

The Case of A.G. Daniells on the Issue of Backsliding in Health Reform

*There has been a “pledge” that Sister White mentions regarding the abstinence of flesh meats, teas, coffee, etc. The pledge in question, as well as the statement regarding the circulation of the letter Brother A.G. Daniells received from Sister White in 1908, are below:

“THE PLEDGE ‘I solemnly promise, before God, to abstain from tobacco, spiritous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cake, mince pies, a large amount of salt, and animal fat of all kinds, baking powder, soda or saleratus in any form, and cheese, and from all exciting articles of food, and to abstain from eating between meals, and to do all I can to induce others to do likewise.’

Testimony and pledge sent to the General Conference March 29, 1908.

This Testimony on health reform was sent directly to Elder Daniels, but it was withheld and not circulated because he said it would "split the church". He evidently did not know that "the gates of hell shall not prevail against" God's true church. God's true church is composed of "faithful souls" A. A. Page 11 and is not the Laodicean Church. Later on when Elder Daniels wanted to see Sister White, she refused to see him saying: I have nothing more for him. I understand that this Testimony was the last one in the way of reproof ever sent to the Laodicean Church.”

*Now, this “pledge” was sourced from a letter by Sis White to Brother Daniells titled “Backsliding in Health Reform,” written on March 29, 1908, the same date the pledge was dated (this letter and also be found in *Spalding and Magan’s Unpublished Manuscript Testimonies of Ellen G. White* p.426-429 and is also [Letter 162, 1908.](#)) This letter is written in full:

Backsliding in Health Reform

Sanitarium, Cal.,
March 29, 1908.

Elder A. G. Daniells, Takoma Park Station, Washington, D. C.:

Dear Brother,

I received your letter from Chicago, stating the need of a meeting-house in Takoma Park. It seems strange that the believers in Takoma Park have no suitable house of worship. I agree with

you that provision should have been made for a good meeting-house in view of the large number of our people who are living there.

There is a decided work to be done in Washington. But some of the brethren there, who should be far advanced in the understanding of spiritual things, are not working out the plan of God, but are following their own inventions. The converting power of God needs to take hold of the workers in the school, in the publishing house, and in the churches. The leaders in the work need to understand the deep, earnest work that must be done before heavenly agencies can make the impressions upon the minds of the youth that will lead them to come to the Lord with their human wills broken, and seek him in true repentance.

The responsible workers in our schools in Washington and other places need to bear in mind that there are thousands upon thousands in the cities who need help in many ways. Let the workers bring to mind the words of Christ, "Ye are the light of the world; a city that is set on a hill can not be hid." "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?" The Lord Jesus is a miracle-working God; we must let him be our dependence.

After Christ was received up into heaven and set at the right hand of his Father, his disciples went forth and preached the Word, and the record states that the Lord worked with them, confirming the word with signs following. Today the Lord is qualifying his servants to take up medical missionary work. He calls for men and women who are peaceable in spirit, who learn of Jesus, and are willing to follow his instruction, who day by day wait upon the Lord to know his will, prepared to go where he bids them go, and to take up the work which he requires.

I am instructed to bear a message to all our people on the subject of health reform, for many have backslidden from their former loyalty to health reform principles. The light God has given is being disregarded.

A true reformation needs to take place among the believers in Washington in the matter of healthful living. If the believers there will give themselves unreservedly to God, he will accept them. If they will adopt in the matter of eating and drinking the principles of temperance that the light of health reform has brought to us, they will be richly blessed. Those who have received instruction regarding the evils of the use of flesh meats, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetites for foods which they know to be unhealthful. God demands that the appetites be cleansed, and self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before his people can stand before him a perfected people.

The Lord has given clear light regarding the nature of the food that is to compose our diet; he has instructed us concerning the effect of unhealthful food upon the disposition and character. Shall

we respond to the counsels and cautions given? Who among our brethren will **sign a pledge** to dispense with flesh meats, tea, and coffee, and all injurious foods, and become health reformers in the fullest sense of the term?

If we could be benefitted by indulging the desire for flesh meats, I would not make this appeal to you; but I know we can not. They are injurious to the physical well-being, and we should learn to do without them.

In this experience of backsliding from the principles of health reform, our people have been repeating the history of the Children of Israel in the wilderness during their forty years of travel. Those who continue to follow their own course in this respect, eating and drinking as they please, will gradually grow careless of the instructions of the Lord regarding other phases of the present truth; they will surely reap as they have sown.

