thus it has been with my husband. He was confiding, a man of pure thoughts, of pure morals. He has been energetic, persevering, strong in his likes and dislikes. The Lord fitted him to lead. He accepted the position, for there was no one else to step to the front. He was thrust forward to lift the heavy burdens and to carry them for more than a score of years. Some who could have helped him share his burdens only hindered him, getting directly in the way of the work the Lord was urging him forward to execute. They were finding fault with every move, yet not prepared to present a better plan.

The force of habit is strong. My husband has always led in the work of the third angel's message. He has educated himself to think and to plan and to execute. I was shown that some organs of the mind were worn, the very organs which had been called into exercise the most. And now, in his worn condition, if he should continue to gather the burdens upon him, these organs would become more



irritated and endanger his usefulness and his life. He was in constant danger in carrying so many burdens. He must, I was shown, stop reaching out his arms, gathering to himself so many burdens.

It is exceedingly hard for my husband to give up the habits of his life in taking an interested, active part in everything in relation to the work and cause of God. His brethren have allowed these burdens to rest upon him. They have made him brains for them, when it was their privilege to do their own thinking, thus becoming strong in mental activity.

They should have carried their burdens to the Lord and sought His counsel and His wisdom, but they were not spiritual or devoted. It was an easy way for them to pack their responsibilities upon my husband. The ones who have flattered him and made him judgment and conscience for them are guilty before God. When they see that the testimonies caution and counsel my husband in some things, they take this in the strongest sense, and while they do not heed the light given in reproof of their own course, while they do not respond by reforming their defects of character, they appear to see and pass judgment very clearly where my husband errs.

They have placed upon my soul the heaviest burdens by gathering up reports and hearsay. They have brought these things to me and tortured my soul with them. Some of these things were only the imaginings of unsanctified hearts, whose course of action has been selfish and condemned by the law of God. My husband has reproofed them. They have been angry and hated reproof.

My good ministering brethren, my husband has not been perfect in all his ways, but some of you are guilty before God of double-dealing. You have acted an unchristian part, which the day of God will reveal to you. Your own spirit and your own strong objectionable traits of character have been mingled with your work. You have carried things to extremes. You have gathered up the sayings of this one and that one and then let these warp your judgment. You have, in connection with Dr. [J. H.] Kellogg, worked upon me to use my influence to have my husband drop responsibilities until you shoved him out from almost every position. I was afraid he would ruin the health God had given him and that he would injure the cause of God, for the matter had been thus represented to me. They claimed there were things I did not know, but which they did.

I have been almost distracted for days with the thought that the cause of God might be marred by my husband, who has taken so active a part to build it up and loved it so well. If these things were true, I knew he should not carry all the responsibilities he has heretofore borne, for I was shown these burdens would shorten his life. I labored to have him drop these responsibilities. But I now see things more clearly. I have been watching to see the improved course my ministering brethren were pursuing. I see many things to approve, things wherein I can unite with them heartily, and again I see some things that bear not the impress of God. They need the experience, the counsel of my husband. They need his far-seeing discrimination and will suffer loss if they do not have it. Those who feel capable of themselves and are willing to drop him out and to ignore his influence altogether are going directly contrary to the light given them. God is not leading them. My confidence in their being especially under the guidance of the Spirit of God is greatly shaken, for God does not want it thus.

These brethren have received and depended upon what Dr. Kellogg has said and the statements he has made, many of which will not bear the test of facts, more than upon the testimonies of the Spirit of God. God has given my husband a position and a work in the cause of God in connection with his

brethren. The Lord would have him a counselor, but his brethren have gone on entirely independent of his counsel, and they have made mistakes.

Wounds have been inflicted upon the cause of God in the way the tract and missionary work has been exalted above every other work or interest. Religion and devotion have been declining under this state of things. The Lord has counseled, and His will has not been heeded. These things would not have been had there been free counsel in all these matters. My husband has seen the evils, and no way seemed to be open for him but to use his pen. He erred here. If he could not see the wisdom of plans made by his brethren, he should not oppose them, for in this he would wound the cause of God. The only safety for all is to counsel together, to pray earnestly together with tender hearts and sensitive consciences to know the right way, and to work in union and love.

Here is where there has been an almost entire failure with Dr. Kellogg and Henry Kellogg, men in responsible positions. Things have not been managed fairly and openly, but adroitly and with intrigue to have things their own way. God's frown is upon all this one-sided, underhanded business.

Every plan of importance should be opened fairly and squarely to the light—tested, sifted, and approved or condemned. Every plan in connection with the advancement of the cause of God should be canvassed by men of mind and judgment. One man's mind and one man's judgment should never rule the workings of God's cause in any of its branches. There should be an understanding among the leaders of the work in counsel and in doing and planning and effort, that a united front may be presented to the people. Things have been carried on without order or rule and not in a legal manner.

