

1867MS

CONTENTS:

"MR" [p.1-13]
"RH" [p.13-19]

MANUSCRIPT RELEASES

Integrity of the Prophetic Message. My views were written independent of books or the opinions of others. Ms. 7, 1867, p. 2. ("Writing out the Light on Health Reform," 1867.) [1MR29.03] p. 1, Para. 1, [1867MS].

We received a letter from you . . . soon after our letter was mailed to you. You were quite liberal this time. Thank you all for your favors. If you knew how we prize a letter or letters from you, you would be prompt in writing. I have no fault to find with you; you have all done well. [3MR49.05] p. 2, Para. 1, [1867MS].

Last Thursday morning we rode eighteen miles to Athens. We found the people needed help very much. I spoke Sunday morning, then we had a meeting with the church especially, then a praying season with the family we had tarried with. . . . We started at five o'clock for Norridgwock. Brother Ira Rodgers had taken us in a wagon. He exchanged that for a sleigh, as the night before we had a fall of snow--about two or three inches. It was extremely cold, and a sleigh was preferable to a wagon. We came wrapped up with all the clothing we had. We came thirteen miles in one hour and a half. It seemed sometimes as though we almost flew over the ground. But it was intensely cold and we came near freezing. We tarried with Brother Cyphers to warm up. My fingers suffered terribly, but they were not frozen. The last five miles was alongside the river. A keen breeze blew directly in our faces. I was so unfortunate as to freeze my face pretty severely. It is very sore. [3MR50.01] p. 2, Para. 2, [1867MS].

This morning we rode on the cars but could not keep warm by any means. The air circulated about our feet, chilling them. We are now in Brother Howland's hospitable home. We are now sitting before a fireplace. My stand is drawn up to the fire and I am writing to you. . . . [3MR50.02] p. 2, Para. 3, [1867MS].

Your father and Brother Andrews are talking as fast as they can talk. Addie Chamberlain is crocheting by my stand. Brother Howland is putting on a large log in order to throw out the heat. Beckie is standing behind me untangling a snarl of worsted. [3MR50.03] p. 2, Para. 4, [1867MS].

Willie, please write me how you employ your mind. What progress do you make in the school of Christ? Are you seeking for humility? and are you trying to speak and act in that way which will increase your confidence in God? Do you pray? Watch and pray lest ye enter into temptation. Now dear son, watch and pray. If there are boys or girls whom you know are evil you should remain away from them--not place yourself in their society. [3MR50.04] p. 2, Para. 5, [1867MS].

Ever seek to exert a good influence, that God may approve of your works. Remember you are forming a character for heaven or for destruction. Oh, that you may form a good Christian character! You are daily stamping a record of your life by your course of action here. Let all your acts be such that you would not be ashamed to meet them in the judgment. God's eye never slumbers or sleeps. This all-seeing eye is ever upon you. [3MR51.01] p. 2, Para. 6, [1867MS].

Now, dear child, be not led astray by anyone. While you associate with Johnny try to lead him to God. Talk to him in regard to his duty to love God. But in no case let Johnny have an influence over you, to divert your mind from the right or from duty. I hope Johnny will be led to give his heart to God and to devote his life to His service. [3MR51.02] p. 3, Para. 1, [1867MS].

I hope that George and you will strengthen one another in doing right, . . . in loving prayer, loving to do your duty, loving faithfulness, honesty, and uprightness. I have great confidence in George. He is a boy of good principle. Love one another, help one another, pray with each other, and for each other. Exert a good influence over the younger members of the family. May the Lord bless you.--Letter 16, 1867, pp. 1-4. (To "Dear Son Willie" C. White), Dec. 10, 1867.) [3MR51.03] p. 3, Para. 2, [1867MS].

A Bible for Willie. We have seen the work of God in Battle Creek after a marvelous manner. Brother Hunt's children have sought the Lord and have been baptized. Dr. Lay's

children have also given their hearts to God, and all have been baptized but Minnie. Nellie Mead has been baptized, also George Wilson's little girl. The youngest Hearn's girl has gone forward in baptism, Marcus Ashley was baptized, Oliver Pratt, and Mary More, whom you do not know. [3MR122.04] p. 3, Para. 3, [1867MS].

Dear Willie, watch and pray lest ye enter into temptation. Have set seasons for prayer. Guard yourself. He that controlleth his own spirit is greater than he that taketh a city. Jesus will help you, Willie; He will bless you. It is important for you to think before you speak and act. Do nothing that you will regret afterwards. [3MR122.05] p. 3, Para. 4, [1867MS].

Your father sends you a very nice Bible. I hope it will please you, my dear boy. We want to love the Lord more and more earnestly. We wish you to pray for His Holy Spirit to guide you. You have not strength to keep yourself; you must trust in God, and pray to Him alone all by yourself. Think what you desire most, and then ask your kind heavenly Father for the very things you need, and He will grant you the desire of your heart. He is more willing to give the Holy Spirit to them that ask Him than earthly parents to give good gifts to their children. Be true, be frank, be honest, be patient. This was the character of your divine Lord. [3MR122.06] p. 3, Para. 5, [1867MS].

We love you, children, because you have ever been ready to wait cheerfully on us and have done everything you could to please us. But we are now anxious that you should manifest fruits of earnest, sincere love and devotion to your dear Redeemer, who gave His life to save you. When you have tokens of such deep and unselfish love will there not be awakened in your heart gratitude and love for Jesus? Will you not delight to study His life? [3MR123.01] p. 3, Para. 6, [1867MS].

We want you to love secret prayer. Just as long as you watch and pray you will retain the victory, but when you love play better than you love to read the precious Word of God and better than you love the hour of prayer, you manifest that your love for holy things is small. If we overcome our wrong and sinful habits we must work. Make strong efforts, for Satan will do all in his power to overcome every one who is seeking to love and serve Jesus. [3MR123.02] p. 3, Para. 7, [1867MS].

As you enter the school of Christ you have lessons to learn. You are scholars. Learn to endure hardness, and be not easily offended. Be not easily provoked or annoyed with little trials. When you have little difficulties to bear which seem hard, think of Jesus the dear Saviour, how He suffered and endured to save sinful mortals. Much love, my dear boy Willie.--Letter 11, 1867. (To "Dear Willie," October 22, 1867.) [3MR123.03] p. 4, Para. 1, [1867MS].