I have been instructed that the students in our schools are not to be served with flesh foods or with food preparations that will cause disturbance of the stomach. Nothing that will serve to encourage a desire for stimulants should be placed on the table.

I appeal to young and old and to middle-aged. Deny your appetite of those things that are doing you injury. Serve the Lord by sacrifice. Let the good work begin at Washington, and go forth from there to other places. I know whereof I am writing. If **a temperance pledge** providing for the abstinence from flesh foods, tea, and coffee, and some other foods that are known to be injurious, were circulated through our ranks, a great and good work would be accomplished. I ask you at this time, will you not circulate such **a pledge?** The means saved by such a sacrifice, if used for the furtherance of the cause of God, would be blessed to the salvation of many souls.

Let the children have a part in this work. We are all members of the Lord's family; and the Lord would have his children, young and old, **pledge themselves** to deny appetite and save the means for the building of meetinghouses and the support of missionaries.

I am instructed to say to parents, Place yourselves soul and spirit, on the Lord's side of this question. We need ever to bear in mind that in these days of probation we are on trial before the Lord of the universe. Will you not give up indulgences that are doing you an injury? Words of profession are cheap; let your acts of self-denial testify that you will be obedient to the demands God makes of his peculiar people. Then put into the treasury a portion of the means you save by your acts of self-denial, and there will be that with which to carry on the work of God.

There are many who feel that they can not get along without flesh meats; but if these would place themselves on the Lord's side, resolved to obey his requirements in this matter, they would receive strength and wisdom as did Daniel and his fellows. They would find that the Lord would

give them sound judgment, and they would be surprised to see how much could be saved for the cause of God by acts of self-denial. And the small sums gained by deed of sacrifice will do more for the upbuilding of the cause than larger gifts will accomplish that have not called for denial of self.

I am sure if you will begin in Washington to do this work of reform—in the school, in the printing office, and among all our working forces,—the Lord will help you to present **a pledge** that will help our people to return from their backsliding on the question of health reform. And as you seek to carry out the will of the Lord in this particular, he will give you clearer understanding of what health reform will do for you.

I have heard from several as I travel that Sister White has changed her view in regard to the reform diet. I would have all understand that Sister White has the same testimony to bear on this subject that she has ever borne.

There are those among us who occupy important positions of trust, and who should have stood on a high platform in the matter of health reform, who have refused to follow the light, and their course has been displeasing to God. Let these now turn to the Lord, that their example may no longer be a temptation to others.

Because of the example set by influential men in the indulgence of appetite, the truth has not made the impression on hearts that it might have done. I appeal to you now to set an example of self-denial. Cut off every needless indulgence, that God may bless you with his approval and acceptance.

“If any man will come after me,” said Jesus, “Let him deny himself, and take up his cross daily, and follow me.” Let us follow the Saviour in his simplicity and self-denial. Let us lift up the man of Calvary by word and by holy living. The Saviour comes very near to those who consecrate themselves to God. If ever there was a time when we needed the working of the Spirit of God upon our hearts and lives, it is now. Christ is speaking to us individually, saying, “I am he that holdeth thy right hand. I am he that liveth, and was dead; and, behold, I am alive forever more.”

There is a decided message to be borne to our people upon the question of health reform. Let us come into line that our prayers be not hindered. God can not be glorified in the lives of ministers who give up these principles of reform; but he will reveal himself to every soul who will be clothed with the righteousness of Christ. We need now to arouse, and in all our schools follow closely the light that God has given on this question. Let the teachers in our schools return from their backsliding and educate themselves in a knowledge of the principles of healthful living. Let the students be taught to live these principles.

Cooking schools are to be established at many of our gatherings. Meetings are to be held where the children can be taught principles of temperance and the value of self-denial. In the year 1908 we are to do all in our power to advance the work of God in every line.

Ellen G. White.

*The pledge regarding keeping the health reform **WORD-FOR-WORD** is not stated in the letter above, in any published General Conference bulletins of which said pledge was sent, in the EGW CD, nor in any of Sister White's unpublished writings. What has been stated regarding some sort of pledge is deciding to keep the health reform, pledging to the Lord about abstaining from things that are injurious to the body.

