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# Inspiration's Statements on Politics and Voting

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POLITICS. POLITICIANS & POLITICAL highlighted

VOTE, VOTING highlighted

Chap. 61 - Special Testimony Relating To *Politics*

To the Teachers and Managers of our Schools: --

Those who have charge of our institutions and our schools should guard themselves diligently, lest by their words and sentiments they lead the students into false paths. Those who teach the Bible in our churches and in our schools are not at liberty to unite in making apparent their prejudices for or against *political* men or measures, because by so doing they stir up the minds of others, leading each to advocate his favorite theory. There are among those professing to believe present truth some who will thus be stirred up to express their sentiments and *political* preferences, so that division will be brought into the church. {FE 475.1}

The Lord would have His people bury *political* questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the word of God. We cannot with safety *vote* for *political* parties; for we do not know whom we are *voting* for. We cannot with safety take part in any *political* schemes. We cannot labor to please men who will use their influence to repress religious liberty, and to set in operation oppressive measures to lead or compel their fellow men to keep Sunday as the Sabbath. The first day of the week is not a day to be revered. It is a spurious sabbath, and the members of the Lord's family cannot participate with the men who exalt this day, and violate the law of God by trampling upon His Sabbath. The people of God are not to *vote* to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office. {FE 475.2}

We are not compromise principle by yielding to the opinions and prejudices which we may have encouraged before we united with God's commandment-keeping people. We have enlisted in the army of the Lord, and we are not to fight on the enemy's side, but on the side of Christ, where we can be a united whole, in sentiment, in action, in spirit, in fellowship. Those who are Christians indeed will be branches of the true vine, and will bear the same fruit as the vine. They will act in harmony, in Christian fellowship. They will not wear *political* badges, but the badge of Christ. {FE 475.3}

What are we to do, then? -- Let *political* questions alone. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" What can there be in common between these parties? There can be no fellowship, no communion. The word fellowship means participation, partnership. God employs the strongest figures to show that there should be no union between worldly parties and those who are seeking the righteousness of Christ. What communion can there be between light and darkness, truth and unrighteousness? -- None whatever. Light represents righteousness; darkness, error, sin, unrighteousness. Christians have come out of darkness into the light. They have put on Christ, and they wear the badge of truth and obedience. They are governed by the elevated and holy principles which Christ expressed in His life. But the world is governed by principles of dishonesty and injustice. {FE 476.1}

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Two parties are here brought to view, and it is shown that there can be no union between them. {FE 476.2}

Those teachers in the church or in the school who distinguish themselves by their zeal in **politics**, should be relieved of their work and responsibilities without delay; for the Lord will not co-operate with them. The tithe should not be used to pay any one for speechifying on **political** questions. Every teacher, minister, or leader in our ranks who is stirred with a desire to ventilate his opinions on **political** questions, should be converted by a belief in the truth, or give up his work. His influence must tell as a laborer together with God in winning souls to Christ, or his credentials must be taken from him. If he does not change, he will do harm, and only harm. {FE 477.1}

In the name of the Lord I would say to the teachers in our schools, Attend to your appointed work. You are not called upon by God to engage in **politics**. "All ye are brethren," Christ declares, "and as one you are to stand under the banner of Prince Emmanuel." "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good? . . . For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His name. He is thy praise, and He is thy God." {FE 477.2}

The Lord has given great light and privileges to His people. "Behold, I have taught you statutes and judgments," He says; "keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I have set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." {FE 478.1}

As a people we are to stand under the banner of Jesus Christ. We are to consecrate ourselves to God as a distinct, separate, and peculiar people. He speaks to us, saying, "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by Me: whosoever shall gather together against thee shall fall for thy sake. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in

judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." {FE 478.2}

I call upon my brethren who are appointed to educate, to change their course of action. It is a mistake for you to link your interests with any **political** party, to cast your **vote** with them or for them. Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the **political** world. Their citizenship is in heaven. The Lord calls upon them to stand as separate and peculiar people. He would have no schisms in the body of believers. His people are to possess the elements of reconciliation. Is it their work to make enemies in the **political** world?--No, no. They are to stand as subjects of Christ's kingdom, bearing the banner on which is inscribed, "The commandments of God, and the faith of Jesus." They are to carry the burden of a special work, a special message. We have a personal responsibility, and this is to be revealed before the heavenly universe, before angels, and before men. God does not call upon us to enlarge our influence by mingling with society, by linking up with men on **political** questions, but by standing as individual parts of His great whole, with Christ as our head. Christ is our Prince, and as His subjects we are to do the work appointed us by God. {FE 478.3}