Help From Above. We found this dear family [the Howlands] as well as usual. Beckie has a noble, handsome boy. He looks very much as you did in your babyhood. The old house has been repaired and looks new again. It is painted white, and the roof is raised high enough to make a large garret. They have enlarged their bedrooms, making two into one. [3MR124.01] p. 4, Para. 2, [1867MS].

We leave here today for Norridgewock. Well, dear Willie, I shall expect a letter from you at Norridgewock. We expect you are beginning to feel somewhat like an orphan. We hope you are cheerful and happy. We would be glad to be at our own quiet home and rest, but it seems there is but little opportunity for rest allowed us. God has sustained us thus far, and we trust Him still. He will give strength according to our day. [3MR124.02] p. 4, Para. 3, [1867MS].

Be watchful, be prayerful. Satan never sleeps. Be careful lest he gain advantage over you in your words or acts. Let the theme of your conversation be upon Bible subjects. Read your Bible much. Love the dear Saviour with all your heart and be daily learning in the school of Christ. Be guarded, not to speak hastily. You can know for yourself that your ways please God. Try to help Johnny. We want Johnny to be a humble, sincere Christian, walking in the footsteps of his dear father, traveling the path which leads to holiness. [3MR124.03] p. 4, Para. 4, [1867MS].

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

others. And Jesus is ready to help when you call upon Him for help. [3MR124.04] p. 4, Para. 5, [1867MS].

Dear children--Betsey, George, Willie, and Marian--live for God. Overcome daily. Betsey, dear child, learn to endure hardness, to bear life's burdens cheerfully, and to look ever on the bright side. "Hope in God: for I shall yet praise him, who is the health of my countenance, and my God" (Ps. 43:5. Little Marillia and Joseph, love to you. Be obedient, be loving, and may the Lord bless these little lambs is my prayer. Good bye, dear son.--Letter 12, 1867. (To "Dear Son Willie," October 31, 1867. [3MR125.01] p. 4, Para. 6, [1867MS].

Faithful in All Things. We are now at your Uncle Chase's. [* Note: Mrs. Chase was Elder James White's sister.] Came here yesterday. We had no idea it was going to be so cold when we started, but heavy black clouds came up and we had quite a little flurry of partial snow and hail, all soft, about as large as a pea. Then it became so very cold we suffered in traveling fifteen miles. Last night was a very bitterly cold night. [3MR125.02] p. 4, Para. 7, [1867MS].

Willie, dear, how are you this cold weather? I want you to be comfortable for clothing. Be sure and dress warmly. Bathe as often as once a week without fail, if you have to go to our house [** Willie was staying with Adventist neighbors, the Maynards.] and build a fire and there bathe. [3MR125.03] p. 5, Para. 1, [1867MS].

I know you will miss us and it will be a sacrifice for you to be deprived of our society so long, but I can think of no place, dear Willie, where I could feel as free and well about you as the place where you are. I know Brother and Sister Maynard will be a good father and mother to you in our absence and I feel very grateful for their kindness and care, which has ever been exercised to us and you. May the Lord bless that dear family and you. We pray for you once and often more a day. [3MR125.04] p. 5, Para. 2, [1867MS].

I wish you would write me just how you feel. I received your other letter and was so glad for a letter written by your own hand. Write again. We can read it if it is not so nice. Be faithful, dear boy, in prayer, and I hope that Johnny, George, Sarah and Marion will give their young hearts to the Lord fully, be adopted into the fold of Christ, and be ever ready to listen to the voice of the

true Shepherd. Be faithful in all things. Be careful not to offend in word or in act. Jesus loves you, my son and the children I have named. Let them be a good example. Do good where you are, and to those with whom you associate. Keep learning in the school of Christ. [3MR126.01] p. 5, Para. 3, [1867MS].

Try to live humble, prayerful lives and expect the blessing of the Lord to be with you. Believe that He hears you when you pray to Him. Tell Jesus all your troubles. He will delight to bear your burdens and griefs for you. We have a tender, loving Saviour. Love Him and trust Him with your whole heart, my precious, dutiful boy.--Letter 13, 1867. (To "Dear Son Willie," Nov. 7, 1867.) [3MR126.02] p. 5, Para. 4, [1867MS].

Our Grandparents. We received your letter stating you had written us to Topsham, Maine. The letter has not come to hand yet, but doubtless we shall receive it soon. We are pleased to read your letters, and we wish you to be free to ask advice and counsel of your parents. But you have your heavenly Father to go to, who is too wise to err. He loves to have you bring all your burdens and all your troubles to Him. [3MR126.03] p. 5, Para. 5, [1867MS].

Never be in so great a hurry, either for your own amusement or in your studies, as to forget to be attentive to your aged Grandfather and Grandmother White. Their heads are white with the frost of age. While God spares them to us let us love them and be very courteous to them. You can make them happy by your thoughtful attentions. Your youthful feet can run for them, and you should always have something pleasant to tell them. Gather up no disagreeable things to relate to them, which will leave the faintest shadow upon their minds. And how happy you can make them by the knowledge that you are grandchildren of whom they are not ashamed. [3MR127.01] p. 5, Para. 6, [1867MS].

Let your conduct be such as will do credit to your father and mother and to your grandparents. We feel a reverence for the aged and we want to show them respect whenever you meet them. I am pained as I travel from place to place to see how little respect and reverence is manifest by youth of this age toward men and women of gray hairs. Ever treat the aged with marked respect, be they strangers or acquaintances and relatives. If your grandfather and grandmother advise or reprove you, show them respect by

heeding their counsel as readily as you would ours. God will bless you children if you will do right.--Letter 15, 1867. (To "Dear Children Edson and Willie," November 9, 1867.) [3MR127.02] p. 5, Para. 7, [1867MS].

Sister White Sends a Christmas Present. I have for some reason felt anxious for you. I expected to find a letter from you here at Enosburg but was disappointed. I sent you a Christmas present. Let me hear from you. [3MR127.03] p. 6, Para. 1, [1867MS].

Do not neglect to watch and pray. I have risen early to write to you. I am very anxious that you should succeed in the Christian warfare. The eyes of angels are upon you constantly. Seek to do good. Help those who need help. Pray much, this is your strength. [3MR128.01] p. 6, Para. 2, [1867MS].