*Another source discusses the matter of what Sister White did when writing that letter to Brother Daniells and what he did with what Sister White sent to him, both in 1908. This is taken from Ellen G. White: The Later Elmshaven Years: 1905-1915 (vol. 6), Background for the Address on Health Reform, on p. 199.3-203.2 (which you can find and **read in full** [here](#)). These are some points to note from the source:

“On March 29, 1908, she had penned a letter to Elder A. G. Daniells, president of the General Conference, relating to the experience of church members in Washington, D.C. After expressing her agreement with plans for the erection of a meetinghouse in Takoma Park, she pointed out the responsibility of the believers and workers in Washington to witness to the thousands of residents in that area who had not yet heard the third angel's message. Workers were to “bring to mind the words of Christ, ‘Ye are the light of the world.’ ... ‘Ye are the salt of the earth.’”

Then under a subheading of “Backsliding in Health Reform,” she wrote:

I am instructed to bear a message to all our people on the subject of health reform, for many have backslidden from their former loyalty to health reform principles. The light God has given is being disregarded. A true reformation needs to take place among the believers in Washington on the matter of healthful living. If the believers there will give themselves unreservedly to God, He will accept them. If they will adopt in the matter of eating and drinking the principles of temperance that the light of health reform has brought to us, they will be richly blessed...I am sure if you will begin in Washington to do this work of reform—in the school, in the printing office, and among all our working forces—the Lord will help you to present a pledge that will help the people to return from their backsliding on the question of health reform. And as you seek to carry out the will of the Lord in this particular, He will give you clearer understanding of what health reform will do for you....Because of the example set by influential men in the

indulgence of appetite, the truth has not made the impression on hearts that it might have done. I appeal to you now to set an example in self-denial. Cut off every needless indulgence, that God may bless you with His approval and acceptance.

Ellen White held the letter for a few weeks, then sent it in late May, 1908. Copies were sent at that time also to several members of the General Conference Committee. Dr. W. A. Ruble, secretary of the General Conference Medical Missionary Council and a member of the General Conference Committee, who was promoting health reform interests in the denomination, sought permission almost immediately from Mrs. White's office to duplicate and circulate the letter. In response W. C. White replied:

The testimony sent to Elder Daniells, dated March 29, regarding backsliding on health reform, contains some statements regarding local conditions in Washington which Mother desired that our brethren there should read and study, but **which she does not think it would be well to give a wide circulation.** That part of the testimony which is of general interest will soon be prepared for publication.

Dr. Ruble's request was dated June 18, but Elder White delayed in responding until he could communicate with Elder Daniells, to whom the E. G. White letter in question was addressed. Daniells was in the field attending camp meetings. He replied on July 17, 1908, pointing out the pressure under which he had been working. Regarding the letter he had received from Sister White, he wrote:

‘One feature of the message perplexed me. I felt that I must have a little time and quiet calm to consider what was written.... The point that perplexes me is the suggestion to circulate a temperance pledge which includes abstinence from flesh foods and “some other foods known to be injurious.” I feel that I need counsel regarding this before I shall know just how far to go in this direction.’ In closing his letter to W. C. White, Daniells made an earnest request:

‘As I am hoping to see you soon I ask the privilege of talking with you about this question before taking steps to circulate a pledge. When we have done this and counseled with your mother, then I shall take the matter up just as she says the Lord directs that we should do. The health reform question is a great one and a perplexing one...’

In his interview seeking her counsel, Elder Daniells reviewed with her and W. C. White some of the experiences of church workers in certain parts of the world in which it had been necessary to eat some meat to sustain life. Ellen White herself knew something of such, for at times, particularly in Europe in the mid-1880s, she could not carry out in an ideal way the vegetarian principles that are not difficult to follow in other parts of the world.

As her part in the educational work on health reform that she and Elder Daniells discussed, she moved into the preparation of the statement “Faithfulness in Health Reform,” to be read at the General Conference session. The fact that Elder Daniells counseled with Sister White about implementing what was suggested in the testimony has perplexed some. We would call attention to Ellen White's own statement as written in a letter on July 8, 1906, which sets forth certain principles:

‘It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given.... In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people...’”

Upon **further research**, the DFs (document files) mentioned within the biography that address the letter to W.C. White in regard to the “Anti-Meat Pledge” can be found here: [DF 509](#). At this link, you will find three media files regarding the correspondence between A.G. Daniells, W.C. White, and E.G. White about the letter from Sister White in March 1908, as well as a statement from the GC about the pledge in 1951 and 1953.

