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# *Lest We Forget*

*“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” LS196*

*A Second Look at—*

## THE IMPORTANCE OF THE ADVENTIST PIONEERS

### PART 3

*by Fred Bischoff*

In this issue we pick up with the early 1890's our review of the events that set a pattern for the next 100 years and explain why we are still in this world. We will continue to find more evidence of the increasing significance, after a century, of what the pioneers witnessed.

In a letter to Dr. J. H. Kellogg October 17, 1892, she wrote of how “intensely practical” Christianity was.<sup>1</sup> Five weeks later, on November 23, 1892 she wrote to O. A. Olsen, General Conference President a very solemn and passionate letter using many similar points made to Dr. Kellogg. She clearly addressed “the angel of the church,” making the following significant statement which placed the truth of the Minneapolis message into the context of “the anti-typical day of atonement” and revealed the lack of spiritual life in many. She also fingered Satan’s role in the ongoing cover-up and confusion, which we can see would make even more essential the work of recalling those events and truths that made us who we were as a people.

The forgiveness of sins and iniquities and transgressions, belongs in a special sense to this time. We are in the anti-typical day of atonement, and every soul should now be humbling himself before God, seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ, the sanctifying of the soul by the operations of the Holy Spirit of Christ; thus the carnal nature is trans-

formed, renewed in holiness after the image of Christ’s righteousness and true holiness. The precious, golden links of truth are not separate, detached, disconnected doctrines; but link after link, form one string of golden truth, and constitute a complete whole, with Christ as its living center. Salvation comes through practical godliness and faith in Jesus Christ. Faith is made perfect through works, and is evidenced in the character. To those who are teaching the truth, whose hearts are impure, and who have not been converted, Christ says, “What hast thou to do to declare my statutes? Be ye clean that bear the vessels of the Lord.” Oh, what truths we have—full of power, and it is not possible to controvert these Bible doctrines. There is no truth in heaven or in earth that would affect some characters, although it might be presented in all power and matchless purity and loveliness, because the heart does not love the practice of these holy sentiments. The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity. Satan and

his confederacy of evil have made every effort to cover up, to confuse minds, to make of none effect the precious, glorious truths of God's word. We are living in strangely solemn times, and at the very time when the people of God should be wide awake, many are asleep or dead spiritually. There is great need of much work being done. Every individual member of the church should look to the Captain for orders.<sup>2</sup>

The next month she wrote to the General Conference brethren a letter that was read at the General Conference session one month later in January 1893. That letter addressed a proposal that would weaken the organization of the church. She was led to review briefly the history of the church. The highlight of the letter was the paragraph that begins, "The work is soon to close." In this recounting of the past she stated for the first time the oft-repeated, combined promise/warning, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history." The "if" statements that immediately followed were highly significant:

We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God.<sup>3</sup>

As the 1890's unfolded, confusion over the truths and experience of righteousness by faith wrought havoc at the heart of the work. "Truth ... immense in its importance, reaching into heaven and compassing eternity" struggled for the light of day against unbelief that would forget God's past leading and teaching by rejecting both in the present tense.

Very significantly, on September 19, 1895, in another letter to Elder Olsen, Ellen White stated that this deficiency was the root cause of the "the spirit of domination" that had developed in the administration of the church, and that had put the leadership "in the track of Romanism." She stated specifically,

The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit and their whole life experience. Rule, rule, has been their course of action.... Their human invention originating with the specious devices of Sa-

tan, appears fair enough to the blinded eyes of men, because it is inherent in their nature....<sup>4</sup>

We can see in this testimony the two-fold error of failing to learn the lessons of history (here the larger history of the Christian church with its lessons about Romanism) tied with failing to internalize the gospel principles, those character qualities of God Himself as He deals with sinners. Is it any wonder that confusion over our own history would soon be prominently addressed?

The following May in another letter to Elder Olsen, she voiced the sad possibilities of what such a path would mean for the special work given to the Advent movement.