In much love from your anxious, praying mother.--Letter 21, 1867. (To "Dear Children," December 29, 1867.) [3MR128.02] p. 6, Para. 3, [1867MS].

Ellen White's Visit to Norridgewock, Maine--Your uncle and aunt [Mary White Chase] were at the meeting at Norridgewock. They both enjoyed the meeting much. We had an excellent meeting. I spoke four times during the meeting in public. Your father spoke four [times]. We both had freedom in bearing our testimonies. There is an excellent class of people raised up in Norridgewock, and in Athens a new meetinghouse has been built in both these places.--Letter 13, 1867, p. 1. (To William C. White, November 7, 1867.) [5MR61.02] p. 6, Para. 4, [1867MS].

We are so earnestly engaged in the work and so much to do, our time and strength is all taken up with labor. There are many here [Norridgewock, Maine] that are upon the point of deciding to identify themselves with this people, but have not strength to decide. Many young here need to be converted. Oh, we do feel so earnest, so anxious to see the work of God progress. . . . I have spoken one hour and a half this afternoon, and am quite weary. Things move slowly here, yet we are not discouraged. We expect to see a good work accomplished in this State.--Letter 14, 1867, pp. 1, 2. (To J. Edson White, November 9, 1867.) [5MR61.03] p. 6, Para. 5, [1867MS].

A hearty, willing service to Jesus produces a sunny

religion. Those who follow Christ most closely have not been gloomy.--Ms 1, 1867, p. 6. ("Reminiscent Account of the Experience of James White's Sickness and Recovery," written in the 1880's.) [5MR173.01] p. 6, Para. 6, [1867MS].

I saw that Brother Morrell was a nervous dyspeptic. Should he adopt the health reform, his health would improve. Everything of a stimulating nature as tea, coffee, or flesh meats, he should avoid. These are all too stimulating, too great a tax to the nervous system. They do not impart strength as he supposes to the nerves, but take the strength from the nerves and use his reserve force, vital force. They have an exhilarating influence at first, but in the end [leave] him just as much below the medium, as through their influence he was raised above the medium. These things are an injury, and he should by degrees leave all stimulating, irritating causes and eat food that will not simulate and draw upon the strength of the nerves, thus having an influence to debilitate the nervous system. He will for a time feel the need of these hurtful brain and nerve-weakening indulgences, but in time he will recover as much by their disuse as he has lost through their use. Then can the brain think more calmly, sleep will not be so uncertain. . . . [5MR297.01] p. 6, Para. 7, [1867MS].

You will have a healthy mind if you are temperate in eating and drinking and in labor. Temperance in all things is required. Make a decided move. God requires it of you. Adopt strict temperance in all your habits. Leave off stimulating, hurtful indulgences."--Letter 20, 1867, pp. 2, 3, 5. (To Brother Morrell, December 28, 1867.) [5MR297.02] p. 7, Para. 1, [1867MS].

When the Sabbath is brought to us we should from its commencement place a guard upon ourselves, upon our acts and our words lest we rob God by appropriating that time which is strictly the Lord's to our use. [5MR300.02] p. 7, Para. 2, [1867MS].

We should not do ourselves or suffer our children to do any manner of our own work for a livelihood or for gain or that could have been done in six days. Friday is the day of preparation. It should be devoted to thinking and doing and conversing upon things necessary, preparatory to the Sabbath, that nothing should be left unsaid or undone to be said and done upon the Sabbath which will in the sight of

heaven be regarded as a violation of the sacredness of the Sabbath. God requires not only refraining from physical labor upon the Sabbath, but the mind must be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, business transactions, and light and trifling conversation. Talking upon everything or anything which may come into the mind is speaking their own words. Every deviation from the right brings into bondage and condemnation. [5MR300.03] p. 7, Para. 3, [1867MS].

Brother_____, you must discipline yourself to discern the sacred high and elevated character of the Sabbath of the fourth commandment, and labor to raise the standard in your family and among God's people where you have by precept and example lowered it. Counteract the influence you have exerted in this respect, by a change of words and acts. You have too often forgotten and spoken your own words upon God's sanctified day. You have failed to remember the Sabbath day to keep it holy. [5MR300.04] p. 7, Para. 4, [1867MS].

You have been unguarded and frequently joined with the unconsecrated in conversation upon common topics of the day--in regard to losses and gains, stock and provisions, crops, etc. This is all wrong and injures your influence. Your example is wrong. In this respect you should reform. Those who are not thoroughly converted to the truth frequently refrain from physical labor upon the Sabbath while their minds are left free to run upon worldly business and their tongues speak out what is in their hearts--cattle, crops, losses, gains, etc. All this is Sabbathbreaking. If the mind is running upon worldly business, the tongue will reveal it, for out of the abundance of the heart the mouth speaketh. [5MR301.01] p. 7, Para. 5, [1867MS].

The example of ministers, especially in this respect, should be circumspect, and they [should] anxiously restrict their conversation upon the Sabbath to religious themes, dwelling upon present truth, present duty, the Christian's hopes and trials, conflicts and afflictions, and overcoming at last and the reward gained. [5MR301.02] p. 7, Para. 6, [1867MS].

Ministers of Jesus Christ should stand as reprovers to those who fail to remember the Sabbath day to keep it holy.

When in a family or company composed mostly of Sabbathkeepers, if conversation is introduced, calculated to lead to conversation upon worldly things, it should be kindly rebuked. A spirit of devotion to God should be encouraged upon His sanctified, holy day. We should not feel as much at liberty to occupy God's holy sanctified time in an unprofitable, useless manner than we should any of the days of the week given to us. It is not pleasing to God to sleep off a greater portion of sanctified, holy, honorable time. While doing this, we are not honoring our Creator. By this example we testify the six working days are too precious for me to stop and rest. I must make money. I must not take even the allowance of sleep my physical wants require, I will make it up on the Sabbath, for that day is given to me as a rest day. I will not tax myself by attending meeting, but will rest, for I need rest. [5MR301.03] p. 8, Para. 1, [1867MS].

Such make a wrong use of the sanctified rest day. They should upon that day especially interest their family in its observance and should gather with the few or many as the case may be and devote the time and energies in spiritual exercises, that the divine influence and sanctification resting upon the Sabbath may attend them through the week until another holy Sabbath comes around. Of all the days in the week none are as favorable for devotional thoughts and feelings as the Sabbath. [5MR302.01] p. 8, Para. 2, [1867MS].