Let the watchmen see eye to eye. Let there be a thorough investigation of matters that are questionable. We are condemned before the Lord if we present or push any plan or enterprise when only two or three of the responsible men can take part in it. Let the ministers be united, then the people will not be confused. This is the only course God will approve, the only course which will save confusion and division in the cause of God. There will be differences of viewpoint; all will not see exactly alike; but let not the ministers be so selfish and bigoted as to make these items prominent. There is enough for all to dwell and work upon in perfect harmony without placing their own peculiar ideas in front. There should be presented to the people those things in which there is agreement.

Great injury has been done to the cause in our large gatherings dwelling so largely upon business matters. The way things were running, revival meetings and spiritual interests would not long exist. The unbelievers will never be convicted and converted in these meetings. Efforts should be made possible, and to have the work such that it can be made perfectly plain to the understanding. There should be greater care that our meetings should not run into begging meetings. Let our ministering brethren do their duty in their districts humbly and in the fear of God. Let them feel that it is a part of their work to educate the people in regard to their duty. Let this be done, and the people will be all ready to act their part.

There are some considerations I wish you to examine carefully who have felt that my husband should have no voice in the sanitarium because of some errors you think exist in his course of action. Were these officiating ones perfect? Were they without errors? Was there nothing in their deportment and demeanor, their temper or spirit, that was questionable? We know better than this,

for the reproofs of God were for these very persons. Who were these? What had they done to bring these institutions into existence? What influence had they had, how much labor had they expended, and what means had they invested to build them up? Those persons who had the most to say in complaint of my husband, who were dwelling upon his defects, were those who had come in after the great battle had been fought and the work had been done. And the very ones who had done the most and invested the most, by a change of circumstances, were considered an offense through the envy and jealousy of those who despised counsel.

Can it be surprising that my husband's interest has been divorced from that institution? Who of those who have been connected with it for two years past, were they placed in his position, would do half as well as he has done? Some said that if Elder White were on the board of directors, they would resign. But was their spirit any more meek and forbearing, kind and patient than his? Were they any more true to principle than he? Were their lives without errors or mistakes, even of the very character which they condemned in him? Have they earned, by their self-sacrifice, by their wisdom in devising and executing plans, by their economy and unselfish effort, by their investment of capital, positions that make them above suspicion? Whatever blunders they make, however severe and arbitrary and dictatorial and impatient they may be, are they correct? Are they established, however unfaithful, dishonest, and neglectful of important interests they may be?

I want you to see and sense that your course is inconsistent. My husband, in the deep interest he had for the sanitarium, not only invested more capital than any one man, but labored perseveringly and hard to preserve the credit of the institution. He invested capital in men. He saw talent in doctors Kellogg, [W. J.] Fairfield, and [W. B.] Sprague, and sent them to obtain knowledge to qualify them as physicians.

These men have disappointed him. When they paid him the capital, they sent the interest, amounting to about sixty dollars each, which he liberally inclosed and gave to them.

Would it not be well for those persons who are gathering up the tidbits of gossip to think of some of these things? Who has shown a greater interest? Has Elder [S. N.] Haskell? Has Elder [G. I.] Butler? Has Elder McCoy? Has Mrs. Lampson? Have not these helpers been paid for all their labor? There are two sides to this question.

Ms 5, 1881

Proper Use of the Testimonies on Health Reform

Battle Creek, Michigan

March 23, 1881

I fully believe that the end of all things is at hand, and every power that God has given us should be employed in the very wisest and highest service to God. The Lord has brought out a people from the world to fit them not only for a pure and holy heaven, but to prepare them through the wisdom He shall give them to be co-laborers with God in preparing a people to stand in the day of God.

Great light has been given upon health reform, but it is essential for all to treat this subject with candor and to advocate it with wisdom. In our experience we have seen many who have not

presented health reform in a manner to make the best impression upon those whom they wish should receive their views. The Bible is full of wise counsel, and even the eating and drinking receive proper attention. The highest privilege that man can enjoy is to be a partaker of the divine nature, and faith that binds us in strong relationship to God will so fashion and mold mind and conduct that we become one with Christ. No one should through intemperate appetite so indulge his taste as to weaken any of the fine works of the human machinery and thus impair the mind or the body. Man is the Lord's purchased possession.

If we are partakers of the divine nature, we will live in communion with our Creator and value all of God's work which led David to exclaim, "I am fearfully and wonderfully made." Psalm 139:14. We will not consider the organs of the body our own property, as if we had created them. All the faculties God has given to the human body are to be appreciated. "Ye are not your own," "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

We are not to treat unwisely one faculty of mind, soul, or body. We cannot abuse any of the delicate organs of the human body without having to pay the penalty because of transgression of nature's laws. Bible religion brought into practical life insures the highest culture of the intellect.