The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when he will bind off the work; but when is that time? When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.<sup>5</sup>

### **"Soon" is Prolonged**

The Advent movement from its earliest days had viewed Christ's coming as being soon. How long would the preparation for it "be prolonged"? At least 130 years, as we will see. The spiritual condition revealed in response to the issues surrounding Minneapolis were by no means unique to that time, though the length to which it was addressed was. The better we can see that this condition applied before the 1890's, the better we will also see that it is yet pertinent for us years later.

Certainly the statement just quoted from 1896 still speaks with meaning to us today, explaining painfully why we are still here. Several themes are used to describe this one reality. Unbelief is the core theme, but this is manifested in a rebellious rejection of the preparation necessary, and consequently in not working with God to prepare others.

Let's briefly step aside from our chronological review to consider in their own order these recurring

themes over a larger span of history of the Advent movement.

(1) They were mentioned as early as 1868 in a testimony to the church at Olcott, New York, some 24 years after the passing of the time, already considered a “long delay.”

The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God’s unwillingness to have His people perish, has been the reason of so long delay.<sup>6</sup>

(2) They were woven together in 1883 in a description of the failure of the Millerites to accept the third angel’s message, and applied more broadly to those who had accepted that message.

Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward....

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.<sup>7</sup>

The mention of the 1844 Adventists was edited and republished in histories of the Advent movement in 1884, 1888, 1904, and 1911, continuing the parallel with Israel of old.

The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led his people in the Advent movement, even as he led the children of Israel from Egypt. In the great disappointment their faith was tested

as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work in 1844 had received the third angel’s message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people.<sup>8</sup>

(3) They were penned in a letter January 9, 1893 in the context of Minneapolis. This same statement was in turn given to the General Conference session in 1893<sup>9</sup> and repeated yet again in 1904 and 1909.

If every watchman ... had given the trumpet a certain sound, the world might ere this have heard the message of warning.<sup>10</sup>  
(4) The themes were found again in the Nov. 14, 1894 letter to Edson and Emma

White. This statement was included in several periodical articles in 1895 and 1896.

If those who claim to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.<sup>11</sup>

(5) They were clearly stated in the 1896 letter just quoted at the end of the previous section.

(6) They were given in a mission appeal in October of 1898. This statement was republished in 1900, 1901, and 1908.

Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God.<sup>12</sup>

(7) They were embodied in another communication first given to the General Conference in session in 1903. This was repeated in several publications in 1908.

Brethren and sisters, from the light given me, I

### 1896

**If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.**

know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan.<sup>13</sup>

It is clear that the Lord wanted us to know why “soon” was delayed. As the time has been prolonged, the need for the faith-building effects of recounting our history has increased proportionately. Ellen White sensed her role in this work, even as she called on others to fulfill theirs.

### More Evidences of Unbelief

While in Australia, Ellen White was directed to respond to the teaching of John Bell of Melbourne, whose writings were apparently placing the time for the three angels’ messages into the future. How she dealt with this situation presaged her repeated counsels some ten years later. She wrote two manuscripts refuting his views, which, she stated, were “a mixture of truth and error.” She affirmed “the great waymarks of truth” and recounted the history of the Advent movement.<sup>14</sup>

Seven months after the May 22, 1896 letter to President Olsen, she was impressed to pull the curtain aside to address what was behind her move to Australia. She wrote of the matter in another letter to Olsen. We need to see the significance of this manifestation of unbelief and rebellion.

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was his will that I should leave Battle Creek. The Lord did not plan this, but he let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.