All heaven was represented to me as upon the Sabbath beholding and watching those who acknowledged the claims of the fourth commandment upon them and were observing the Sabbath. Angels were marking their interest in, and their high sense of, the divine institution of God's appointment. [5MR302.02] p. 8, Para. 3, [1867MS].

Those who sanctified the Lord God in their hearts by a strict devotional frame of mind and sought to improve the sacred hours in helping, to the best of their ability, others to serve and honor God and to call the Sabbath a delight were placing blessings upon those faithful ones. Special light and help and special strength were given to them, while on the other hand angels were turning from those who failed to appreciate the sacredness of God's sanctified day, removing their light and strength. I saw them overshadowed with a cloud, desponding, frequently sad. They felt a lack of the Spirit of God.--Manuscript 5, 1867,

pp. 9, 11. ("The Case of Brother Howard," circa 1867.)
[5MR302.03] p. 8, Para. 4, [1867MS].

In the vision given me at Rochester I was shown that God in His providence has been especially leading Brother Lay to obtain an experience that would be beneficial to himself and to the cause of God. . . . All through your life, Sister Lay, you have had, to a greater or less degree, a diseased imagination. God designed your affliction for your good, that it should remove from you many things detrimental to you and which had proved a leaden weight to your husband. You have not realized your condition or the effect both your physical and mental infirmities have had upon your husband. They have made him a weak man, in every sense of the word, when he might have been strong. He has suffered in mind intensely when it all might have been saved had you viewed calmly, rationally, and as a Christian wife should. . . . The experience you have had at Dansville has greatly helped you to appreciate his worth, and yet, dear sister, you must view things from a higher, more elevated standpoint. . . . [5MR387.01] p. 8, Para. 5, [1867MS].

I was shown that while at Dansville you both learned much, but Heaven designed to accomplish a still greater work for you both if you would walk in the way that God could work for you. Dr. Lay saw errors in the chief physician at Dansville in regard to the course he pursued toward Mrs. Jackson, which he would never be influenced to imitate. He abhors all such fondness and familiarity as this man exhibited towards females. Yet I was shown that God would not have him remain much longer time at Dansville, for he would be in danger of receiving some things or viewing some things in the same light or much in the same light as Dr. Jackson viewed them, which would hinder his influence in the position God would have him fill.--Letter 6, 1867. (To Brother and Sister Lay, May 6, 1867.) [5MR387.02] p. 9, Para. 1, [1867MS].

The health reform is a great enterprise and is a part of the truth closely connected with present truth as the arm is connected with the body. . . . [5MR388.01] p. 9, Para. 2, [1867MS].

Dr. Lay is not qualified to carry on so large a business as you are laying out for him. His health will not admit of it, and he is not qualified to sustain and manage large

interests with increase of burdens. [5MR388.02] p. 9, Para. 3, [1867MS].

If his wife possessed physical and mental health he would be better prepared to bear the burdens already resting upon him. . . . You should not suffer Dr. Lay to urge you, Dr. Byington, or any other doctor under the sun, to move in the dark. There is too much backwater now to make any very extensive moves. Dr. Lay has well done to move out in this great work, but he can bear no heavier burdens. In his desire to see the work grow he may urge matters faster than can be well carried forward with the best results to the glory of God.--Letter 8, 1867. (To Brother Aldrich, August 20, 1867.) [5MR388.03] p. 9, Para. 4, [1867MS].

Tell Sister Lampson I can see no objection to her attending Trall's lectures and more fully qualifying herself to act her part in the institution.--Letter 14, 1867. (To Edson White, November 9, 1867.) [5MR388.04] p. 9, Para. 5, [1867MS].

You should feel that God enjoins upon you to eat and drink and dress and work and study in accordance with the laws of health and life, that no organ of your body or mind shall become enfeebled. . . . If the schoolroom is illy ventilated, do not remain in it the entire period of school hours. Ask to take your book and go into the open air. If in winter, put on your overcoats and mittens, walk and study, for in this way you will give food to your lungs and strengthen your system to endure any amount of taxation. You have complained of headache because of heated rooms. If teachers and scholars are ignorant of the bad effects of these overheated rooms and will close the windows and take into the lungs the impure air, modestly ask the teacher to excuse you, telling them it is the positive request of your mother. If this is not granted, your only alternative is to leave school, and we will be at the expense to employ a private teacher. I feel the necessity of your regarding these matters in their true light. Act up to the knowledge and intelligence you have. Health and life are not to be sacrificed to others' whims.--Letter 15, 1867. (To Edson and Willie White, November 9, 1867.) [5MR389.01] p. 9, Para. 6, [1867MS].

It was thought best to avail ourselves of the advantages of the Health Institution at Dansville, New York. Here we took the afflicted one [James White after his stroke], but

we did not leave God behind. We did not feel that the three months passed at this institution was in vain. We did not receive [all these] ideas and sentiments and suggestions advanced, but we did gather many things of value from those who had obtained an experience in health reform. We did not feel that there was any necessity of gathering the chaff with the wheat. . . . [5MR389.02] p. 10, Para. 1, [1867MS].

Dr. Jackson carried the idea that it was the duty of all who were at the institution to pay the fiddler whether they favored dancing or not, and those who would not do this might as well pick up their things and leave. A committee was appointed to solicit donations for this purpose. There were conscientious members of different churches as patients at the health cure, who could not unite in this exercise, for they could not harmonize such amusements as card playing and dancing, with Christian principles. These decided they would have to leave. [5MR390.01] p. 10, Para. 2, [1867MS].

In the bathroom I was solicited to donate to the fiddler, although Dr. Jackson had told them to pass us by, for our principles were well known. Yet this missionary upon the dancing question had not understood the matter, as the doctor designed it. Without any desire to offend the doctor, and determined not to offend God, I told the lady frankly I could not use my money for any such purposes, neither would I sanction this dancing exercise, by my influence. "I am a follower of Jesus."--Manuscript 1, 1867. ("Reminiscent Account of the Experience of James White's Sickness and Recovery," written in 1880's.) [5MR390.02] p. 10, Para. 3, [1867MS].

That which I have written in regard to health was not taken from books or papers. As I related the things which I had been shown to others, the question was asked, "Have you seen the paper, *The Laws of Life* or the *Water Cure Journal*?" I told them No, I had not seen either of the papers. Said they, "What you have seen agrees very much with much of their teachings." I talked freely with Dr. Lay and many others upon the things which had been shown me in reference to health. I had never seen a paper treating upon health. [5MR390.03] p. 10, Para. 4, [1867MS].