Some Important Takeaways From the Doc Files:

- From [DF 509-ID 8311](#), the office of the General Conference President in October 1953 titled “STATEMENT REGARDING THE ANTI-MEAT EATING PLEDGE” on p. 2, we read:

“In brief, therefore, the facts are these:

1. The E. G. White letter to A. G. Daniells was never released for publication by Mrs. White or the Board of Trustees of the Ellen G. White Publications. (this must be the reason why the letter appears in the *Spalding and Magan’s Unpublished Manuscript Testimonies of Ellen G. White*)
2. **Ellen G. White did not draft the wording of any pledge. Any pledge then or now accompanying portions of the E. G. White letter to A. G. Daniells and alleged to be from the pen of Mrs. White is spurious.**
3. **Elder Daniells acted promptly in response to the message, seeking counsel of Sister White as to the procedure he should follow.**
4. **Only eight or nine weeks elapsed from the sending of the letter from Mrs. White to the time that the interview was held in her home.**
5. The course of action agreed upon by Mrs. White, Elder Daniells, and the brethren in the educating of our people on health reform was undertaken by Sister White and found

expression in her statement of appeal presented at the General Conference of 1909, and published later that year in Testimonies for the Church, Volume 9, and in her statement of October 10, 1911. [This can be found [here](#).]

6. At the time between the interview and the General Conference Session in 1909 and again in 1911 **Ellen White counselled against any precipitous move in the direction of an anti-meat pledge, but she consistently urged our people individually and voluntarily to enter into the better way of living as found in Health Reform.**
7. **Mrs. White and Elder Daniells in their relation to this matter proceeded in good faith, and if there has been a failure to continue to advance in health reform, the responsibility cannot be placed upon Mrs. White or Elder Daniells. The closest and finest relations between Ellen G. White and A. G. Daniells continued to the day of her death.”**

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- In [DF 509-ID 8312](#), a brief statement from April 11, 1928, A.G. Daniells explains his experience about the Anti-Meat pledge and his need for counsel from Sister White in going about the matter. Here is a portion of his statement:

“As expressed in my letter of July 17, 1908, addressed to Elder W.C. White, I felt the need of further counsel with Sister White before taking any action regarding the circulation of an Anti-meat Pledge. The Lord says, 'Come let us reason together.' **In my long association with Sister White, I had always found her ready to enter into the most careful and extended consideration of matters that perplexed me. I desired just such an interview with her concerning the Anti-meat Pledge suggested in her letter of March 29, 1908.**

This interview was granted me on my first visit to Sister White’s home after making the request for it in my letter of July 17th. In that interview we talked over the food problems in various countries — Europe, Russia, South America, China and various mission fields as well as the situation in North America. **We also talked at length about the circulation of an Anti-meat Pledge - whether it should be for the Washington D.C. Church or all our churches throughout the world.** We reviewed the uninstructed condition of the masses of our people regarding the broad principles of health reform and the harm that had at various times been done by extremists.

The conclusion reached by our study was that an extensive well-balanced educational work should be carried on by physicians and ministers **instead of entering precipitately upon an Anti-meat Pledge Campaign. There was a clear understanding arrived at and Sister White thereafter treated me and the whole matter according to that understanding...”**

- Lastly, in [DF 509-ID 510](#), in September 1951, from the Ellen G. White Publications in Takoma Park, in “A Review of the Circumstances Relating to the E. G. White Appeals for a Revival of Health Reform Teachings,” they discussed the timeline, the correspondences and the conclusion to the matter of the pledge, involving Brother Daniells, Sister White and her son, W.C. White, and some leaders of the GC at the time from when the letter was written in 1908:

“Occasionally inquiries are received at the office of the Ellen G. White Publications concerning a letter written by Ellen G. White to Elder A. G. Daniells on March 29, 1908 in which an anti-meat pledge was proposed. **Through the years since then portions of this E. G. White letter have been published privately, and at times have been accompanied by assertions that the leaders of the General Conference, and Elder Daniells in particular, did not accept this testimony and failed to act in harmony with it.** Sometimes a pledge has been set forth in such a way as to make it appear that Ellen G. White suggested its wording. **But she did not at any time frame the wording for such a pledge.**