It is of the highest importance that the youth understand that Christ's people are to be united in one; for this unity binds men to God by the golden cords of love, and lays each one under obligation to work for his fellow men. The Captain of our salvation died for the human race that men might be made one with Him and with each other. As members of the human family we are individual parts of one mighty whole. No soul can be made independent of the rest. There is to be no party strife in the family of God; for the well-being of each is the happiness of the whole. No partition walls are to be built up between man and man. Christ as the great center must unite all in one. {FE 479.1}

Christ is our teacher, our ruler, our strength, our righteousness; and in Him we are pledged to shun any course of action that will cause schism. The questions at issue in the world are not to be the theme of our conversation. We are to call upon the world to behold an uplifted Saviour, through whom we are made necessary to one another and to God. Christ trains His subjects to imitate His virtues, His meekness and lowliness, His goodness, patience, and love. Thus He consecrates heart and hand to His service, making man a channel through which the love of God can flow in rich currents to bless others. Then let there be no shade of strife among Seventh-day Adventists. The Saviour invites every soul, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." He who approaches nearest to the perfection of Christ's divine benevolence causes joy among the heavenly angels. The Father rejoices over him with singing; for is he not working in the spirit of the Master, one with Christ as He is one with the Father? {FE 479.2}

In our periodicals we are not to exalt the work and characters of men in positions of influence, constantly keeping human beings before the people. But as much as you please you may uplift Christ our Saviour. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory [from character to character], even as by the Spirit of the Lord." Those who love and serve God are to be the light of the world, shining amid moral darkness. But in the places which have been given the greatest light, where the gospel has been preached the most, the people -- fathers, mothers, and children -- have been moved by a power from beneath to unite their interests with worldly projects and enterprises. {FE 480.1}

Great blindness is upon the churches, and the Lord says to His people, "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." {FE 480.2}

The condition of being received into the Lord's family is coming out from the world, separating from all its contaminating influences. The people of God are to have no connection with idolatry in any of its forms. They are to reach a higher standard. We are to be distinguished from the world, and then God says, "I will receive you as members of My royal family, children of the heavenly King." As believers in the truth we are to be distinct in practice from sin and sinners. Our citizenship is in heaven. {FE 481.1}

We should realize more clearly the value of the promises God has made to us, and appreciate more deeply the honor He has given us. God can bestow no higher honor upon mortals than to adopt them into His family, giving them the privilege of calling Him Father. There is no degradation in becoming children of God. "My people shall know My name," the Lord declares; "therefore they shall know in that day that I am He that doth speak: behold, it is I." The Lord God omnipotent reigneth. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." {FE 481.2}

Why is so much attention given to human agencies, while there is so little reaching up of the mind to the eternal God? Why are those who claim to be children of the heavenly King so absorbed in the things of this world? Let the Lord be exalted. Let the word of the Lord be magnified. Let human beings be placed low, and let the Lord be exalted. Remember that earthly kingdoms, nations, monarchs, statesmen, counselors, great armies, and all worldly magnificence and glory are as the dust of the balance. God has a reckoning to make with all nations. Every kingdom is to be brought low. Human authority is to be made as naught. Christ is the King of the world, and His Kingdom is to be exalted. {FE 481.3}

The Lord desires all who bear the message for these last days to understand that there is a great difference between professors of religion who are not doers of the word, and the children of God, who are sanctified through the truth, who have that faith that works by love and purifies the soul. The Lord speaks of those who claim to believe the truth for this time, yet see nothing inconsistent in their taking part in *politics*, mingling with the contending elements of these last days, as the circumcised who mingle with the uncircumcised, and He declares that He will destroy both classes together without distinction. They are doing a work that God has not set them to do. They dishonor God by their party spirit and contention, and He will condemn both alike. {FE 482.1}