After the vision was given me, my husband was aroused upon the health question. He obtained books, upon our eastern

journey, but I would not read them. My view was clear, and I did not want to read anything until I had fully completed my books. My views were written independent of books or of the opinions of others.--Manuscript 7, 1867. ("Writing Out the Light on Health Reform," undated.) [5MR391.01] p. 10, Para. 5, [1867MS].

Now, my dear son, I want you to qualify yourself by studious habits to attend medical college. Be careful of your means. You will want them all. If you dress and live simply and are economical, we will provide your clothing. Don't let quarters and half dollars slip from your hands here to purchase things you may think that you need.-- Letter 21, 1867. (To "Dear Children," December 29, 1867.) [5MR391.02] p. 10, Para. 6, [1867MS].

Brother Andrews was His [God's] ambassador.--Manuscript 8, 1867. ("Testimony Concerning Brethren Mcpherson and Cramer," circa 1867.) [5MR436.05] p. 11, Para. 1, [1867MS].

He [Jesus] is the joy and light of the world. "He that followeth me shall not walk in darkness" John 8:12. Heaven is all light, peace, and joy. Jesus says, "Ask, and ye shall receive, that your joy may be full" John 16:24. [6MR89.01] p. 11, Para. 2, [1867MS].

Jesus had grief, but He did not carry it in His face. Wherever He moved blessings followed in His track. Joy and gladness were imparted to the children of men. Children loved to be in His presence. He took them in His arms. Christ was an earnest, thoughtful man, an intense worker for the good of others, but He was never frowning or gloomy. The calm, steady light of a holy peace was expressed in His life and character. His presence hushed levity and none could be in His presence without feeling that life was earnest, serious, charged with a great responsibility. The more I know of Jesus' character the more cheerful I am.--Ms 1, 1867, p. 8. ("Reminiscent Account of James White's Sickness and Recovery," written in early 1880's.) [6MR89.02] p. 11, Para. 3, [1867MS].

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

and joy. [6MR95.01] p. 11, Para. 4, [1867MS].

I was astonished at the things shown me in vision. Many things came directly across my own ideas. The matter was upon my mind continually. I talked it to all with whom I had opportunity to converse. My first writing of the vision was the substance of the matter contained in [*Spiritual Gifts*] Volume IV and in [*my six articles in*] *How to Live*, headed, "Disease and Its Causes." [6MR95.02] p. 11, Para. 5, [1867MS].

We were unexpectedly called to visit Allegan to attend a funeral, and then soon left for our eastern journey (1863), intending to finish my book upon the journey. As we visited the churches, things which had been shown to me in relation to existing wrongs required nearly all my time out of meeting in writing out the matter for them. Before I returned home from the East I had written out about five hundred pages for individuals and for churches. [6MR95.03] p. 11, Para. 6, [1867MS].

After we returned from the East I commenced to write [*Spiritual Gifts*] Volume III, expecting to have a book of a size to bind in with the testimonies which help compose [*Spiritual Gifts*] Volume IV. As I wrote, the matter opened before me and I saw it was impossible to get all I had to write in as few pages as I at first designed. The matter opened and Volume III was full. Then I commenced on Volume IV, but before I had my work finished, while preparing the health matter for the printers I was called to go to Monterey. We went, and could not finish the work there as soon as we expected. I was obliged to return to finish the matter for the printers, and we left an appointment for the next week. [6MR95.04] p. 11, Para. 7, [1867MS].

These two journeys in hot weather were too much for my strength. I had written almost constantly for above one year. I generally commenced writing at seven in the morning and continued until seven at night, and then left writing to read proof sheets. My mind had been too severely taxed, and for three weeks I had not been able to sleep more than two hours in the night. My head ached constantly. I therefore crowded into Volume IV the most essential points in the vision in regard to health, intending to get out another testimony in which I could more freely speak upon the happiness and miseries of married life. With this consideration, I closed up Volume IV that it might be

scattered among the people. I reserved some important matter in regard to health, which I had not strength or time to prepare for that Volume, and get it out in season for our (1864) eastern journey.--Ms 7, 1867, pp. 1, 2. ("Writing Out the Light on Health Reform," undated.) [6MR96.01] p. 12, Para. 1, [1867MS].

We took him back to Michigan, and ceased not our prayers in his behalf. All winter he remained an invalid. We did not lose courage. We had the assurance that God would raise him up, and we believed he would yet be able to work in the cause of God. I thought my husband should have some change, and we took our team, faithful Jack and Jim, and ventured a journey to Wright, Michigan. [6MR299.02] p. 12, Para. 2, [1867MS].

In this matter I was obliged to move contrary to the judgment of my brethren and sisters in Battle Creek. They all felt that I was sacrificing my life in shouldering this burden. For the sake of my children, for the cause of God, I should do all in my power to preserve my life. His own father and mother remonstrated with me in tears; physicians looked pitifully upon me and said, "You will not realize your expectations. There was never known a case where one was afflicted with paralysis of the brain and recovered." [6MR299.03] p. 12, Para. 3, [1867MS].

I answered them, "God will raise him up." In answer to the appeals of father and mother White that I had done all that was in my power, and I must not attempt impossibilities, that my life was precious, that I had children that needed my care, I answered them, "As long as life is left him and me, I will make every exertion for him. That brain, that noble masterly mind, shall not [be] left in ruin. God will care for him, for me, for my children. Satan shall not exult over us. You will yet see us standing side by side in the sacred desk, speaking the words of truth unto eternal life."--Ms 1, 1867, pp. 10, 11. ("The Sickness and Recovery of Elder James White," written about 1867.) [6MR299.04] p. 12, Para. 4, [1867MS].

Danger of Not Bringing the Lord's Coming as Near as One Should --I saw that for some time past, Sister J has had a rebellious spirit, has been self-willed; that her will had not yet been broken; that that will was her idol, and that that idol would shut her out of heaven unless speedily sacrificed. I saw that she did not bring the coming of the

Lord as near as she should, and that her mind, instead of being at Rochester, [New York], should be all swallowed up in the work of God, and she should be seeking opportunities to help her husband, to hold up his hands, and to labor wherever there was an opportunity.--Ms. 3, 1867, p. 1. (To a prominent worker and his wife, circa 1867.) [10MR281.02] p. 12, Para. 5, [1867MS].

