

Ellen G. White 1890 Letters

Lt 1, 1890

Brethren

St. Helena, California

May 14, 1890

Dear Brethren,

I have been deeply burdened in regard to the manner in which Volume 4, [or] The Great Controversy, has been treated by our canvassers, because it has so long been kept from the field. It is nearly two years since the new edition was completed, and but little has been done to bring it before the people.

I was moved by the Spirit of the Lord to write that book, and while working upon it, I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of the Scripture: "The day of the Lord so cometh as a thief in the night." [1 Thessalonians 5:2.]

The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, "Write in a book the things which thou hast seen and heard, and let it go to all people; for the time is at hand when past history will be repeated." I have been aroused at one, two, or three o'clock in the morning, with some point forcibly impressed upon my mind, as if spoken by the voice of God. I have shown that many of our own people were asleep in their sins, and although they claimed to be Christians, they would perish unless they were converted.

The solemn impressions made upon my mind as the truth was laid out in clear lines before me, I tried to bring before others, that each might feel the necessity of having a religious experience for himself, of having a knowledge of the Saviour for himself, of seeking repentance, faith, love, hope, and holiness for himself. I was assured that there was no time to lose. The appeals and warnings must be given; our churches must be aroused, must be instructed, that they may give the warning to all whom they can possibly reach, declaring that the sword is coming, that the Lord's anger upon a profligate world will not long be deferred. I was shown that many would listen to the warning. Their minds would be prepared to discern the very things that it pointed out to them.

I was shown that much of my time had been occupied in speaking to the people when it was more essential that I should devote myself to writing out the important matters for Volume 4;

that the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history.

As the condition of the church and the world was open before me, and I beheld the fearful scenes that lie just before us, I was alarmed at the outlook; and night after night, while all in the house were sleeping, I wrote out the things given me of God. I was shown the heresies which are to arise, the delusions that will prevail, the miracle-working power of Satan, the false Christs that will appear—that will deceive the greater part even of the religious world, and that would, if it were possible, draw away even the elect.

Is this work of the Lord? I know that it is, and our people also profess to believe it. The warning and instruction of this book are needed by all who profess to believe the present truth, and the book is adapted to go also to the world, calling their attention to the solemn scenes just before us.

You, my brethren, took the responsibility of seeing that it was put in circulation. But about the time when the new edition of Volume 4 came from the press, the new work, Bible Readings was introduced. This book has had a great sale and has been permitted to swallow up every interest. Canvassers found it an easy book to handle, and Volume 4 was kept out of the field. I felt that this was not right; I know that it was not right, because it was not in harmony with the light which God had given me. I talked with Capt. Eldridge, and with Frank Belden while he was engaged in training canvassers, but the only response I could get was, "We cannot do anything in this matter until Bible Readings has had its run. Then we will take hold of Volume 4, and give it the field." Last fall I was promised that in the spring a special effort should be made to push Volume 4. My answer was, "Brethren, I dare not wait so long." I could not understand why such delay was necessary. The reasons given were of no weight to me. I felt that if my brethren understood and appreciated the subject matter which the Lord had presented before me and bidden me to write, their excuses would have appeared very small to their own minds.

They said that the canvassers were unwilling to take Volume 4, because they could sell Bible Readings so much more readily and hence could do better financially. I answered, "Brethren, I cannot understand why, if this matter is set before our canvassers in the right light, they would not work for the book which ought to come before the world."

I groaned in spirit, for I knew from the conversation I had had, that my brethren in positions of trust at the office of publication had no sense of the real perils which are soon to break upon us. While many are, in spirit and action, saying, "Peace and safety," sudden destruction will come upon them. [Verse 3.]

For nearly two years the book containing warnings and instruction from the Lord, given especially for this time, has been lying in our publishing houses, and no one feels the necessity

or importance of bringing it before the people. Brethren, how long am I to wait for you to get the burden? Now Volume 1, or Patriarchs and Prophets, is ready for circulation; but even for this book I will not allow Volume 4 to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this?

Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is He moving upon my brethren to devise plans which shall bar the way, so that the light which He has given me shall be hid in our publishing houses instead of shining forth to enlighten all who will receive it?

It is now urged that only one book at a time should have a place in the canvassing field, that all the canvassers should work for the same book. I do not see the force or propriety of this. If the Lord has light for His people, who shall venture to put up barriers so that the light shall not reach them? One book is published at little expense and therefore sold cheaply; other works that present truths essential at this time have involved greater expense; shall they therefore be kept from the people? Bible Readings is a good book to occupy its own place, but should not be permitted to crowd out other important works which the people need. The presidents of our conferences have a duty to do, our board of directors should have something to say in this matter, that the different branches of the work of God may receive equal attention.

If our canvassers are controlled by the prospect of financial gain; if they circulate the book on which they can make the most money, to the neglect of others that the people need, I ask, "In what sense is theirs a missionary work? Where is the missionary spirit, the spirit of self-sacrifice?"

The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel minister. Then should the canvasser, any more than the minister, feel at liberty to act from selfish motives? Should he turn his back on all the principles of missionary work, and handle the book—placed before him, shall I say, as a temptation—on which he can make the most money? Shall he have no interest to circulate any book but that which brings him the greatest financial gain? How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it ought to be? How is it that no voice is raised to correct this state of things?

If there are reasons back of all this, if the publishing houses exert an influence to favor this state of things because they receive greater financial benefit thereby, this should be searched out. I have carried the burden as long as I can; it is wearing away my life.

Many have asked me if I was not getting rich by the sale of my books. Far from it. I invested about 3,000 dollars in the new edition of Volume 4. I own the plates, and it was agreed that I should receive fifteen cents a copy on the books. Then the publishers represented to me how little the publishing houses made in handling the books. I finally consented to accept twelve and

a half cents, being assured that they would throw their interest and energy into circulating the book, and that the large editions sold would bring me back all that I had invested, and much more, to help pay the expense of publishing other works, which were in preparation. But soon after I consented to take twelve and a half cents, Bible Readings came from the press, and it was decided to carry that book almost exclusively until the market was supplied. Thus instead of giving Volume 4 an equal chance with Bible Readings, the managers allowed it no place at all.