Temperance is exalted to a high level in the Word of God. Obeying His Word, we can rise higher and still higher. The danger of intemperance is specified. The advantage to be gained by temperance is laid open before us all through the Scriptures. The voice of God is addressing us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

The example of Daniel is presented for us to study carefully and learn the lessons that God has for us to learn in this example given us in sacred history.

We wish to present temperance and health reform from a Bible standpoint and to be very cautious not to go to extremes in abruptly advocating health reform. Let us be careful not to graft into health reform one false shoot according to our own peculiar over-strained ideas and weave into it our own strong traits of character making these as the voice of God and passing judgment on all who do not see as we do. It takes time to educate away from wrong habits.

Questions are coming in from brethren and sisters making inquiries in regard to health reform. Statements are made that some are taking the light in the testimonies upon health reform and making it a test. They select statements made in regard to some articles of diet that are presented as objectionable, statements written in warning and instruction to certain individuals who were entering or had entered on an evil path. They dwell on these things and make them as strong as possible, weaving their own peculiar, objectionable traits of character in with these statements and carry them with great force, thus making them a test and driving them where they do only harm.

The meekness and lowliness of Christ is wanting. Moderation and caution are greatly needed, but they have not these desirable traits of character. They need the mold of God upon them. And such persons may take health reform and do great harm with it in prejudicing minds so that ears will be closed to the truth.

Health reform, wisely treated, will prove an entering wedge where the truth may follow with marked success. But to present health reform unwisely, making that subject the burden of the message, has

served to create prejudice with unbelievers and to bar the way to the truth, leaving the impression that we are extremists. Now the Lord would have us wise and understanding as to what is His will. We must not give occasion for us to be regarded extremists. This will place us and the truth God has given us to bear to the people at a great disadvantage. Through weaving in unconsecrated self, that which we are ever to present as a blessing becomes a stumbling block.

We see those who will select from the testimonies the strongest expressions and, without bringing in or making any account of the circumstances under which the cautions and warnings are given, make them of force in every case. Thus they produce unhealthy impressions upon the minds of the people. There are always those who are ready to grasp anything of a character which they can use to rein up people to a close, severe test and who will work elements of their own characters into the reforms. This, at the very outset, raises the combativeness of the very ones they might help if they dealt carefully, bearing a healthful influence which would carry the people with them. They will go at the work, making a raid upon the people. Picking out some things in the testimonies, they drive them upon every one and disgust rather than win souls. They make divisions when they might and should make peace.

I have been shown the danger of families that are of an excitable temperament, the animal predominating. Their children should not be allowed to make eggs their diet, for this kind of food—eggs and animal flesh—feeds and inflames the animal passions. This makes it very difficult for them to overcome the temptation to indulge in the sinful practice of self-abuse, which in this age is almost universally practiced. This practice weakens the physical, mental, and moral powers and bars the way to everlasting life.

Some families were shown me as in a deplorable condition. Because of this debasing sin, they are where the truth of God cannot find access to heart or mind. This practice leads to deception, to falsehood, to licentious practices, and to the corrupting and polluting of other minds, even of very young children. The habit once formed is more difficult to overcome than the appetite for liquor or for tobacco.

These evils, so prevalent, led me to make the statements that I have made. The special reproofs were presented in warning to others; thus they come before other families than the very individuals corrected and reproved. But let the testimonies speak for themselves. Let not individuals gather up the very strongest statements given for individuals and families and drive these things because they want to use the whip and to have something to drive. Let these active, determined temperaments take the Word of God and the testimonies, which present the necessity of forbearance and love and perfect unity, and labor zealously and perseveringly. With their own hearts softened and subdued by the grace of Christ, with their own spirits humble and full of the milk of human kindness, they will not create prejudice, neither will they cause dissension and weaken the churches.

The question whether we shall eat butter, meat, or cheese is not to be presented to anyone as a test, but we are to educate and to show the evils of the things that are objectionable. Those who gather up these things and drive them upon others do not know what work they are doing. The Word of God has given tests to His people. The keeping of God's holy law, the Sabbath, is a test, a sign between God and His people throughout their generations forever. Forever this is the burden of the third angel's message—the commandments of God and the testimony of Jesus Christ.

Tea, coffee, tobacco, and alcohol we must present as sinful indulgences. We cannot place on the same ground meat, eggs, butter, cheese, and such articles placed upon the table. These are not to be borne in front, as the burden of our work. The former, tea, coffee, tobacco, beer, wine, and all spirituous liquors, are not to be taken moderately, but discarded. The poisonous narcotics are not to be treated in the same way as the subject of eggs, butter, and cheese.

In the beginning animal food was not designed to be the diet of man. We have every evidence that the flesh of dead animals is dangerous because of disease that is fast becoming universal, because of the curse resting more heavily in consequence of the habits and crimes of man. We are to present the truth. We are to be guarded how to use reason and select those articles of food that will make the very best blood and keep the blood in an unfevered condition.