The question may be asked, Are we to have no union whatever with the world? The word of the Lord is to be our guide. Any connection with infidels and unbelievers which would identify us with them is forbidden by the word. We are to come out from them and be separate. In no case are we to link ourselves with them in their plans or work. But we are not to live reclusive lives. We are to do worldlings all the good we possibly can. Christ has given us an example of this. When invited to eat with publicans and sinners, He did not refuse; for in no other way than by mingling with them could He reach this class. But on every occasion He gave them talents of words and influence. He opened up themes of conversation which brought things of eternal interest to their minds. And this Teacher

enjoins us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." On the temperance question take your position without wavering. Be as firm as a rock. Be not partakers of other men's sins. Acts of dishonesty in business deal, with believers or unbelievers, should be reproved; and if they give no evidence of reformation, come out from among them and be separate. {FE 482.2}

There is a large vineyard to be cultivated; but while Christians are to work among unbelievers, they are not to appear like worldlings. They are not to spend their time talking **politics** or acting as **politicians**; for by so doing, they give the enemy opportunity to come in and cause variance and discord. Those in the ministry who desire to stand as **politicians** should have their credentials taken from them; for this work God has not given to high or low among His people. God calls upon all who minister in doctrine to give the trumpet a certain sound. All who have received Christ, ministers and lay members, are to arise and shine; for great peril is right upon us. Satan is stirring the powers of earth. Everything in the world is in confusion. God calls upon His people to hold aloft the banner bearing the message of the third angel. We are not to go to Christ through any human being, but through Christ we are to understand the work He has given us to do for others. {FE 483.1}

God calls to His people, saying, "Come out from among them, and be ye separate." He asks that the love which He has shown for them may be reciprocated and revealed by willing obedience to His commandments. His children are to separate themselves from **politics**, from any alliance with unbelievers. They are not to link their interests with the interests of the world. "Give proof of your allegiance to Me" He says, "by standing as My chosen heritage, as a people zealous of good works." Do not take part in **political** strife. Separate from the world, and refrain from bringing into the church or school ideas that will lead to contention or disorder. Dissension is the moral poison taken into the system by human beings who are selfish. God wants His servants to have clear perceptions, true and noble dignity, that their influence may demonstrate the power of truth. The Christian life is not to be a haphazard, emotional life. True Christian influence, exerted for the accomplishment of the work God has appointed, is a precious agency, and it must not be united with **politics**, or bound up in a confederacy with unbelievers. God is to be the center of attraction. Every mind that is worked by the Holy Spirit will be satisfied with Him. {FE 483.2}

God calls upon the teachers in our schools not to become interested in the study of **political** questions. Take the knowledge of God into our schools. Your attention may be called to worldly wise men, who are not wise enough to understand what the Scriptures say in regard to the laws of God's kingdom; but turn from these to Him who is the source of all wisdom. Seek first the kingdom of God and His righteousness. Make this first and last. Seek most earnestly to know Him whom to know aright is life eternal. Christ and His righteousness is the salvation of the soul. Teach the little children what obedience and submission means. In our schools science, literature, painting, and music, and all that the world's learning can teach are not to be made first. Let the knowledge of Him in whom our eternal life is centered come first. Plant in the hearts of the students that which will adorn the character and fit the soul, through sanctification of the Spirit, to learn lessons from the greatest Teacher the world has ever known. Thus students will be fitted to be heirs of the kingdom of God.--June 16, 1899. {FE 484.1}

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**43. Iron and Clay-Mingled Churchcraft and Statecraft.**--We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and

stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in **politics**, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves (MS 63, 1899). {4BC 1168.8}

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You speak of a way of helping the colored race in a way which does not excite the prejudice of the white Southern-born citizens; that is, the industrial school. As you have presented, the greatest caution needs to be exercised in regard to **politics**. Some persons are of such a temperament that they would make trouble by want of proper consideration. Words dropped unadvisedly would be like a spark, kindling a flame of intense jealousy and dangerous opposition. Whoever works in the South needs to be sanctified in body, soul, and spirit. Then there will be wise words, not words spoken at random or without duly weighing every expression. {SW 84.1}

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You are a mental dyspeptic. Your mind has been crammed with knowledge of all sorts,-- **politics**, history, theology, and anecdote,--only a part of which can be retained by the abused memory. Much less information, with a mind well disciplined, would be of far greater value. You have neglected to train your mind to vigorous action; therefore your will and inclination have controlled you and been your masters instead of your servants. The result is a loss of physical and mental power. {4T 497.3}