During my stay in Europe I spent freely my own means to advance the various interests of the cause. Since my return to America I have invested \$1,600 in various branches of the work, expecting that the sale of my books would supply the necessary means; but instead of this, I have been obliged to borrow the money to pay interest upon it. If I publish new books, I must have money to pay my helpers who assist in preparing the matter for the press. Then there is the cost of type-setting, making plates, illustrations, etc, etc. All these things require money. Now what am I to do? Shall I dismiss my helpers? Stop publishing?

The managers of the Review and Herald could not be ignorant of my financial situation, but what interest have they shown to change this order of things? I thank them for permitting me to draw money to carry on the work. But their course in regard to the circulation of my books has made it a necessity for me to speak. I cannot be clear and keep silent. I cannot have confidence to leave these matters, which to me involves so much, to their discretionary power when I am brought into constant embarrassment. I have less confidence in their management than I have had, for I cannot believe that the Lord leads them to pursue the course they have taken.

Letters have come to me with such questions and statements as the following:

Sr. White, why is every canvasser working for Bible Readings? I was canvassing for Volume 4, but the president of our conference advised me to take Bible Readings. I received a rich blessing in canvassing for Volume 4. I had success and thought I would throw my whole energy into the work of bringing that book before the people. Every one who bought it was pleased with it, and some purchased a second copy to give to their friends. But I was told that all the canvassers were working for Bible Readings, and as this seemed to be the order of things, I took that book. Would it not be pleasing to the Lord for me again to take up Volume 4?

It certainly [would be a] mistake [for] our canvassers, if with proper instruction [and] having the matter set before them in its true bearings, they would choose to give the field entirely to Bible Readings, to the neglect of Volume 4. If it should prove that they will not receive counsel, if they are unwilling to do the work so essential at this time—to bring before the people the very books that the world should have—then there is only one course left for me. That is, to raise and train a company of canvassers for this special work, men and women who shall work not

merely to please themselves, not merely for gain, but to do the work of God, to bring before the people the warnings of God to them. This I proposed to do some time since, but was urged to wait a little.

Some of the leaders in the canvassing work felt that it would not be the right thing for me to have a separate canvassing company organized, that it would throw things into confusion. Then the promise was given that last spring the canvass for Volume 4 should be pushed as that for Bible Readings had been. I believe that our brethren meant to do just as they said; but why did they not do it? I waited, but nothing has been done. Now, if the leading brethren give it as a hopeless task, I will wait no longer for them to turn the tide. I still believe that those who are working in the canvassing field will see their duty when the situation is fairly placed before them.

I speak to you who are engaged in the canvassing work. Have you read Volume 4? Do you know what it contains? Have you any appreciation of the subject matter? Do you not see that the people need the light therein given? If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that the Lord would have this work carried into all the highways and byways, where are souls to be warned of the danger so soon to come.

I spoke before our General Conference in regard to this matter. I spoke before the canvassing class, but as there was no one to take up the matter and carry it forward, nothing has been done. How long my brethren at headquarters at Battle Creek will deem it best to wait before doing anything I cannot tell. But I appeal to our brethren everywhere to speak abroad the light which God has given to His people.

When I think of the end so near, and think that the light given me of God is not permitted to come before the people, I am in great distress of mind. When I awake at an hour of the night, my heart is filled with such grief that I cannot close my eyes to sleep. A feeling of anxiety, of remorse, has pressed upon me, as though this delay in the circulation of Volume 4 was due to some neglect on my part. And my burden does not decrease, in the least, as time passes and nothing is done.

I seem to be bound about by rules or customs or something which I cannot define, so that I am powerless to do anything; and those who are in responsible positions are themselves taking no burden of the matter.

Brethren, you are urging me to come to your camp meetings. I must tell you plainly that the course pursued toward me and my work since the General Conference at Minneapolis—your resistance of the light and warnings that God has given through me—has made my labor fifty times harder than it would otherwise have been. I find that my words have far less influence

upon the minds of our people than upon unbelievers whose hearts have not been hardened by rejecting the light. I have no word from the Lord to labor for you in the camp meetings, to repeat to you, little by little, that which, at great cost and labor, I have published for your benefit. As you feel no burden to obtain and circulate the books, I feel that my oral testimony would make no lasting impression. I have no courage to meet you in camp meeting. It seems to me that you have cast aside the word of the Lord as unworthy of your notice.

The course pursued toward Volume 4 has confirmed the word of the Lord which has been given me, that men were occupying responsible positions who were not working where God was working; that the testimony of the Spirit of God had no special sacredness to them unless it sanctioned their ideas and actions. Anything not in harmony with their ideas, they did not receive. Had they realized the importance of the light given me of God, would they have let the message of appeal and warning lie buried in the office of publication, while they only expressed regret, and did nothing to change the order of things? Brethren, you may think that your course in this matter does not justify me in speaking plainly as I do, but the time has come for me to speak, and I refuse to keep silent longer. I cannot but feel that the enemy has warped your conscience and beclouded your minds. My oral testimony will do you no good while you stand where you now are.

I have been shown that men in responsible positions should be men who are not controlled by impulse, men whose conscience is quickened by habitual communion with Christ, men who bow in reverence to the divine standard of righteousness. Pure and undefiled religion should preside over their practice; they should honor God by honoring the light He sends them, by practicing the principles laid before them, and shunning everything unfair and unjust. Such men will not neglect important interests which are under their guardianship, and whose success or failure depends on their management. They will not, for the sake of immediate financial advantage, let the light given of heaven be excluded from the people. They will be braced for duty to the truth of God, and no influence from any source, no entreaties or favor, can induce them to turn from the work which they know to be just and consistent.

I tell you in the fear of God, I have held my peace as long as I dare to do so. I shall no longer trust in your hands important interests which mean so much to me, if you continue to treat them with such indifference as you have manifested.

If you do not intend to work to get Volume 4 before the people, why did you not say at the outset, "Sr. White, we do not regard the books you have written as of any great importance. We will handle books that bring more money to the publishing house, and will allow you to bring your books before the people the best way you can. We do not see any special need of hurry in getting them before the world." If you had done this, you would have dealt more honorably with me. You know I needed the money which the sale of my books would bring. You

undertook to manage the sale for me, and if I have been justly dealt with I have yet to <learn what constitutes mercy and justice.>

I have now several works which will soon be ready for sale, but what reason have I to hope that you will feel any more burden to circulate them than you have manifested for Volume 4?