The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have worked for Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased; for he had set us to stand at the wheels of the moving machinery at Battle Creek.<sup>15</sup>

Another seemingly minor event occurred around 1898 that, in the overall flow of events, further adds weight to the significance of the missed opportunities that unbelief experienced in the face of truth that was “immense in its importance.” This window into what was happening in the 1890’s relates to Ellen White’s understanding of her own life, that is, whether she would live to see Christ return. As recounted by her son W. C. White at the 1913 General Conference session, God had opened to her in a dream while in Australia whether God’s people would go in to “possess the land” in her lifetime.<sup>16</sup>

The Lord has not told her how long she will live. He has not told her in a positive way that she is to die; but she expects to rest in the grave a little time before the Lord comes. About fifteen years ago, in one of her night visions, she came out of a very dark place into the bright light, and Father was with her. When he saw her by his side he exclaimed in great surprise, “What, have you been there too, Ellen?” She always understood that to mean that the Lord would let her rest in the grave a little while before the Lord comes. She has been trying to work with reference to that. Oftentimes she has had messages to hasten her work,—the work of preparing her books,—because she had but a short time in which to work. She has been endeavoring to get her writings into book form, so that they may be of service to the church.<sup>17</sup> [See Insert of graph, “Number of EGW

Letters and Manuscripts Combined by Year.”]

In May of the next year, some ten years after addressing the confused ideas regarding the landmarks, she picked up again the theme of the pillars, unbelief, and great importance of the Minneapolis message.

With many there is an apparent desire to be much in prayer with God, and yet when the word comes from the Lord, they are startled into resistance, and they exclaim against it and the messenger as did the Jews, saying, “He is tearing away the very pillars of our faith.” In their blindness they do not comprehend what constitute the pillars of faith.

This departure from God and his word has for a long time been coming in; and it was God who called the attention of several of our brethren to the Scriptures, calling upon them to dig for the truth which had been buried beneath customs and traditions, as for hidden treasure.

... For a few years in the past, and especially since the Minneapolis meeting, truths have been made known that

have been of great value to the world and to the people of God. The way has been made so plain that honest hearts cannot but receive the truth. But there are still treasures to be searched for. Let the shaft which has begun to work the mine of truth sink deep, and it will yield rich and precious treasures.<sup>18</sup>

Upon her return to the United States in September 1900, events rapidly unfolded that led to the increased calls to recount our history. She seemed to sense what was coming. In the opening section of Volume 6 of *Testimonies for the Church* she penned these words, published near the end of 1900, almost immediately upon her arrival from her exile:

Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue? Only a little while. If there was ever a crisis, it is now.

All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the

time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work or treat it as of little importance.

The light we have received upon the third angel’s message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord’s command to His servants is: “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” Isaiah 58:1.

#### c. 1898

**She ... understood ... that the Lord would let her rest in the grave a little while before the Lord comes. She has been trying to work with reference to that. [See graph of letters and manuscripts by year.]**

There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any

stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.<sup>19</sup>

A few months later on her way to the 1901 General Conference session, she was struck unconscious for 12 hours on March 9 when God revealed to her the condition of the church from His perspective. She stated:

There flashed before me a presentation of the great mercy and goodness of God in contrast with the perversity of His people.... I felt my soul fainting at the thought of the situation. The experience was too much for me.<sup>20</sup>

God strengthened her to continue on her trip. At her first address to the General Conference in session, she took them back to 1891 and repeatedly stated that while the leaders of God’s people had assented to the

light of righteousness by faith the last ten years, they continued to fail to incorporate that truth into their practical lives.

The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among his people....

Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do today. It is because of the great mercy of our God, not because of our righteousness, but that his name should not be dishonored in the world.<sup>21</sup>

We may well ask ourselves that if it was a marvel over 100 years ago, should we marvel even more today, when we count our members in the millions and our institutions in the thousands? Do we grasp “the great mercy of our God” as we ought, “the great mercy and goodness” manifested to His unworthy church?

Later in the same talk, she again used the word “rebellion” to describe the condition of key people:

Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things? They have grown to the stature of men, but they have brought with them their childish tendencies. God does not want any such thing. He has made provision for all to have in them the grace of Christ. No others will enter heaven. There has been one rebellion there, and there will not be another. We have been given an opportunity to get rid of every kind of rebellion.<sup>22</sup>

The question of whether “every kind of rebellion” was indeed removed from the church at that time began to be answered some eight months later. One of the positive changes coming from the 1901 session was the vote to move the college out of Battle Creek.<sup>23</sup> With difficulty and against opposition the move was made.