Speaking at Open-Air Meetings--My health failed me two months since. I have labored earnestly without rest since last December. I attended two grove meetings, speaking to an interested audience of people. In the last of these meetings the wind blew in the pine and oak trees, making it very difficult for the speaker. My turn came upon the afternoon of first day, when the wind was blowing so strong it was almost impossible to make the voice heard by all the people assembled. I spoke one hour and a half, clear and loud; every word was heard distinctly. Outsiders said there could not be found one man in a thousand that could be heard as distinctly as I was heard. I think the effort was too much. That week I began to fail. (It is the turn of life with me.) I was attacked with palpitation and fainting. Could not stand five minutes upon my feet.-- Letter 5, 1867, p. 1. (To Stephen and Sarah Belden, September 24, 1867.) [11MR106.01] p. 13, Para. 1, [1867MS].

Correct Conceptions Necessary--It will be essential to have correct conceptions of Christ's life, Christ's habits, that His principles may be reproduced in us who would be Christlike. A half service, loving the world, loving self, loving frivolous amusements, makes a timid, cowardly servant. Such follow Christ a great way off.--Ms. 1, 1867. ("Our Late Experience," n.d.) [11MR108.02] p. 13, Para. 2, [1867MS].

REVIEW AND HERALD

March 26, 1867 An Acknowledgement.--In the vision given me in Rochester, Dec. 25, 1865, I was shown that picture taking had been carried to too great lengths by Sabbathkeeping Adventists; and that much means had been spent in multiplying copies which was worse than lost. This means should have been invested in the cause of God. I was shown that we had done wrong in expending means in picture taking. [RH 03-26-67 para. 1] p. 13, Para. 3, [1867MS].

We acknowledge our error. We deeply regret that we ever consented to sit for our pictures. For years I would not consent to have our pictures taken, though solicited so to do. How many times I have wished we had remained steadfast. But all we can do now is to confess our wrong and ask God to forgive us, and entreat the forgiveness of our brethren and sisters. Ellen G. White. [RH 03-26-67 para. 2] p. 13, Para. 4, [1867MS].

October 8, 1867 Questions and Answers.--Bro. Smith: I have received from the hands of the Wisconsin and Illinois Conference Committee the following questions. I append a reply to each of them, that both question and reply may appear in the same number of the Review for the benefit of the brethren and sisters of the Wis. and Ill. Conference, and all others who wish to learn the facts in the case. [RH 10-08-67 para. 1] p. 13, Para. 5, [1867MS].

Question number one.--Did you receive your views upon health reform before visiting the Health Institute at Dansville, N.Y., or before you had read works on the subject? [RH 10-08-67 para. 2] p. 13, Para. 6, [1867MS].

Answer.--It was at the house of Bro. A. Hilliard, at Otsego, Mich., June 6, 1863, that the great subject of Health Reform was opened before me in vision. I did not visit Dansville till August, 1864, fourteen months after I had the view. I did not read any works upon health until I had written *Spiritual Gifts*, Vols. iii and iv, *Appeal to Mothers*, and had sketched out most of my six articles in the six numbers of "How to Live." I did not know that such a paper existed as the *Laws of Life*, published at Dansville, N.Y. I had not heard of the several works upon health, written by Dr. J. C. Jackson, and other publications at Dansville, at the time I had the view named above. I did not know that such works existed until September, 1868, when in Boston, Mass., my husband saw them advertised in a periodical called the *Voice of the Prophets*, published by Eld. J. V. Himes. My husband ordered the works from Dansville and received them at Topsham Maine. His business gave him no time to peruse them, and as I determined not to read them until I had written out my views, the books remained in their wrappers. As I introduced the subject of health to friends where I labored in Michigan, New England, and in the State of New York, and spoke against drugs and flesh meats, and in favor of water, pure air, and a proper diet, the reply was often made, "You

speaking very nearly the opinions taught in the Laws of Life, and other publications, by Drs. Trall, Jackson, and others. Have you read that paper and those works? "My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject of health from physicians, and not from the Lord. And after I had written my six articles for How to Live, I then searched the various works on hygiene and was surprised to find them so nearly in harmony with what the Lord had revealed to me. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish "How to Live," in which I largely extracted from the works referred to. [RH 10-08-67 para. 3] p. 13, Para. 7, [1867MS].

Question number two.--Does not the practice of the sisters in wearing their dresses nine inches from the floor contradict Testimony No. 11, which says they should reach somewhat below the top of a lady's gaiter boot? Does it not also contradict Testimony No. 10, which says they should clear the filth of the street an inch or two without being raised by the hand? [RH 10-08-67 para. 4] p. 14, Para. 1, [1867MS].

Answer.--The proper distance from the bottom of the dress to the floor was not given to me in inches. Neither was I shown ladies' gaiter boots; but three companies of females passed before me, with their dresses as follows with respect to length: [RH 10-08-67 para. 5] p. 14, Para. 2, [1867MS].

The first were of fashionable length, burdening the limbs, impeding the step, and sweeping the street and gathering its filth; the evil results of which I have fully stated. This class, who were slaves to fashion, appeared feeble and languid. [RH 10-08-67 para. 6] p. 14, Para. 3, [1867MS].

The dress of the second class which passed before me was in many respects as it should be. The limbs were well clad. They were free from the burdens which the tyrant, Fashion, had imposed upon the first class; but had gone to that extreme in the short dress as to disgust and prejudice good people, and destroy in a great measure their own influence. This is the style and influence of the "American Costume," taught and worn by many at "Our Home," Dansville N. Y. It does not reach to the knee. I need not say that this style

of dress was shown me to be too short. [RH 10-08-67 para. 7] p. 14, Para. 4, [1867MS].

A third class passed before me with cheerful countenances, and free, elastic step. Their dress was the length I have described as proper, modest and healthful. It cleared the filth of the street and sidewalk a few inches under all circumstances, such as ascending and descending steps, &c. [RH 10-08-67 para. 8] p. 14, Para. 5, [1867MS].