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Had the unbelievers with whom you have associated seen in you the transforming power of the truth, they would have had an argument in favor of Christianity which they could not controvert. You might thus have reflected a clear, sharp light to the world; but instead of this you have mingled with the world and imbibed its spirit. My brother, you must be born again. A mere form of Christianity is not of the least value. It is destitute of saving power, having in it no reformatory energy. A religion which is confined to Sabbath worship emits no rays of light to others. I entreat you to examine your own heart closely. You have a combative, contentious spirit, and you are cultivating instead of repressing that spirit. You should make a decided change, and cultivate meekness, faith, humility, and love. Your soul is in peril; you will surely be subject to the strong delusions of Satan unless you stop where you are and press against the current of worldliness and ambition. Your relations with the world must be changed, and a decided separation must take place. The positions which you occupy, which are continually opening to you doors of temptation, must be given up. Avoid **politics**; shun contention. Keep clear of every office which would encourage those traits in your character that need to be battled down and overcome. {5T 339.2}

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*Christianity*--how many there are who do not know what it is! It is not something put on the outside. It is a life inwrought with the life of Jesus. It means that we are wearing the robe of Christ's righteousness. In regard to the world, Christians will say, We will not dabble in **politics**. They will say decidedly, We are pilgrims and strangers; our citizenship is above. They will not be seen choosing company for amusement. They will say, We have ceased to be infatuated by childish things. We are strangers and pilgrims, looking for a city which hath foundations, whose builder and maker is God. {TM 131.1}

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### Let **Politics** Alone

I was surprised as I saw men who claim to believe the truth for this time all excited in regard to matters-- which relate to the Lord Jesus and eternal interests? No; but they seemed to be wonderfully excited in regard to the currency. Some ministers were distinguishing themselves by weaving these subjects into their discourses. They were excitably involving themselves, taking sides in regard to these questions that the Lord did not lay upon them the burden to engage in. These persons seemed to have a large share of self-sufficiency. But they themselves really did not know what they were advocating. They knew not whether they were defending principles that originated in the councils of heaven or in the councils of Satan. {TM 332.1}

The voice of one in authority spoke with great decision, Ye know not what manner of spirit ye are of. Read the directions given by the only-begotten Son of God when enshrouded in the cloudy pillar. When that voice is obeyed, ye will not give your voice or influence to any policy to enrich a few, to bring oppression and suffering to the poorer class of humanity. There is in this excitement just what separates those of the same faith. Is this bearing the divine credentials? Beware. See that your arm is not linked in the arm of a personal demon. He is in appearance as a man. He is walking about as a roaring lion, seeking whom he may devour, and he finds them among Seventh-day Adventists. He can terrify by his roaring; but, when it suits his purposes best, he has the sweet voice of an angel of light and speaks of heavenly things. Does he not know all about heavenly glory? {TM 332.2}

I inquired why those who could read their Bibles and see the perils of these last days were so ready to snatch up matters they had best let alone. How can they connect with men who are advancing principles that originated in the councils of demons? Why do they not see that this is no work the Lord has set them to do? The answer came, Because their hearts are lifted up unto vanity. They are beguiled. They do not know how weak they are. There are many who will be deluded, and who, by pen and voice, will cast their whole influence to create an evil condition of things (a condition that will exist just the same whatever they may do); but they should not be bound up with the evil workers. All who are longing for some engagement that will represent Jehu riding furiously will have opportunity enough to distinguish themselves. Their arm will be linked with his who was once an exalted angel, and who has not forgotten his manners in the heavenly courts. These manners he will assume; and in representing persons, he will lure many whose life is not hid with Christ in God. {TM 333.1}

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## Strange Fire

When the speaker shall, in a haphazard way, strike in anywhere, as the fancy takes him, when he talks **politics** to the people, he is mingling the common fire with the sacred. He dishonors God. He has not real evidence from God that he is speaking the truth. He does his hearers a grievous wrong. He may plant seeds which may strike their fibrous roots deep, and they spring up and bear poisonous fruit. How dare men do this? How dare they advance ideas when they do not know certainly whence they came, or that they are the truth? {TM 337.1}

"God has warned his people not to become absorbed in **politics**. We cannot bear the sign of God as his commandment-keeping people, if we mingle with the strife of the world. We are not to give our minds to **political** issues. God's people are walking contrary to his will when they mix up with **politics**, and those who commence this work in the Southern States reveal that they are not taught and led by God, but by that spirit which creates contention and strife and every evil work. We are subjects of the Lord's kingdom, and we are to establish that kingdom in righteousness. 1 Peter 1: 13-28."