I know that God has moved upon me to write, and now if it is left for me to take up the burden of bringing these books to the attention of the people, I can do this, though I know that the work ought to rest upon others. Now, I ask my brethren, are matters to continue as they have been for the last two years? I wish to know now, because I shall feel it my duty at once to take up the book you manifest no interest in. If I had only understood at the outset the turn that was to be given to Bible Readings, I could have taken my work into my own hands, and thus have saved this long delay. My children have counseled me to wait a while longer before speaking out, but I dare not do so. I have looked and waited for someone to place Volume 4 in the position it should be [in], until hope has died out of my heart.

After carrying the burden of writing the book and getting it through the press, I trusted that I could then lay it in the hands of my brethren, that they would understand and appreciate its importance and would take up their part of the work without any urging from me. But if I alone have been made to feel the sacred, solemn importance of scattering the rays of light for this time of peril, may the Lord strengthen me for the work. I will delay no longer, but will look to the Captain of my salvation and promptly obey.

I ask the presidents of the several conferences if they will have some interest to correct the wrong tendencies manifested in our canvassing work. Show the canvassers that they should not carry things to extremes, that they should not drop the very books that the people are in suffering need of, and push a new work which can fill only a limited sphere, thus shutting away from the people the special warnings which God has sent to them for this time.

I have evidence that the Lord impresses the hearts of those who read what is written in Volume 4, concerning those scenes of thrilling interest—the things that are and that shall be. If those who claim to believe the third angel's message would carefully and prayerfully read the important, solemn truths that relate to this time as presented in Volume 4, and would give heed to them, they would be led to search the Scriptures more earnestly and prayerfully, and would better comprehend the Word of God and the trying scenes just before us.

As I have seen the course that has been taken for the last two years, I have waited and prayed, and said to my soul, The Lord will set this matter right. But I know that our brethren are not doing their duty. What courage have I to attend camp meetings? What reason have I to hope that my testimony will now be received and respected any more than Volume 4, has been? My experience since the conference at Minneapolis has not been very assuring. I have asked the

Lord for wisdom daily, and that I may not be utterly disheartened and go down to the grave broken-hearted, as did my husband.

Lt 1a, 1890

Abbey, Sister

Battle Creek, Michigan

July 6, 1890

Dear Sister Abbey:

Trust thou in God. What can I say to you, Bro. Abbey? Have you been able by faith to grasp Jesus Christ? Can you fix your eye upon Him? Can you cast yourself all helpless upon His mercy? Make the effort; you cannot afford to lose heaven. Jesus is waiting to be gracious to you, although you have so long denied Him and pierced the Son of God and put Him to an open shame. You are now a prodigal. Will you come to your Father's house penitent? Will you during the little remnant of your life, give it to Jesus? Will you cease to do those things you know to be sin? Will you now turn to Jesus? Will you be saved by His cleansing blood?

Your probationary time is very precious. Let not your own hand shorten it one hour. Jesus now waits to be gracious; He calls you to seek the Lord while He may be found, and call upon Him while He is nigh. Let the wicked forsake his way, and the unrighteous man his thoughts. Let him return unto the Lord and He will have mercy upon him, and to our God for He will abundantly pardon. [Isaiah 55:6, 7.] It looks to you as though your sins are too great to be forgiven. The Lord answers you, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts higher than your thoughts." [Verses 8, 9.]

The first chapter of Isaiah is full of importance. The Lord speaks through His prophet, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." [Verses 2, 3.] "Ah, sinful nation: A people laden with iniquity, a seed of evil doers, children that are corrupters. They have forsaken the Lord, they have provoked the holy one of Israel to anger. Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." [Verses 4-6.] Read the rest of the chapter, especially mark the reading of the sixteenth verse, and seek to understand it. "Wash you, make you clean; put away the evil of

your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." [Verses 16-20.]

Now, Bro. Abbey, will you take this lesson to yourself? Will you read the Word of the Lord appropriate to your case? "How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers." [Verse 21.] The Lord is speaking to you; He will have mercy upon you if you will only humble your hearts in contrition before Him. Wait not a moment. Come with all your sins, however aggravated, to Jesus. Come while Jesus pleads in your behalf. Do not cast yourself soul and body voluntarily into the devil's hands. Draw nigh to God and He will draw nigh to you; but you must take heed to the Word of the Lord; you must cease to do evil, you must learn to do well. Call a halt, for Christ's sake, call a halt. Turn ye, turn ye, for why will ye die? Confess your sins and forsake them now while mercy lingers, and the Sun of Righteousness will shine upon you. Your conduct for years has been an offense to God, and therefore it is your duty, while you have reason left, to correct the evil of your ways. Hesitate not; Satan looms up before you difficulties that cannot be overcome, but would you with one stroke of your hand sever the last thread of hope of the salvation of your soul? Will you choose that Satan shall have you as his prey? Will you place yourself where you shall certainly suffer with the wicked the pangs of the second death? And shall Christ have died for you in vain? I am making this appeal to you because I dare not let you alone. I hope that you will set your heart in order, for Christ will help you in the work. I hope that Arthur and Rosetta will set their hearts and their house in order before Satan shall have complete control of them, soul, body, and spirit. I hope and pray that salvation may come to your family without delay. Let there be no more trifling with eternal responsibilities. God is merciful, and will pardon even the crimson sin, if the sinner repents and comes to Jesus just as he is.

My soul is burdened as a cart beneath sheaves. I am filled with remorse in your behalf. I know something of the value of the soul, and I cannot endure the thought that one of you whom I address in this letter shall fling away the last chance of eternal life. Now I entreat you while mercy's sweet voice is heard, listen and obey the gracious invitation, "Come, all ye that are weary, and heavy laden, Come." [Matthew 11:28.]

I leave this with you. Take it, obey the warnings and entreaties, and God be with you.

Lt 1c, 1890

Atwood, Brother; Pratt, Brother

Crystal Springs, California

May 28, 1890

Dear Brethren Atwood and Pratt:

I have a few words to say to you, my brethren, in reference to the subject we were recently conversing about. I have had no conversation with Brother Rogers; for I have felt that it is best for those who are at variance to follow the Bible directions. The Saviour has said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Matthew 5:23, 24.] "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Matthew 18:15. This kind of work requires the grace of Christ in the heart. There is alienation and division where none should exist—among those who profess to be the children of God; and the reason for this is that men are hearers, readers of the words of Christ, but not doers.