As I have before stated, the length was not given me in inches, and I was not shown a lady's boot. And here I would state that although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation. As I wrote upon the subject of dress the view of those three companies revived in my mind as plain as when I was viewing them in vision; but I was left to describe the length of the proper dress in my own language the best I could, which I have done by stating that the bottom of the dress should reach near the top of a lady's boot, which would be necessary in order to clear the filth of the streets under the circumstances before named. [RH 10-08-67 para. 9] p. 14, Para. 6, [1867MS].

I put on the dress, in length as near as I had seen and described as I could judge. My sisters in Northern Michigan also adopted it. And when the subject of inches came up in order to secure uniformity as to length everywhere, a rule was brought and it was found that the length of our dresses ranged from eight to ten inches from the floor. Some of these were a little longer than the sample shown me, while others were a little shorter. [RH 10-08-67 para. 10] p. 14, Para. 7, [1867MS].

Numerous letters came to me from all parts of the field, inquiring the length of the dress shown me. Having seen the rule applied to the distance from the floor of several dresses, and having become fully satisfied that nine inches comes the nearest to the samples shown me, I have given this number of inches in No. 12, as the proper length in regard to which uniformity is very desirable. If it be said that a lady's boot is not nine inches high, I would say I wear a boot eight inches high, and when I have walked before my sisters with it uncovered as those properly

dressed passed before me in vision, they could not see the top of my boot. [RH 10-08-67 para. 11] p. 15, Para. 1, [1867MS].

Question number three.--In Testimony No. 11, you say: "My apology for calling attention again to the subject of dress is that not one in twenty of my sisters, who profess to believe the testimony, have taken the first step in the dress reform." How long before writing No. 11, had you worn the reformed dress? [RH 10-08-67 para. 12] p. 15, Para. 2, [1867MS].

Answer.--I put on the reformed dress September, 1865, when I visited Dansville with my sick husband. It was the same length I now wear, and I was distinctly given to understand that it was not the "American Costume." I have worn this style of dress ever since that time, excepting at meetings, in the crowded streets of villages and cities, and when visiting distant relatives. Since I commenced to write No. 11, in January, 1867, I have worn no other than the reformed dress. My reasons for pursuing the course I have are as follows:-- [RH 10-08-67 para. 13] p. 15, Para. 3, [1867MS].

1. I put on the reformed dress for general use more than two years since, because I had seen that it was a convenient, modest, and healthful style, and would, in the providence of God, as Health Reform should lead the way, finally be adopted by our people. [RH 10-08-67 para. 14] p. 15, Para. 4, [1867MS].

2. It was my duty to avoid raising prejudice against the dress, which would cut off my testimony if I wore it, until I had fully set the matter before the people, and the time came, in the order of events, for it to be generally adopted. [RH 10-08-67 para. 15] p. 15, Para. 5, [1867MS].

3. The dress reform was among the minor things that were to make up the great reform in health, and never should have been urged as a testing truth necessary to salvation. It was the design of God that at the right time, on proper occasions, the proper persons should set forth its benefits as a blessing, and recommend uniformity, and union of action. [RH 10-08-67 para. 16] p. 15, Para. 6, [1867MS].

4. The issue came too soon. The defence of the dress was forced upon us by those who opposed it, who at the same

time professed full confidence in my testimonies. When the Health Institute was opened at Battle Creek, and the dress adopted by female patients, as directed by the physicians, then came the opposition, chiefly from brethren at Battle Creek. The physicians having full confidence in my testimonies, stated to them that the style of dress they recommended for their patients was the same as I had seen would be adopted by our people. Then came the general inquiry, and a strange spirit of blind and bitter opposition arose with some who professed to be among the firmest friends of the testimonies. The general inquiry spread everywhere, and in the autumn and winter of 1866, letters came in from all directions inquiring in regard to what I had seen, asking for immediate answers. I therefore determined to hasten out No. 11. We visited the church at Wright, Mich., Dec. 21, 1866, and labored with them six weeks. I there wrote most of Testimony, No. 11. The first two Sabbaths and first-days I spoke to the people in my long dress. But when I had fully set the matter before the people without raising their prejudice, I put on my present style of dress, which was immediately adopted by the numerous sisters of that church. I have worn it since that time. At Greenville, Orleans, Orange, Windsor, Bushnell, Greenbush, Monterey, and Ithaca, I have, in speaking upon the great subject of health, mentioned the dress reform as one of the items of least importance which make up the great whole. With the dear sisters of these churches I have had no unhappy conflicts. I have presented the claims of this new and unpopular style of dress to them, while I set them an example. They have received my testimony, and have followed my example from principle, and not as the result of being urged. Those who, by their blind opposition, brought the issue too soon, caused confusion and prejudice, especially in the church at Battle Creek, must settle the matter with God and their brethren. I am clear in this matter, having done the best I could in standing in defence of the truth, and in laboring to save our people from confusion upon the subject. [RH 10-08-67 para. 17] p. 15, Para. 7, [1867MS].

Question number four.--Is there not danger of brethren and sisters taking extreme views of the Health Reform? [RH 10-08-67 para. 18] p. 16, Para. 1, [1867MS].

Answer.--This may be expected in all stirring reforms. The devotion to the subject manifested by our preachers and by the Review, and the unqualified, stirring appeals for large

sums of money without giving proper cautions in the matter, has given the impression to many that Health Reform is that which demands their attention above all others, and some who need to be taught the first principles of righteousness, have urged it out of season, and have thus disgusted the people. It is God's plan that persons who are suited to the work should prudently and earnestly set forth the Health Reform, then leave the people to settle the matter with God and their own souls. It is the duty of those every way qualified to teach it to make people believe and obey, and all others should be silent and be taught. [RH 10-08-67 para. 19] p. 16, Para. 2, [1867MS].

Question number five.--Is there not danger of urging the Health Reform upon others before they are prepared to receive? [RH 10-08-67 para. 20] p. 16, Para. 3, [1867MS].

Answer.--There is. This is especially true in the matter of dress. When we first received the third message the Lord had many things to say to us, but we could not hear them all then. He has led us with a gentle hand and tender care, step by step, till we have reached the reform in health. When young disciples have learned what we had learned up to the time of the introduction of this reform, let this also be prudently set before them. [RH 10-08-67 para. 21] p. 16, Para. 4, [1867MS].

Question number six.-- Your last vision was given Dec., 1865. Many inquire, "If the visions are so important for the church, why so long before the of Health Reform was brought out?" [RH 10-08-67 para. 22] p. 16, Para. 5, [1867MS].