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"The Lord has been greatly dishonored by his people catching up the issues that arise in this time of test and trial. His people are to keep free from **politics**. They are to stand as a separate and peculiar people; the name of God, our Ruler, is to be in their foreheads, showing to all that he is their Sovereign. {RH, June 21, 1898 par. 31}

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"The Lord did not want you to employ your God-given time, and set your talents to work, in wrong channels. Your work was not set you in that line at all. Neither you nor any of your brethren had any work to do in arguing or writing or talking any part whatever in **politics**. God was dishonored by all who acted any part in **politics**. {RH, June 21, 1898 par. 37}

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### MR No. 626 - Counsel Concerning Adventists and **Politics**

We have no more strength and grace given us than we can wisely appropriate. If God has a work for any of His commandment-keeping people to do in regard to **politics**, reach the position and do the work with your arm linked in the arm of Christ. The salvation of your souls should be your greatest study.--Letter 4, 1898, p. 13. (To "My Brethren," February 20, 1898.)

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### MR No. 710 - SDA's and Politics

Set Talents in Right Channels.--When your letter came to me on the subject of gold and silver, a **political** question, I knew that I could not help you by any words that I might say. Your self-confidence would be very strong, and any words I might offer would be as seed sown upon the rock. The Lord did not want you to employ your God-given time, and set

your talents to work in wrong channels. Your work has not set you in that line at all. . . .  
{9MR 128.1}

The Lord would have us represent Christ, and show to the world His attractive character. We may have joy in the Lord if we will hear His commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, then let us have that faith that works by love and purifies the soul from every spiritual defilement. If our citizenship is above, what right have we to be engaging in *political* strifes? We are not called to any such service. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:17,18). What more could we ask? We shall be members of the royal family, children of the heavenly King, heirs of God and joint heirs with Christ to an immortal inheritance. We shall have the crown of life that fadeth not away. . . . {9MR 128.2}

From this time believe that the Lord can do all things, that He can make you a consistent Christian who wears the beauty of his heavenly character in the home life. A loving, lovable Christian is the most powerful argument in favor of the truth. Love your Saviour. Have your heart saturated with the holy oil that is emptied from the two olive trees. (Zechariah 4:11-14.) We want that oil emptied from the olive trees into our hearts every day. Then our tongues will speak forth the praise of our God. Looking unto Jesus, catching the light of His countenance, the light of His righteousness, we can turn deformity and sullenness and our many words of speech, into sound words, and our deformity of character will be removed. {9MR 128.3}

[In closing, Malachi 2:5-7 is quoted.]--Letter 11, 1897, pp. 1,10-12. (To Brother\_\_\_\_\_, December 14, 1897.) {9MR 129.1}

True Believers Will Not Enter Into Political Strife.--We are not to come down from our position of ever remaining a people distinct and peculiar from the world. Our vocation is high, holy, and elevated. Our faith, if appreciated, will keep all true believers from *political* strife. . . . {9MR 129.2}

The fires of the last day will consume many souls who might have been saved if the church had but comprehended her sacred responsibilities.-- Manuscript 139, 1897, pp. 7, 10. ("The Work Before God's People," no date.) {9MR 129.3}

Some Will Change Leaders.--Those who claim to believe the truth, and yet spend their time in making *political* speeches, are changing leaders. They cannot claim the privilege of being subjects of the heavenly kingdom.-- Manuscript 177, 1899, p. 8. ("The Medical Missionary Work," May 10, 1899.) {9MR 129.4}

"Come Out From Among Them."--Christ is the Saviour of the body as verily as He is the Saviour of the soul. His first sermon at Nazareth shows this. . . . {9MR 129.5}

This command [2 Corinthians 6:17] is just as valid today as when God gave it to Moses to give to the children of Israel. The sins against which ancient Israel were warned have led modern Israel into byways and forbidden paths. The professed people of God have made those who are trampling under foot His commandments their counselors. {9MR 130.1}