How much suffering might be prevented if those who claim to know and believe the truth would practice its precepts. In living out the lessons of Jesus, we make it manifest that we are not careless, inattentive, unfruitful hearers of the word. If those who claim to be followers of Christ were only obedient to the truth, the door that is now open, where Satan enters to wound and bruise the soul, would be closed. How careful we should be not to offend one of the little ones that belong to God! The Saviour said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." Matthew 18:14.

Let every member of the church try to save the souls of others, and not seek to discourage or destroy them through criticism or evil reports. How many and how great evils would be extinguished in the church if men would follow Christ's rule of dealing with the erring instead of following the impulses and passions of their unsanctified hearts. If matters of difficulty between brethren are not laid open to others, but frankly spoken of between themselves in the spirit of Christian love, the difficulty would in nearly every case be healed and the offending brother won. Misunderstandings have arisen that have been thus explained, in Christian tenderness, and the breach has been healed.

When brethren come together in harmony with the directions of Christ, Jesus Himself is a witness to the scene, and the whole universe looks with intense interest upon those who not only believe, but do the words of Christ. The Spirit of God will move upon the heart of him who has erred, when Christ's words are carried out, and the one at fault will be convicted of his error. But if he is too proud, too self-sufficient, to confess his mistake and heal the wrong, other steps are to be taken in order to follow out the complete directions of the Word. "But if he will

not hear thee, (in that private interview) then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Matthew 18:16. The matter of difficulty is to be confined to as small a number as possible. But two or three are to labor with the one who is in error. They should not only talk with him, but bow in prayer, and with humble hearts seek the Lord.

"And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church,"—if he persists in his unreasonable course and will not be corrected, then there is only one more step to be taken and that is a very sorrowful one—"Let him be unto thee as an heathen man and a publican." Matthew 18:17. "Verily I say unto you, whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matthew 18:18. When every specification which Christ has given has been carried out in the true Christian spirit, then and then only, Heaven ratifies the decision of the church, because its members have the mind of Christ, and do as He would do were He upon the earth.

Brethren, it must be made manifest that we are not only Bible readers but also doers of the words of Christ. Those who fully trust in the Lord Jesus will be obedient children and will have guidance from above. The mind and will of God are made plain in the Living Oracles.

In our churches we should not act as though we were groping our way in the dark. Clear light has been given us; the Lord has spoken to everyone in His Word, and that Word is luminous with light and weighted with the precious ore of truth. In the Bible we have a perfect rule of conduct, and we are safe in humbly following it. With reverent hearts we should bow to God's expressed will. We are not left in uncertainty: for in all the varied circumstances of life we may walk according to the instructions of God, which are based upon golden principles of truth and revealed in the precepts of His law. In the Bible there are rules to meet every case. A complete system of faith has been revealed, and correct rules for practice in our daily lives have been made known. Those who turn from the path marked out in God's Word, because it suits their feelings better to do so than to walk according to the commandment, leave the light and are enshrouded in darkness. Peace of mind, happiness, and heaven are sacrificed for the sake of maintaining human pride and indulging stubbornness of will.

We are not to place our dependence upon man nor expect homage from our fellowmen. Jesus says, "Be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." Matthew 23:8, 9. We should remember that the best and most intelligent of men have only a limited ability, and we should pray for discernment to understand what is each man's true place.

We are not to be blind; we may see the prejudices which are cherished by those with whom we associate, we may see the errors that hinder their religious growth, we may discern their

instability of opinion, their partiality of action; but because we see this, we should not feel that we are superior to them, measuring ourselves among ourselves, and leaning to our own understanding. As we see the deficiencies of others, it should lead us to be less self-confident, to be jealous of our own spirit and action. No living man should come in to take the place of God in our mind.

“Call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” Matthew 23:9-12.

These words of Christ are not only to be read, but are to be obeyed to the letter. Those who meekly and humbly pursue their course of duty, not to be praised, petted, and honored of men, but to glorify God, will receive as their reward glory, honor, and eternal life. But many are so lifted up in spiritual pride that they act as though it were not enjoined upon them to live in harmony with the instructions of Christ.

We are to walk in humility before God, and we can do this as the clear light of heaven reveals the perfection of Christ’s character, and we see in contrast the weakness and imperfection of our own. Those who have a view of Christ, in contrast with self, will not feel like boasting. They will not lift up self, but will appreciate the value of souls for whom Christ has died.

You will see, brethren, by the writing dated October 24, 1887, that I have called your attention to certain rules which the Lord requires us to observe. I have great sorrow of heart that these rules have been so strangely neglected by those who profess to be followers of Christ. Merely reading the Bible, believing the Bible, will not save any of us, for it is only the doers of the Word that shall be justified.

I know of nothing more injurious to the soul than this habit of talking of one another’s errors, of reporting every unfavorable tale that is brought to your ears, and of magnifying the mistakes of a brother. When a brother’s fault comes to your notice how much better it would be to go to him with it, following out the Bible rule that has been given by Him who owns the souls of all men. An infinite price has been paid to ransom the souls of men from the power of the enemy, and how terrible it is for one who professes to love God to set forth the mistakes and errors of his brethren in high colors. He is doing a wicked work against Jesus in the person of His saints. The rebuke of God is upon all who engage in such work; they are doing the work of Satan. The Lord has declared, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matthew 25:40.

When Christians accuse and condemn their brethren, they show themselves to be in the service of the accuser of the brethren. When they talk of the faults and failings of others, they plant

roots of bitterness, whereby many will be defiled. It is through this kind of work that brother becomes suspicious of brother. Confidence is unsettled, and variance arises in the church. Love cannot exist where the conversation is largely upon the errors and mistakes of others. The words of Christ are thus treated with indifference and contempt as though frail, erring man had found some other way to heaven than that appointed by the Lord—the path of obedience to His commandments. We all hope to reach the same home in heaven, but if Christ is not formed within, if you have not the mind of Christ and do not practice the words of Christ, if you are fully satisfied with your own peculiar ways so that you feel justified in complaining of your brethren, you will never reach heaven. If you cannot live in harmony upon the earth, how could you live throughout eternity in love and peace? Kindness, love, courtesy and delicate regard must be manifested toward one another even here and now. To practice the principle of love will not prevent us from dealing plainly with our brethren, in kindness pointing out wrongs and shortcomings when it is necessary to do so. But we must do this in harmony with the directions of Christ. When you are yourself connected with God you may speak plainly to those who by their crooked steps are turning the lame out of the path. The apostle directs, “If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” Galatians 6:1.