It is a fact that in a letter to Elder Daniells of March 29, 1908, Sister White did propose the signing of an anti-meat pledge. A certain pledge has been attributed to her as of this same date, **but no part of that pledge is from the pen of Mrs. White. For reasons which are obvious when all the facts are taken into consideration, the text of Ellen G. White's personal letter to Elder A. G. Daniells was not published for general use either by Mrs. White or by the Trustees.**

These facts are as follows:

On March 29, 1908, Ellen White penned a letter to Elder A. G. Daniells, **but she did not send it to him until late in May 1908.** After expressing her agreement with plans for the erection of a meeting-house in Takoma Park, Ellen White pointed out the responsibility of the believers and workers in Washington, D. C. to the thousands of residents in that area who had not yet heard the third angel's message...

The following paragraphs from Elder Daniells written to W. C. White make very clear his reasons for **seeking the interview with Mrs. White and the apparent delay on the Anti-meat pledge:**

Supplement to History of the Anti-Meat Pledge by W. C. White "At my request Elder A. G. Daniells has written out his recollections of some of the statements placed before Sister White, showing why he and several of his associates on the General Conference Committee, did not feel free to engage in the launching of a World Wide and Medical Anti-Meat Pledge..."

In her part of the educational work on Health Reform which Mrs. White and Elder Daniells discussed, Sister White prepared two statements which she presented in person at the 1909 General Conference Session held in Takoma Park, Washington, D. C. The first one entitled "A lesson in Health Reform" was given as a sermon on May 26, 1909. [See General Conference Bulletin, May 30, 1909, pp. 213-215, which you can see [here](#).] The second entitled "Faithfulness in Health Reform" was given as a sermon on May 31, 1909. A few months later the second sermon was published in Testimonies for the Church, Volume 9, pp. 153-166. It is of interest to note that a large part of the letter addressed to Elder Daniells dealing with the subject of backsliding in health reform was reprinted in this presentation. Other parts were largely paralleled...

In October 1911 Mrs. White's mind turned again to the question of teaching health reform and the advisability of a pledge..[she written in a] document dated October 10 [titled,] Regarding the Testimonies (which can also be read in [MS 23, 1911](#))...

The fact that no anti-meat eating pledge has been presented by the General Conference to our people naturally raises the question as to whether this phase of the counsel given Elder Daniells was withdrawn.

It was not withdrawn, but in the discussions of the whole matter by Elder Daniells and Sister White and by the leading brethren of the General Conference it was agreed that a broad plan of health reform education should precede the use of any anti-meat eating pledge; and further, since Mrs. E. G. White herself at the General Conference Session in 1909 counselled that, "We are not to make the use of flesh food a test of fellowship," and again in her statement of October 10, 1911, "I am not prepared to advise that we make the matter of meat-eating a test question with our people," we must conclude that the later failure to initiate an anti-meat pledge in no way affects the validity of the counsel given in the Ellen G. White letter of March 29, 1908, nor the agreement concerning the proper procedure."

*So, if Brother Daniells did, in fact, speak with Sister White regarding making this pledge and shared his perplexity as to how to go about doing so, NOT that he refused to do so at all in not circulating the letter due to his worry that it would "*split the church*," and if Sister White agreed to meet with Brother Daniells to discuss this further to best go about what he believed was "**the need of further counsel with Sister White before taking any action regarding the circulation of an Anti-meat Pledge**," and NOT Sis White having "*...nothing more for him*," as the pamphlet claims what happened, then...who compiled this pamphlet together? Where did this pamphlet come from? How come the statement regarding Brother Daniells refusing to circulate the letter from 1908 contradicts the actual reason why it wasn't in circulation? Why

does this appear to make Daniells the one to have rejected the Health Message when he went about matters such as this with care and consideration for the worldwide church, seeking the counsel of Sister White which was granted to him, and seeking an “**extensive well-balanced educational work [that] should be carried on by physicians and ministers instead of entering precipitately upon an Anti-meat Pledge Campaign?**” And if “**Ellen G. White did not draft the wording of any pledge...any pledge then or now accompanying portions of the E. G. White letter to A. G. Daniells and alleged to be from the pen of Mrs. White is spurious,**” then, who was the one to actually put the pledge together?