They have weakened their hold on God by uniting in *politics* with unbelievers. By parading their *political* belief before the world, just as worldlings do, they have created division,

strife, and jealousy among themselves. The influence of this course of action is a great offense to God, and He cannot and will not prosper those who follow it. . . . {9MR 130.2}

We are to work distinctly in God's lines, refusing to follow worldly practices. The exhibitions made in Battle Creek regarding **political** questions have not raised any soul who has acted a part in them in God's estimation. Thus God's people have given evidence to the world that they had not the love of God in their hearts, whatever might be their profession. Those who have distinguished themselves in **politics**, who have paraded their **political** differences, were looked upon, not only by human spectators but by the Lord Jesus, who gave His life to save a perishing world. The heavenly universe watched their course with disapproval, and Satan and his synagogue watched also. They were a spectacle to the world, to angels, and to men. {9MR 130.3}

By this course of action, you have convinced many that you are not what you claim to be. In spirit and action you are no more true to God than are those watching you. The spirit which has led you to link up with the world in **political** matters, has so dimmed your spiritual discernment, that you would lay yourselves open to the world as some of you have done, hiding the fact that you have God as a leader and guide. You have carried to worldlings matters which concern only our own people, called out from the world to be a peculiar people, who are to look for guidance and direction to heavenly agencies. Of those who have acted thus, after having great light and great opportunities, God says, "Ye know not what spirit ye are of." . . . {9MR 130.4}

As the sons and daughters of God, we are to have nothing to do with **political** strife. Those who engage in these contests make Satan glad, for he knows that they will exhibit the natural attributes of unregenerate hearts.--Manuscript 75, 1898, pp. 1, 3,4,9. ("Come Out From Among Them, and Be Ye Separate," June 6, 1898.)

White Estate Washington, D. C. March 19, 1979 {9MR 131.1}

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There is a large vineyard to be cultivated; but while Christians are to work among unbelievers, they are not to appear like worldlings. They are not to spend their time talking **politics** or acting as **politicians**; for by so doing, they give the enemy opportunity to come in and cause variance and discord. Those in the ministry who desire to stand as **politicians** should have their credentials taken from them; for this work God has not given to high or low among His people. God calls upon all who minister in doctrine to give the trumpet a certain sound. All who have received Christ, ministers and lay members, are to arise and shine; for great peril is right upon us. Satan is stirring the powers of earth. Everything in the world is in confusion. God calls upon His people to hold aloft the banner bearing the message of the third angel. We are not to go to Christ through any human being, but through Christ we are to understand the work He has given us to do for others. {FE 483.1}

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### Why Love Waxes Cold

Because iniquity abounds, the love of many waxes cold. Why should their love wax cold? Because they have not humbled their hearts and fled to their refuge, Jesus Christ. They thought they knew so much that they became fools, and allowed themselves to become depraved. Thus many souls will be lost. Worldly plans and devisings and strange sentiments

and principles will be put forth by the prince of the power of the air, which are directly opposed to the law of God. Here we should reserve all our influence to act in upholding the truth. The sentiments brought to the front by *politicians* will be voiced by some who claim to be Sabbath keepers. What angels attend these in the pulpit as they stand up to give the flock poison instead of pure wheat, thoroughly winnowed? Here is the working of satanic agencies to bring in confusion, to bewitch the minds of old and young. Those who have been walking humbly with God will not be engrossed in advocating either side of this question. They will place themselves under His guardianship, and reveal that they are learning lessons from the Great Teacher, who has said, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." {TM 334.1}

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The Lord would have His people bury *political* questions. On these themes silence is eloquence. Christ calls upon His followers to come into unity on the pure gospel principles which are plainly revealed in the word of God. We cannot with safety *vote* for *political* parties; for we do not know whom we are *voting* for. We cannot with safety take part in any *political* schemes. We cannot labor to please men who will use their influence to repress religious liberty, and to set in operation oppressive measures to lead or compel their fellow men to keep Sunday as the Sabbath. The first day of the week is not a day to be revered. It is a spurious sabbath, and the members of the Lord's family cannot participate with the men who exalt this day, and violate the law of God by trampling upon His Sabbath. The people of God are not to *vote* to place such men in office; for when they do this, they are partakers with them of the sins which they commit while in office. {FE 475.2}