Satan designs to keep the church in a state of wrangling, of envy, jealousy and evil surmising, so that brethren cannot pray or work in harmony. While thus at variance, they fail to bring the saving power of the truth to bear upon the hearts of unbelievers; people become disgusted with religion when they witness the way in which a brother treats an offending brother.

It is the duty of every true follower of Christ to reflect light to the world. God has laid upon us a responsibility for the souls of those who are unsaved. As an ambassador of Christ I would tell you, brethren, that if you talked more of the merits of Christ, if you engaged more frequently in humble prayer, and said less to your brethren of the weaknesses of others, you would advance in spirituality and be far ahead of where you now are. You must give the precious plant of love some chance to grow. Jesus has said, “By this shall all men know that ye are my disciples, if ye have love one to another.” John 13:35.

He told His disciples to tarry in Jerusalem until they should be endued with power from on high. “Without me,” He said again, “ye can do nothing.” John 15:5. But Paul declares, “I can do all things through Christ which strengtheneth me.” Philippians 4:13.

We should be often in prayer. The outpouring of the Spirit of God came in answer to earnest prayer. But mark this fact concerning the disciples; the record says, “They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven

tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." Acts 2:1-4.

They were not assembled to relate tidbits of scandal, they were not seeking to expose every stain they could find upon a brother's character. They felt their spiritual need and cried to the Lord for the holy unction to help them in overcoming their own infirmities and to fit them for the work of saving others. They prayed with intense earnestness that the love of Christ might be shed abroad in their hearts. This is our great need today in every church in the land. For, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. That which was objectionable in the character is purified from the soul by the love of Jesus. All selfishness is expelled. All envy, all evil-speaking are rooted out and a radical transformation is wrought in the heart.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23. "The fruit of righteousness is sown in peace of them that make peace." James 3:18. Paul says that as touching the law—as far as outward acts were concerned—he was blameless [Philippians 3:6]; but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard he had abstained from sin; but when he looked into the depths of God's law and saw himself as God saw him, he bowed in humiliation and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, "I had not known lust, except the law had said, 'Thou shalt not covet.' But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive with the law once: but when the commandment came, sin revived, and I died." Romans 7:7-9.

Sin then appeared in its true hideousness and his self-esteem was gone; he became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought to think and ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and His matchless love, and grew more and more into His image.

He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish labor for souls, he bowed in prayer and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to

him; every church member was a person of interest to him; for he looked upon every soul as the purchase of the blood of Christ.

This should be the experience of every member of our churches. We are to bear the precious fruits of the Spirit of God to His glory, even rich clusters of good fruit that will make us more precious than the golden wedge of Ophir. Brethren, you need to humble yourselves under the mighty hand of God and He will lift you up. If a fountain that is rank and bitter loses its corrupt qualities, those who drink of it will recognize the change. The water will be pure and sweet and the streams that flow from it, wholesome and refreshing.

The members of the church at St. Helena need a deeper work of grace wrought in their souls, or they will be found wanting in the day of God. We must be found faithful stewards of the grace of God, or we shall be represented by the parable of the foolish virgins, who took their lamps, but had no oil with which to fill them. We must have the oil of grace in our vessels, our lamps must be trimmed and burning, and be ready to go forth and meet the Bridegroom.

In the past the Lord has signified that Brother Rogers should connect with the Health Retreat at Crystal Springs. This brother has made mistakes; he has been critical and has not always encouraged those who have been connected in the work with him. He has had experience and knowledge in treating the sick which is of value and which he might have used to the glory of God. He might have been far advanced in practical knowledge, so as to be a helper in the institution, if he had but gone forward and upward since his connection with the work.

But I saw that the rebuke of God was upon him, because he has not stood at his appointed place of duty until he was honorably released. When trouble arose, he should have gone directly to Brethren Fulton, Baker, and Loughborough, and laid his case and all the circumstances connected with it before them, and let them know the true situation. But instead of doing this, he disconnected himself from the work, and some felt a sense of relief that he had done so; but I can see no other way than for Brother Rogers to see his mistake and so far as possible, correct it. He has been at fault in criticizing others, and he should confess this, humble himself before God, and take any position that he can fill to serve the cause of God, by devotion and faithfulness endeavoring to redeem the failings of the past.

If he has been falsely accused, he must take it as a Christian should and by his life prove the accusations to have been false. He must not feel that his dignity has been wounded and take himself away from his appointed work. If he had but stood faithfully in his place, he would have won precious victories, but he has need to humble himself as a little child before God, and in no way dishonor his Redeemer.

Brethren, God would work for us if He could do it safely; He wants to do great things for His people, but the strife of tongues has dishonored God, weakened the hands of His professed

children, and brought dearth and feebleness into the church. Is it not time to arise, to open the heart to receive the rays of light that are shining forth from the living oracles? Is it not time that the love of God should be permitted to make its impress upon the soul, that Jesus may be glorified among those who claim to be His followers?

Brother Rogers, if you see the way open and are willing to do what you can at the institution in the meekness of Christ, the Lord will accept the efforts that you put forth for His cause. But self must be hid in Jesus. The Lord wants every soul in the church at St. Helena and at Crystal Springs to obey His Word, to learn His will, to give heed to His requirements. There must be a decided change in the church; in place of gossip and censure, there must be a spirit of sympathy, a willingness and desire to strengthen the hands that hang down and to confirm the feeble knees.

You are to be constantly seeking for precious pearls of truth. There must be a dying to the world, no cowardice, no compromise. There must be a seeking for that wisdom that is from above. The apostle asks, "Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3:13-18.

May the Lord give you wisdom that you may heed the words I now present to you in the name of Jesus of Nazareth.

Lt 1d, 1890

Abbey, Ira

Battle Creek, Michigan

January 28, 1890

Ira Abbey,

Today I have just received your response to my letter, and I cannot rest tonight without writing to you again and saying, Repent of your sins without delay. Your course has been opened before me—your management in business, your reckless expenditure of money, your associations with the vile and corrupt—and yet God is willing to pardon even you. I had hoped so much that when Nathan and Vernelia came from California to your house, things would be

different. And had it not been for your unlawful, unholy connection with Miss Saterlee you would not have pursued so unnatural a course toward your own children. You have felt hard and unreconciled with Lucinda, but clung all the time to an harlot, and your commerce with her was of that character that your God-fearing children had none of your love, your sympathy. But my letter is not to condemn you, but to awaken you to repentance. I hear Anna has professed to be converted. This is the only time I dared to write to you or her, knowing it would not do a bit of good, for the hardness of both your hearts and your stubbornness to pursue an evil course has been marvelous.