In search of this actual pamphlet, we have not come across the source in any of the EGW archives, including the Center of Adventist Research, where this supposedly came from. If anyone is to find it there, then praise the Lord! However, since this pamphlet was written AFTER Sister White died (due to writings that Sister White did not write before her death are found in this pamphlet), we do not have a good feeling toward reading this for study, as this issue has caused some confused as to the integrity of Brother Daniells’ work in the Health Message. It makes him out to be a liar and one who is not to be trusted and misrepresents Sister White’s work and relationship with Daniells as someone she often helped throughout his work for the Lord.

And from that, those are our findings. God bless :)

**** EXTRA **** Some more evidence as to Daniell’s work in the Health Message, his work in the church in multiple parts of the world, well after Sister White passed and up until his death:

- Union Conference Record, January 1, 1898 - Daniells named as President of the AUSTRALASIAN UNION CONFERENCE, and part of the Avondale School committee (was the nominal principal in 1899 by sis. White) - [Avondale University, Australia](#)
 - (Also backed up in the "Christ of the Narrow Way," 1991, p. 10; looked up "44. Authur G. Daniells")
- Union Conference Record, August 15, 1898 - Daniells named the President of the AUSTRALASIAN MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION (Growth of the [AMM&BA](#)) Also was part of the Board of Management for the Sanitarium in Summerhill, p. 92
- The Story of Two Men, p. 5-8; AG Daniells (reference [Letter 255, 1904](#)) Sis White stated that AG Daniells was chosen of God to do His work; Daniells and White kept in constant contact with each other for many years, often taking the advice and reproofs from Sis White

- Review & Herald April 18, 1935 - Life Sketch of Authur Grosvenor Daniels, p. 2 (continued on p. 6)
- Atlantic Union Gleaner April 19, 1933 - a word from Elder Daniells, quoted by James E. Shultz,

*"Perhaps I ought to tell you that although we were in the very heart of the earthquake that shook many buildings to pieces here in Huntington Park, we were not injured. Our house swayed and buckled and heaved from side to side. Everything that was loose in the house was thrown out of its place—beds in the middle of the floor, gas stove, wash tubs were thrown from their places; everything on mantles and shelves was hurled to the floor. We carried out a couple bushels of dishes, jars and the like; but there was not a single crack in the walls, and none of us were hurt. Four people were killed within a short distance from our house. Many buildings were torn to pieces. It was a terrible visitation, one that we never want to experience again. A good many were killed in the region of the quake, but none of our Adventist people were injured, excepting **one of our doctors** who was hit on the head with a brick, and who cut his ankle when he kicked the glass front out of a store door. For several hours, however, after the accident he worked away giving first aid to the wounded around him. Grosvenor had a narrow escape. As he rushed out of a barber shop in a hotel a young lady ran out of a door next to him and was killed when hit by falling bricks and cement. We are thankful, very thankful for the care of the Lord over us."*

This shows God's care for those who put their trust in Him. To me it is definite evidence of God's care for His own.

- Eastern Tidings - Southern Asia Division May 15, 1935, p. 2-4. On p.3, A.G. Daniells became the President of Trustees of the College of Medical Evangelists four years before his death, quote:

"Four years ago he became president of the Board of Trustees of the College of Medical Evangelists, the denominational 'medical school at Loma Linda and Los Angeles, Calif. Under his direction the spiritual side of the work blossomed forth as with the touch of a new life. Together with the author of this sketch he laboured to secure for the institution this, the David Paulson Hall. Long before it was finished he held his first service within its walls. How fitting that from its portals he should go forth to his last resting place. One more great task was destined to be entrusted to him, For many years, and especially since the death of Ellen G. White, the necessity for the production of an authentic work upon the subject of "The Abiding Gift of Prophecy " gripped the minds of men in charge of our church. There was no one so fitted to write it, they felt, as the one who both in Australia and in this land had labored so closely with that sainted woman whom God had blest with this sacred office. Upon the pages of its manuscript he labored with unceasing toil almost to the very hour when the last summons came."