E. A. Sutherland and P. T. Magan were in charge of the school and the move. That fall Magan had a relapse of typhoid fever and had to leave the school for a time to recuperate.<sup>24</sup> In response to a letter he sent her, Ellen White wrote to encourage him. She shared an inspired perspective on where the church was, and again spoke of rebellion.

God’s people have been far behind. Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God’s specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man cannot possibly stretch over that gulf that has been made by workers who have not been following the divine Leader.

We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ’s sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? “He hath shewed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”<sup>25</sup>

What would be the result of rebellion? Certainly those working submissively to the leading of the Spirit would have otherwise avoidable difficulties and burdens, as did Magan<sup>26</sup> and others. Certainly the gulf thus created by unbelief would be both a barrier to the freedom the Spirit needed to pour out His power to finish the work, and a hazard into which unguarded workers and others might fall. And certainly “many more years” would pass in which God’s original plans would be delayed. Again, the history of the church of the Old Testament was referred to as a parallel story. Can we see again the real reasons why we are still here? Are we charging God with delaying the end of sin, or are we going to enter into the reality of our “own wrong course of action”? May God help us to see things as He sees them!

We must note here that while the issue of delay at

its heart is always the same (unbelief and rebellion), the delay here being projected is on a vastly different scale from what it had been previously. It is one thing for God's work not to be completed at the beginning of the pioneers' lives, as had occurred since the early days of the Advent movement, when the statement was made in 1884 that had the Millerites accepted the third angel's message, the work would have been quickly finished. It is another thing for the delay to extend "many more years" beyond the lives of the longest-lived pioneers, for no eyewitness to remain alive to lend their faith-building influence in person (as did Moses, Caleb, and Joshua) to what God was doing from the beginning. So while the counsel regarding the importance of the platform of truth that had been laid in the beginning of the work continued as it had from the very early years (at least 1858), the need was becoming more and more critical for affirming the truth of the landmarks by recounting the stories and putting the testimonies into writing that would last the "many more years" beyond the lives of the eyewitnesses.

*(To be continued)*

<sup>1</sup> *Lt20*, 1892, an extract of which is published in *19MR91*, 92.

<sup>2</sup> *Lt22*, 1892 (published in *PH002*, pp. 23-28, entitled "The Need of a Converted Ministry." The paragraph quoted is found on p. 25. This is one of the most passionate letters ever penned by Ellen White. It is highly recommended for careful reflection and meditation.

<sup>3</sup> *Lt32*, 1892 (December 12, published in *GCDB*, January 29, 1893)

<sup>4</sup> This letter (*Lt55*, 1895) was published first in *Special Testimonies to Ministers and Workers* (Series A, No. 9, 1897), pp. 16-21, entitled "Thou Shalt Have No Other Gods Before Me." It has also been republished in *TM359-364* and *EGW 1888 Materials*, pp. 1425-1454.

<sup>5</sup> *Lt83*, 1896 (May 22, 1896; in *EGW 1888 Materials*, p. 1525). This theme of a preparation necessary, without which God must delay the end, was explicitly addressed as early as 1868.

<sup>6</sup> *PH098*, p. 16; included in *2T194*

<sup>7</sup> *Ms4*, 1883 (in *1SM68*, 69)

<sup>8</sup> *4SP291*. This statement was republished in both editions of *The Great Controversy* in 1888 and 1911 (pp. 457, 458). Very significantly it was also included in 1904 in "Counsels Often Repeated" with this added setting: "Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God." (*8T115*, 116). These are but a few times

she paralleled the Advent movement with that of Israel between Egypt and Canaan.