The bewitching power of Satan has been upon you. But make no delay; Jesus is at the right hand of God and mercy still lingers. "Come," says the Lord, "and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be as crimson, I will make them like wool." [Isaiah 1:18.] Yes, Jesus is the sinner's only hope. "Ho every one that thirsteth, come ye to the waters, and he that hath no money (no goodness, no righteousness, nothing to recommend him to God) come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." [Isaiah 55:1.]

Cannot you come just now, just as you are, saying,

"In my hand no price I bring,

Simply to Thy cross I cling."

"Wherefore do you spend money for that which is not bread? And you labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good and let your soul delight itself in fatness. 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." [Verses 2, 3.]

"Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts." Isaiah 55:6-9. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Isaiah 57:15. I beseech you to come to God with contrition of soul. Break this hellish work that you have been carrying on, make decided movements now before it shall be forever too late.

"Behold the Lord's hand is not shortened, that it cannot save; nor his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his

face from you that he will not hear, for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has uttered perverseness. None calleth for justice nor any leadeth for truth; they trust in vanity and speak lies, they conceive mischief and bring forth iniquity.” [Isaiah 59:1-4.] But notwithstanding the terribleness of their departure from God, the Lord speaks: “Wash you, make you clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well.” [Isaiah 1:16, 17.]

“Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his evil way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also, thou hast delivered thy soul.” [Ezekiel 3:17-21.]

Consider these words: “And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, and the dead were judged out of those things which were written in the books, according to their works.” [Revelation 20:12.] “And whosoever was not found written in the book of life was cast into the lake of fire.” [Verse 15.] Do not, I entreat of you, sit down in hopeless despair and do nothing. Do not heed any farther the great tempter [when he says] that it is no use for you to try. You could but perish if you came to Jesus just as you are, sinful and polluted, vile and depraved; but Jesus is amply able to save the very hardest and the most wicked and defiled sinner.

You say you are tempted to cut the brittle thread of life, but if you do then your case is hopeless, for you add the sin of murder to all your other sins. But if you come just as you are, helpless and sin-polluted, and cast yourself at the foot of the cross, poor, miserable, blind, and naked, there is a Saviour to lift you up. I know that you have not for many, many years been in harmony with God. You have for a long stretch of years been following another leader, which is the prince of darkness; but if you will cast off the works of darkness, if you will now look unto Jesus, you will live.

But you must look in faith. The true Christian life you have known nothing of for years. But while your powers have been so wasted and you have served Satan with a high hand, the Lord has heard prayer in your behalf and has not cut you off in your sins, which He might easily have

done if mercy were gone forever. Yes, God has heard the prayers of those whom you have refused to connect with, those who love God and keep the commandments. You have been utterly blind, deplorably deceived, deluded and ensnared by the devil.

When years ago I warned you to flee from Brookfield as from Sodom, you did not obey the voice of God. You carried yourself, your appetite, your passions, unsubdued, with you, and God could not prosper and bless you. And you again made your home in Sodom, not, like Lot, to stand uncorrupted amid the moral pollution. I was shown that the moral atmosphere, the association of the inhabitants of Brookfield was dangerous to such an one as yourself who was weak in moral power. Now, year after year is gone, and God gives you, through His delegated servant, another chance. Will you repent? Will you confess your sins and forsake them? If you arouse your will power, relying wholly on the strength of Jesus, you will yet be an overcomer. But let the consequences be what they will, you must separate entirely from the class you have associated with.

The mission and work of Christ, from beginning to end, is full of mercy to those who seek Him, confessing their sins, repenting, believing. There is help for the needy, light for the blind, redemption for the lost. Jesus comes to you, even you, in all the ministrations of His Spirit and His Word, to bring this freely offered grace. Your one opportunity, and the last, is now offered to you. He seeks the guilty and depraved outcast. Jesus of Nazareth passes by. Now, if ever, the pall of darkness must be lifted from you. How precious and valuable is the one opportunity presented to you by a long-forbearing Saviour!

Now you may call upon Jesus as blind Bartimaeus, "Jesus, thou Son of David, have mercy on me." [Mark 10:47.] He was told that Jesus of Nazareth passeth by. He does not stop to calculate the chances of failure—the precious opportunity may be lost. He wastes no time in studying proprieties of speech or attitude, but cries in his last chance, "Jesus of Nazareth have mercy on me." He was not only blind of natural sight, but he was a debased sinner; he asks for mercy, such as Christ is pleased to give the guilty. If he has that mercy, he knows that he has everything, and he is determined to have this mercy from Jesus, which means so much to him. When Jesus calls him to come, he does not wait a second bidding, he waits not to be led. He rushes in his blindness in the direction of the voice. He is ready to risk everything, only to hear the blessed words of sins forgiven. Jesus heard the request and answered it. Blind Bartimaeus received his sight and followed Jesus. The beams of righteousness shine into the darkened chambers of his mind, and light, happiness, [and] sight restored, he goes on his way rejoicing. The darkness of the long night of years is rolled back. A new world opens before him, and hope and consolation, so sweet and grateful, has come to his heart. He is made, through faith in Christ, a partaker of the divine nature. I present this case before you; I entreat of you to seize this opportunity, now, while it is called today. "If ye will hear my voice, harden not your hearts."

[See Hebrews 3:15.] There has been, by your wife, fasting and prayer and humiliation for many years. For notwithstanding her hereditary tendencies to complain and find fault, she has ever listened to the voice of God in chiding and reproof and humbled her soul in the dust at His feet. Others have hoped and prayed for you, Oh so earnestly, that God would restore to you the joys of His salvation; that you might be restored to sight, restored to yourself, rescued from the terrible blindness of sin which has blackened your soul.