This information is also found in the Australasian Record, June 3, 1935, p. 1-3, where the first portion of the above quote, in bold, is found on p. 3.3. Also, this was quoted in the Australasian Record article:

*Despite the pressure under which his life was lived, he found time during the World Conflict to write two books, one entitled, "The World War;" and another hearing the inscription, "a world in Perplexity. Later he turned his mind and pen to the authorship of another book, the one he personally loved the best. It was entitled, "**Christ Our Righteousness.**"*

- Southwestern Union Record, March 7, 1934. On p. 2, in An Open Letter to Seventh-Day Adventists, Daniells was highlighted to be among the men who "*unhesitatingly challenge the truthfulness, the sincerity, the manliness, and the Christian integrity*"
- Pacific Union Recorder, April 10, 1935, p. 6, A.G. Daniells under "obituaries"

Another source: The Inter-Relationships Between A. G. Daniells and E. G. White During Their Years in Australasia

**** NEW **:** Another point has been addressed regarding spices, and the quotation stated in Testimonies to the Church vol. 3, has been quoted below:

“Above all things, we should not with our pens advocate positions that we do not put to a practical test in our own families, upon our own tables. This is dissimulation, a species of hypocrisy. In Michigan we can get along better without salt, sugar, and milk than can many who are situated in the Far West or in the far East, where there is a scarcity of fruit. But there are very few families in Battle Creek who do not use these articles upon their tables. We know that a free use of these things is positively injurious to health, and, in many cases, we think that if they were not used at all, a much better state of health would be enjoyed. But at present our burden is not upon these things. The people are so far behind that we see it is all they can bear to have us draw the line upon their injurious indulgences and stimulating narcotics. We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food.” 3T 21.1

As believed by one source, the underlined statement above is nearly word-for-word in the pledge found in the testimony, *Backsliding in Health Reform*. In context to spices, two things we would like to address:

1. The pledge, as we researched and concluded, did not come from the pen of sister White. This must be settled, to not continually reference a supposed pledge that she never wrote. With this in mind, we set this aside to focus on the second and most important point;
2. Using other quotations (along with the greater Light, the Bible), we wish to compare how we are to teach and show others the principles of health reform, while meeting everyone's needs and with the understanding that everyone's physical demands are different from one another. Since this has caused much division and inconsideration among the body of Christ regarding spices, we would like to provide such verses and statements below:
 - Herb - [H612] = "herb, herbage, grass, green plants" and [G3001] = vegetables.

"He causeth the grass to grow for the cattle, and **herb for the service of man**: that he may bring forth food out of the earth;" Psalm 104:14

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and **thou shalt eat the herb of the field**;" Genesis 3:18, 19

- Spices - [H1313] + [G759] = an aromatic, or a sweet spice, spicery, sweet smell balsam plant (a plant used both medicinally and in cookery), or ever spiced [H7543] means spicery, for flavor.

"And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds;" Genesis 43:11

"Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with **all the chief spices**;" Song of Solomon 4:14

Even spices were used for the Sanctuary..."Moreover the LORD spake unto Moses, saying, take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels," Exodus 30:22, 23

Spices and herbs both were used in food and in medicine in different ways. Coriander seed is where we get cilantro, should we get rid of the spice and not the herb? That's what the manna tasted like "And the house of Israel called the name thereof Manna: and it was like **coriander seed**, white; and the taste of it was like wafers made with honey." Exodus 16:31

”And every man that striveth for the mastery is **temperate in all things**. Now they do it to obtain a corruptible crown; but we an incorruptible.” 1 Corinthians 9:25

“Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and **let not him which eateth not judge him that eateth**: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.” Romans 14:1-4

“While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons.” 9T 162.1

“While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be co-workers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. **I cannot say to them: ‘You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food.’** The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet.” 9T 163.1

“The same rule of eating can not be made for all. I make it a rule never to eat custards; for when I eat them, they always make a disturbance in my stomach. But there are those in my family who suffer no inconvenience from eating custards, and because I can not eat them, I do not say that they ought not to eat them. **We must each experiment and know for ourselves what is best for us to eat. We may have to abstain from many things that others can eat without inconvenience....”** SpM 260.1

“People cannot all eat the same things. Some articles of food that are wholesome and palatable to one person may be hurtful to another. **So it is impossible to make an unvarying rule by which to regulate every one's dietetic habits.**” Healthful Living p. 78.2

“We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower

passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating. **We are not to make the use of flesh food a test of fellowship**, but we should consider the influence that professed believers who use flesh foods have over others. As God's messengers, shall we not say to the people: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? [1 Corinthians 10:31](#). Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them? The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting." 9T 159.2, 3