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### Chap. 39 - Counsel on Voting

Our work is to watch, and wait, and pray. Search the Scriptures. Christ has given you warning not to mingle with the world. We are to come out from among them and be separate, "and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:17, 18). Whatever the opinions you may entertain in regard to casting your *vote* in *political* questions, you are not to proclaim it by pen or voice. Our people need to be silent upon questions which have no relation to the third angel's message. If ever a people needed to

draw nigh to God, it is Seventh-day Adventists. There have been wonderful devices and plans made. A burning desire has taken hold of men or women to proclaim something, or bind up with something; they do not know what. But the silence of Christ upon many subjects was true eloquence. . . . {2SM 336.1}

My brethren, will you not remember that none of you have any burden laid upon you by the Lord to publish your **political** preferences in our papers, or to speak of them in the congregation, when the people assemble to hear the Word of the Lord. . . . {2SM 336.2}

We are not as a people to become mixed up with **political** questions. All would do well to take heed to the Word of God, Be ye not unequally yoked together with unbelievers in **political** strife, nor bind with them in their attachments. There is no safe ground in which they can stand and work together. The loyal and the disloyal have no equal ground on which to meet. {2SM 336.3}

He who breaks one precept of the commandments of God is a transgressor of the whole law. Keep your **voting** to yourself. Do not feel it your duty to urge everyone to do as you do.--Letter 4, 1898. {2SM 337.1}

#### Our Pioneers Reach an Important Decision

Attended meeting in the eve. Had quite a free, interesting meeting. After it was time to close, the subject of **voting** was considered and dwelt upon. James first talked, then Brother {J. N.} Andrews talked, and it was thought by them best to give their influence in favor of right and against wrong. They think it right to **vote** in favor of temperance men being in office in our city instead of by their silence running the risk of having intemperate men put in office. Brother {David} Hewitt tells his experience of a few days {since} and is settled that {it} is right to cast his **vote**. Brother {Josiah} Hart talks well. Brother {Henry} Lyon opposes. No others object to **voting**, but Brother {J.P.} Kellogg begins to feel that it is right. Pleasant feelings exist among all the brethren. O that they may all act in the fear of God. {2SM 337.2}

Men of intemperance have been in the office today in a flattering manner expressing their approbation of the course of the Sabbathkeepers not **voting** and expressed hopes that they will stick to their course and, like the Quakers, not cast their **vote**. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer.--E. G. White diary, Sunday, March 6, 1859. {2SM 337.3}

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#### Voting Against the License Law

While we are in no wise to become involved in **political** questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform. Concerning this I

have often borne a plain testimony. In an article published in the Review of Nov. 8, 1881, I wrote:-- {RH, October 15, 1914 par. 16}

"Our Creator has bestowed his bounties upon man with a liberal hand. Were all these gifts of Providence wisely and temperately employed, poverty, sickness, and distress would be well-nigh banished from the earth. But, alas! we see on every hand the blessings of God changed to a curse by the wickedness of men. {RH, October 15, 1914 par. 17}

"There is no class guilty of greater perversion and abuse of his precious gifts than are those who employ the products of the soil in the manufacture of intoxicating liquors. The nutritive grains, the healthful, delicious fruits, are converted into beverages that pervert the senses and madden the brain. As a result of the use of these poisons, thousand of families are deprived of the comforts and even the necessities of life, acts of violence and crime are multiplied, and disease and death hurry myriads of victims to a drunkard's grave. {RH, October 15, 1914 par. 18}

"This work of destruction is carried on under the protection of the laws of the land. For a paltry sum, men are licensed to deal out to their fellow men the potion that shall rob them of all that makes this life desirable and of all hope of the life to come. Neither the lawmaker nor the liquor seller is ignorant of the result of his work. At the hotel bar, in the beer garden, at the saloon, the slave of appetite expends his means for that which is destructive to reason, health, and happiness. The liquor seller fills his till with the money that should provide food and clothing for the family of the poor drunkard. {RH, October 15, 1914 par. 19}

"This is the worst kind of robbery. Yet men in high position in society and in the church lend their influence in favor of license laws. . . . Thus society is corrupted, workhouses and prisons are crowded with paupers and criminals, and the gallows is supplied with victims. The evil ends not with the drunkard and his unhappy family. The burdens of taxation are increased, the morals of the young are imperiled, the property, and even the life, of every member of society is endangered. But the picture may be presented never so vividly, and yet it falls short of the reality. No human pen or pencil can fully delineate the horrors of intemperance. . . . {RH, October 15, 1914 par. 20}