Now is your opportunity. There is no madness like that you express in your letter to me—you have given up to be lost. The destiny of your soul depends upon your immediate action. Delay not; hesitate not one moment. Fall upon the Rock and be broken. Jesus, unseen, is by your side. Yes, Jesus of Nazareth passeth by to administer to you of His grace and compassion and to rescue you from the destiny of despair. He hears every sigh of penitence. He knows the longings of the heart for peace, that peace which He alone can give. Jesus puts to every soul the question, "What wilt thou that I should do unto thee?" [Mark 10:51.] O, how many souls are today groping in blindness for light, but delay the one chance, the last opportunity to obtain it. Blind to their real danger, they walk on the brink of perdition. Blind to their own happiness and eternal welfare, they lay up for themselves an heritage of woe; blind to their own interest they dishonor and disown the greatest Friend they have in the world, and leave their future eternal interest to take care of itself.

I cannot give you up to be lost. You have been blind to all the higher interests of the soul, to all the blessed, glorious attractions of a heavenly life in the city of God. You have labored for that which is not bread; you have sacrificed peace and honor, and sacrificed the companionship of the children of God, even your own children, that you might walk without obstructions in your own way. You have striven to content yourself in the secrets of sinful pleasure and base gratifications, irrespective of God and heaven, and yet Jesus offers you that which you most need, that which is of infinite gain, even if it cost the toil and suffering of a whole lifetime. Now you have no hope, you are without God; and yet Jesus of Nazareth passeth by.

Will you now cry to God with a broken, repentant heart, Jesus of Nazareth, have mercy on me? I press this matter upon your conscience. May God urge it upon your soul with arguments of mighty power. O, that the blind might see the solemnity of eternal judgment and deepen the appeal I make to you at this time. I am writing in the early morning hours, while all in the house are locked in slumber. Be not determined to be lost. You cannot comprehend what a terrible thing it is to be lost. Your conscience has become hardened in sin and transgression and unbelief; but you may, if you will, fall on the Rock Christ Jesus and be broken before it is utterly too late, crying, Jesus of Nazareth, have mercy on me. If you do this, God will not leave you to perish. If you will only come, not waiting for anything, not stopping to reason, [and] throw yourself, even at the eleventh hour, at the feet of Jesus, as did blind Bartimaeus. God alone can

touch your heart with a new tenderness. God alone can lead you to a sense of your obligations to Him which you have so long perverted.

Your senses have not recognized God's claims, but can you live any longer without a Saviour? Dare you die in the devil's hands? You have done yourself incalculable harm in separating your soul from God. Will you now break these bands of Satan, that your own wicked course of action has woven about you? This has made you afraid to come to the light, lest your deeds should be reproved. But risk everything, anything. Get out of Brookfield just as quick as you can, get away from the place where so great wickedness prevails. Will you, dare you, venture one step farther in the course you have been pursuing? Will you now commit still greater wrongs against yourself by submitting to be a bond slave to Satan? Will you decline to make one effort to grasp the crown of life? Jesus of Nazareth passeth by. Satan will make desperate efforts to keep silent your voice of supplication, What shall I do to be saved? But heed not the voice of the deceiver. Obey not Satan's suggestions; they can only be listened to at the peril of your soul and obeyed at the hazard of your life. You are on the very borders of the eternal world. I give you counsel from the Lord; I know your life, your sin; I know you have carried a heavy burden, and [are] at times troubled of soul, I know you have become sin-hardened, and yet I say, Go to Jesus without one moment's delay. Confess [your sins] to your long-abused wife, confess to God, make thorough work for repentance, whatever and whoever bids you hold your peace. Whatever suggestions Satan may make to keep your soul bound in sin and despair, I still say, go to Jesus, the sin-pardoning Saviour, without delay. And may the Lord who is mighty to save, rescue you out of the snare of the devil, is my prayer.

Lt 1e, 1890

Abbey, Ira

Battle Creek, Michigan

January 14, 1890

Ira Abbey,

My poor, deceived, sinful brother, I will now address a few words to you for whom I have had so great a burden and interest for many years. Ira Abbey, for years your course has been a sinful course. I have written to you, but have received no response, and the reproof given has had no effect upon your course of action. Nathan and Vernelia were not retained because you were under the influence of evil advisers, accusers. You would part from your own children

rather than from those who were ungodly. You needed the help of your children every day, but you were glad when you no longer had their presence and their restraining influence.

You have a work to do for your own soul. Make haste, or it will be forever too late. God will now forgive the scarlet sin if you will do those things you ought to do to make your wrongs right. I do not say your case is hopeless, but you have certainly almost sinned away your day of grace, and yet Jesus is in the sanctuary. Jesus pleads in your behalf. Your brethren and your sisters have labored much for you; so much interest have they manifested for you that you have regarded crime and sins as a light matter. But Jesus loves you and I present, or lift up, Jesus before you.

Satan tells you that it is not best for you to cease sinning, [that] you have gone so far in disobedience and transgression it is no use for you to try to come back to God. While I feel the full disgrace of your sins is upon you, while I would have you see sin as it is, I would all the time present Jesus as a sin-pardoning Saviour.

The sands of your life are nearly run out, and now if you will come to God just as you are without one plea, but that He has died to save the chiefest of sinners, you will find pardon even in this, the eleventh hour. Man must cooperate with God. Christ did not die to have the power to cover transgression unrepented of and unconfessed. All sins are not to be confessed publicly, but some are to be confessed alone to God and the parties that have been injured.

Righteousness of Christ imputed to men means holiness, uprightness, purity. Unless Christ's righteousness was imputed to us, we could not have acceptable repentance. The righteousness dwelling in us by faith consists of love, forbearance, meekness, and all the Christian virtues. Here the righteousness of Christ is laid hold of and becomes a part of our being. All who have this righteousness will work the works of God. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also and greater works than these shall he do because I go unto my Father. And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." [John 14:12-15.] "Little children, let no man deceive you: He that doeth righteousness is righteous. He that committeth sin is of the devil." [1 John 3:7, 8.]

The imputed righteousness of Christ is a precious ore whose value is discovered by digging into the mines of truth. The Bible is of the highest value. The Lord Jesus has crowns and harps and white robes prepared for those who are seeking earnestly for them. "Who will render to every man according to his deeds." "To them who by patient continuance in well-doing seek for glory and honor and immortality and eternal life." [Romans 2:6, 7.] But the robes of Christ's righteousness never cover cherished sins. No one can enter into the marriage supper of the Lamb without the wedding garment on, which is the righteousness of Christ. Without holiness

no man shall see God. God is waiting to give divine power to every soul to combine with human effort. "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and do of his good pleasure." [Philippians 2:12, 13.] Christ is the perfection of divine character. He is the model we are to follow. Peter's words are full of meaning: "As obedient children not fashioning yourselves according to the former lusts in your ignorance, but as he who hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy." [1 Peter 1:14-16.]