<sup>9</sup> *GCDB*, February 28, 1893, par. 5

<sup>10</sup> *Lt77*, 1893 (in *EGW 1888 Materials*, p. 1129); 1904: *RH*, November 24, 1904, par. 6; 1909: *9T29*

<sup>11</sup> *Lt84*, 1894 (in

*16MR38*); 1895: *GCB*, February 22, 1895, par. 3; 1896: *HM*, August 1, 1896, par. 6. It is significant that this past tense statement was revised in 1910 into the future tense in *RH*, March 24, 1910, par. 16.

<sup>12</sup> *AUCR*, October 15, 1898, par. 12 (The mission appeal was also published the same year in *PH004*, p. 6.); 1900: *6T450*; 1901: *GCB*, April 4, 1901, par. 2; 1908: *Monthly Missionary Reading*, May 9, 1908, par. 9

<sup>13</sup> *GCB*, March 30, 1903, par. 25; 1908: *AU Gleaner*, November 4, 1908, par. 2; *LUH*, November 19, 1908, par. 2; *PH010*, p. 3

<sup>14</sup> *Ms31*, 1896 and *Ms32*, 1896 (November 8, 1896, in *17MR1-23*); see *4Bio272-274*. Extracts of these manuscripts are included in the next issue. This counsel would appear to be as applicable to those who place the three angels' messages in the remote past. Bell's response was positive: "John [Bell] has taken a splendid position on the testimony concerning his book. He has set aside his erroneous views altogether, and stands in the

### 1901

**We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.**

best position I have known him at all.” (A. G. Daniells letter in 11 WCW, p. 435, quoted in 4*Bio*274)

<sup>15</sup> *Lt*127, 1896 (December 1, 1896; in *EGW 1888 Materials*, pp. 1622, 1623)

<sup>16</sup> Recall the oft-recurring theme of Israel at Jordan, ready to cross, but in unbelief feeling that the land cannot be taken. (As an example, *Ms*6, 1893, in *PC*142)

<sup>17</sup> *GCB*, June 1, 1913 par. 11 (quoted also in 6*Bio*445). See also in the light of this dream the graph of the yearly number of letters and manuscripts. The need to write was clearly very urgent.

<sup>18</sup> *Ms*75, 1899 (published in *EGW 1888 Materials*, pp. 1687, 1689)

<sup>19</sup> 6*T*16, 17

<sup>20</sup> Recounted later in *Ms*29, 1902 (published in 5*Bio*57,58)

<sup>21</sup> *GCB*, April 3, 1901 par. 1 & 3 (This entire address is highly significant.)

<sup>22</sup> *GCB*, April 3, 1901 par. 12; see also W. W. Prescott’s appeal which tied the pioneer days of the movement to the Minneapolis message, and declared, “For the past thirteen years this light has been rejected and turned against by many, and they are rejecting it and turning from it to-day....” He made a powerful plea for repentance. (*GCB*, April 18, 1901, p. 321; published in *Lest We Forget*, Vol. 10, No. 2, p. 2).

<sup>23</sup> 5*Bio*98

<sup>24</sup> *For God and C.M.E.*, p. 92

<sup>25</sup> *Lt*184, 1901 (December 7, 1901, published in 20*MR*312, 313). Observe that the truth stated here

(“Man cannot possibly stretch over that gulf”) is the same human inability that Miller experienced in his dream (*EW*82, 83).

<sup>26</sup> Magan’s burden included the loss of his wife. Less than three years after the 1901 letter, Ida died. Ellen White made these observations about the effort to apply gospel principles to the educational work, the difficulty experienced, and the tragic outcome in the death of Ida Magan. “You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines. This work of opposition and dissatisfaction has come from the devil. It has cost the life of a wife and mother.... I speak the truth as God has presented it to me. Sister Magan died as a martyr, right among her own brethren. My brethren, this work of hurting one another does not pay.” (*Ms*54, 1904; a talk given May 23, 1904, published in *SpM*353)

### Reflection

Does the passing of time decrease or increase the importance of understanding our past?

*A Second Look*  
concludes in Part 4 in the next issue.

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