"How can Christian men and women tolerate this evil? . . . There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land, every **voter** has some voice in determining what laws shall control the nation. Should not that influence and that **vote** be cast on the side of temperance and virtue? . . . {RH, October 15, 1914 par. 21}

"We may call upon the friends of the temperance cause to rally to the conflict and seek to press back the tide of evil that is demoralizing the world; but of what avail are all our efforts while liquor selling is sustained by law? Must the curse of intemperance forever rest like a blight upon our land? Must it every year sweep like a devouring fire over thousands of happy homes? We talk of the results, tremble at the results, and wonder what we can do with the terrible results, while too often we tolerate and even sanction the cause. The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example -- by voice and pen and **vote** -- in favor of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe,

our motto, No compromise and no cessation of our efforts till the victory is gained. . . .  
{RH, October 15, 1914 par. 22}

"What can be done to press back the inflowing tide of evil? Let laws be enacted and rigidly enforced prohibiting the sale and the use of ardent spirits as a beverage. Let every effort be made to encourage the inebriate's return to temperance and virtue. But even more than this is needed to banish the curse of inebriety from our land. Let the appetite for intoxicating liquors be removed, and their use and sale are at an end. This work must to a great degree devolve upon parents. Let them, by observing strict temperance themselves, give the right stamp of character to their children, and then educate and train these children, in the fear of God, to habits of self-denial and self-control. Youth who have been thus trained will have moral stamina to resist temptation, and to control appetite and passion. They will stand unmoved by the folly and dissipation that are corrupting society. {RH, October 15, 1914 par. 23}

"The prosperity of a nation is dependent upon the virtue and intelligence of its citizens. To secure these blessings, habits of strict temperance are indispensable. The history of ancient kingdoms is replete with lessons of warning for us. Luxury, self-indulgence, and dissipation prepare the way for their downfall. It remains to be seen whether our own republic will be admonished by their example and avoid their fate."

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#### Christians Should Vote for Prohibition and Total Abstinence

The following appeared in the Review and Herald of October 11, 1906 and is of importance in our consideration of the temperance question, because some have refrained from **voting**, even for prohibition of the liquor traffic. {PH093 8.1}

There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land every **voter** has some voice in determining what laws shall control the nation. Should not that influence and **vote** be on the side of temperance and virtue?" {PH093 8.2}

Again, on page 290, same paper, we have a little more on the same point, as follows:-  
{PH093 8.3}

"The advocates of temperance fail to do their whole duty unless they exert their influence, by precept and example, by voice and pen and **vote**, in behalf of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple this giant foe, our motto, 'No compromise,' and no cessation of our efforts till victory is gained." {PH093 8.4}

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The act of **voting**, when exercised in behalf of justice, humanity, and right, is in itself blameless, and may be at some times highly proper. {2BIO 116.8}

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In one hour, a message came for me to repair to the tent and speak to some points introduced in their business meetings, upon the right of **voting** in favor of prohibition. I dressed and spoke to them about twenty minutes, and then returned to the tent.--Letter 5a, 1881. {3BIO 159.3}

The issue under discussion was on the matter of **voting** for prohibition. Twenty-six years later, G. B. Starr, laboring in Australia, was confronted with a similar question. He called to mind how Ellen White, at the Iowa meeting, related a dream in which she seemed to be in a large gathering where the temperance movement was being discussed. A fine-looking man with pen in hand was circulating a temperance pledge, but none would sign. As the visitor was leaving, he turned and said: {3BIO 159.4}

God designs to help the people in a great movement on this subject. He also designed that you, as a people, should be the head and not the tail in the movement; but now the position you have taken will place you at the tail.--In DF 274, "The Des Moines, Iowa, Temperance Experience." {3BIO 159.5}

"Shall we **vote** for prohibition?' she asked. 'Yes, to a man, everywhere,' she replied, 'and perhaps I shall shock some of you if I say, If necessary, **vote** on the Sabbath day for prohibition if you cannot at any other time.'"--Ibid. {3BIO 160.1}