Answer.--I had, before I had the last vision Dec., 1865, spoken quite fully upon the subject of health. My last vision related mostly to individual cases. I have written thousands of pages since that time of personal testimonies which most of our people know nothing about. I have written hundreds of letters relative to the establishing of a Health Institute of which still more are ignorant. I have been pressed with cares, labors and grief by reason of sickness in my own family. Yet I have done much in further bringing out the subject under most unfavorable circumstances. It may be that I have done this, especially on the dress question, as fast as the Lord would have me. It has certainly been brought out faster than some who raise this question have been ready to receive it. [RH 10-

08-67 para. 23] p. 16, Para. 6, [1867MS].

Question number seven.--Shall we understand by what you have said in your testimonies in favor of recreation, that you approbate such vain amusements as chess, checkers, charades, backgammon, hunt the whistle, and blindman's buff? [RH 10-08-67 para. 24] p. 16, Para. 7, [1867MS].

It is generally reported in this Conference that you have taken an interest in the amusements which have been practiced at the Health Institute at Battle Creek, that you play checkers, and carry a checkerboard with you as you visit the brethren from place to place.--Isaac Sanborn, H. C. Blanchard, R. R. Andrews, Conf. Com. [RH 10-08-67 para. 25] p. 17, Para. 1, [1867MS].

Answer.--Since I professed to be a follower of Christ at the age of twelve years, I have never engaged in any such simple plays and amusements as named above. Neither have I at any time given my influence in their favor. I do not know how to play at checkers, chess, backgammon, fox and geese, or any thing of the kind. I have spoken in favor of recreation, but have ever stood in great doubt of the amusements introduced at the Institute at Battle Creek, and have stated my objections to the physicians and directors, and others, in conversation with them, and by numerous letters. [RH 10-08-67 para. 26] p. 17, Para. 2, [1867MS].

On pages 24-26 of Testimony No. 12, I have spoken of "Recreation for Christians," as follows:-- [RH 10-08-67 para. 27] p. 17, Para. 3, [1867MS].

"I was shown that Sabbathkeepers as a people labor too hard without allowing themselves change, or periods of rest. Recreation is needful to those who are engaged in physical labor, yet still more essential for those whose labors are principally mental. [RH 10-08-67 para. 28] p. 17, Para. 4, [1867MS].

"I was shown that it is not essential to our salvation, nor for the glory of God, for us to keep the mind laboring, even upon religious themes, constantly and excessively. There are amusements which we cannot approve, because Heaven condemns them,--such as dancing, card playing, chess, checkers, &c. These amusements open the door for great evil. Their tendencies are not beneficial, but their influence upon the mind is to excite and produce in some

minds a passion for those plays which lead to gambling, and dissolute lives. All such plays should be condemned by Christians. Something should be substituted in the place of these amusements. Something can be invented, perfectly harmless. [RH 10-08-67 para. 29] p. 17, Para. 5, [1867MS].

"I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger of our children partaking of evil influences, and becoming corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand you have their happiness and best good in view. [RH 10-08-67 para. 30] p. 17, Para. 6, [1867MS].

"Let families unite together and leave their occupations which have taxed them physically and mentally, and make an excursion out of the cities and villages a few miles into the country, by the side of a fine lake, or in a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, and spread their table under the shade of a tree, or under the canopy of heaven provided with the very best of fruits and grains. The ride, the exercise, and the scenery, will quicken the appetite, and they can come around a repast which kings might envy. [RH 10-08-67 para. 31] p. 17, Para. 7, [1867MS].

"Parents and children on such occasions should feel as free as air from care, labors or perplexities. Parents should become children with their children, making it as happy as possible for them. Let the whole day be given to recreation. Exercise of the muscles in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty resting upon them to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life, and new courage to engage in their labor with new zeal. And such have gained much, for they are better prepared to resist disease." [RH 10-08-67 para. 32] p. 18, Para. 1, [1867MS].

I will here give extracts from Testimony No. 12, pages 77-79, in regard to vain amusements:-- [RH 10-08-67 para. 33] p. 18, Para. 2, [1867MS].

"Those connected with the Health Institute now located at Battle Creek, should feel that they are engaged in an important and solemn work; and in no way should they pattern after the physicians at the institution at Dansville in matters of religion and amusements. Yet, I saw that there would be danger of imitating them in many things, and losing sight of the exalted character of this great work. And should those connected with this enterprise descend from the exalted principles of present truth, to imitate in theory and practice those at the head of institutions where the sick are treated only for the recovery of health, and should they cease to look at their work from a high religious standpoint, the especial blessing of God would not rest upon our institution any more than upon those where corrupt theories are taught and practiced." [RH 10-08-67 para. 34] p. 18, Para. 3, [1867MS].

"I was shown that the position of Dr. Jackson in regard to amusements was wrong, and that his views of physical exercise were not all correct. The very amusements he recommends hinder the recovery of health in many cases, where one is helped by them. And physical labor for the sick, is to a great degree condemned by Dr. Jackson, which proves in many cases the greatest injury, while such mental exercise as playing at cards, chess, and checkers, excites and wearies the brain, and hinders recovery. Light and pleasant physical labor will occupy the time, improve the circulation, relieve and restore the brain, and prove a decided benefit to the health. But take from the invalid all such employment, and he becomes restless, and, with a diseased imagination, views his case as much worse than it really is, which tends to imbecility. [RH 10-08-67 para. 35] p. 18, Para. 4, [1867MS].

"For years past I have been shown from time to time that the sick should be taught that it was wrong to suspend all physical labor in order to regain health. In thus doing the will becomes dormant, the blood circulates through the system sluggishly, and grows more impure. Where there is danger of the patient's imagining his case worse than it really is, indolence will be sure to produce the most unhappy results. Well regulated labor gives the invalid the idea that he is not totally useless in the world, that he is, at least, of some benefit. This will afford him satisfaction, give him courage, and impart to him vigor,

which vain, mental amusements can never do." [RH 10-08-67 para. 36] p. 18, Para. 5, [1867MS].

I have answered these questions as fully and as well as circumstances would admit. If other brethren have similar questions to propose I shall be glad to answer them also, as I can find time. *Ellen G. White. Pilot Grove, Iowa, Sept. 26, 1867.* [RH 10-08-67 para. 37] p. 19, Para. 1, [1867MS].