We are not saved because we are sinless. Christ came into the world to make a propitiation for our sins. "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] "And this is the condemnation, that light has come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light that his deeds may be made manifest that they are wrought in God." [Verses 19-21.]

John, in Revelation, in his description of the New Jerusalem says, "And there shall in no wise enter in anything that defileth, neither whatsoever worketh abominations or maketh a lie, but they which are written in the Lamb's book of life." [Revelation 21:27.] Well may you ask, "Is my name written there?" It is registered in that book of life if you have a character that is pure and holy like the character of Christ. Faith in the truth alone will not save us. We must be like Christ if we shall one day see Him as He is.

"Every man that hath this hope in him purifieth himself even as he is pure." [1 John 3:3.] Any hope aside and separate from purity and righteousness is a snare of Satan's sophistry and fatal delusions. Jesus came to our world and graciously stands inviting us to come unto Him and learn of Him. Believe in Him, and as we come, He grafts us into His life and into His character. Our drawing nigh to Christ is faith, and the grafting process is adoption; and by this mutual act we become sons of God and joint heirs with Christ, partakers of the divine nature, having escaped the corruption that is in the world through lust.

This ingrafting in Christ separates us from the world. No longer will we love the society of the vile and contaminated and contaminating. We will be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Then rich clusters of fruit are borne. The graces of the Spirit are borne in love, joy, peace, long-suffering, gentleness, goodness. We have new affections, new appetites, new tastes; old things have passed away, and lo, all things have become new.

Now I ask you, Brother Abbey, will you serve God with your whole heart, keeping all His commandments, or will you serve the devil? Will you, irrespective of consequences, put

yourself on Christ's side? God will not force your service. It is life or death with you. If you come to Jesus, confessing your sins as an humble penitent, He will forgive you your sins and cleanse you from all unrighteousness. You can not turn from sin until you hate sin and love purity and truth and righteousness. I entreat you now to come, just as a little child, humbling your heart before God, and Jesus will pardon your transgression.

I hope Annie will no longer hold the influence over you that she has. If she does, it is ruin, eternal ruin, to you both. You have much, altogether too much, sympathy to give to aliens, while your wife is wronged, deceived, robbed of the respect due her, [and] your children [are] robbed of that confidence which you should give them. You have a work to do, and that without delay, or the wages of sin will be your portion.

Turn away from the society of the ungodly, devote every moment of your time in seeking the Lord while He may be found. You cannot live two lives, one for Christ and one for the devil. How long will you delight in sin itself, which is so abhorrent to God? All the sweet influences of the Spirit of God have become extinguished in your soul. Now change. I tell you not to be despairing, but to come to a merciful, sin-pardoning Saviour. Sever the links, disconnect from them.

You tremble to do this because you fear exposure. You cannot but be exposed ere long, however much you may conceal your true condition. God has opened matters to me that I might encourage you to make another trial for your soul. You must choose between selfishness and sin on the one hand, and Christ, His purity and righteousness on the other. If you surrender to God, heart, soul, and body, you will no longer be the servant of sin. O, I cannot endure the thought that one who has had so great light shall remain the servant of sin and of Satan.

There is no hope for you [except] in an entire transformation of character. Then you will try to honor Christ and to be like Christ. His law will be the rule of your life. Make haste to turn your feet in the path of holiness. Save your soul by casting yourself at the foot of the cross. Then come to Jesus and be happy and go to heaven. Preaching is not all you need, but you need sins rebuked as Nathan rebuked David. "Thou art the man." [2 Samuel 12:7.] You must have godliness, a pure heart, a perfect life, or die in your sins and perish with the ungodly.

May the Lord convince your soul, is my prayer.

Lt 1f, 1890

Brethren in Responsible Positions

Salamanca, New York

November 1890

To Brethren in Responsible Positions.

Brethren in responsible positions, you are in danger. I lift my voice in warning. Beware. Unless you watch, and keep your garments unspotted from the world, Satan will stand as your captain. It is now no time to hide your colors, no time to turn traitor, when the battle presses sore. It is no time to lay down or hide our weapons and give Satan the advantage in the warfare. Watchmen on the walls of Zion must be wide awake. Call to your fellow watchmen in no sleepy terms, "The morning cometh, and also the night." [Isaiah 21:12.] If no response is made, then know that the watchman is unfaithful.

It is now no time to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. No, no; there is no place for sleepy watchmen on the walls of Zion. Every power is to be employed wholly and entirely for God. Maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion that the world may make. We can make no compromise. There is a living issue before us, which will be of vital importance to the remnant people of God to the very close of this earth's history; for eternal interests are here involved.

We are to look constantly to the Lord Jesus Christ, the Captain of our salvation. All that Jesus did on the earth was done with an eye single to the glory of His Father. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." [John 14:31; 10:18.] In all He did, He was working out the will of His Father, so that His life on earth was a manifestation of the divine perfection. The union of divinity with humanity in Christ was to reveal to us God's purpose to bring man into the closest connection with Himself. We cannot possibly be happy without Him.

The original apostasy began in a disbelief and denial of the truth. We are to fix the eye of faith steadfastly upon Jesus. When the days come, as they surely will, in which the law of God is made void, the zeal of the true and loyal should rise with the emergency and should be the more warm and decided. Their testimony should be the more positive and unflinching. But we are to do nothing in a defiant spirit, and we shall not if our hearts are fully surrendered to God. (Romans 13:1-7; Titus 3:1, quoted.)

Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let no differences or dissensions exist in the church. Let all go to work to help someone who needs help.

There is a cause for the great weakness in our churches, and that cause it is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in everyone who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the Spirit of Christ. Is it not fully time that we return to our first love and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united one to another. See John 13:34; Romans 15:1-5.

The increase of our numbers and the enlarging of our facilities means work; it calls for entire consecration and thorough devotedness. God has no place in His work for half-hearted men and women, those who are neither cold nor hot. Christ says, "I will spew thee out of my mouth." [Revelation 3:16.] God calls for men who are whole hearted.

There are those who have prided themselves on their great caution in receiving "new light" as they term it. But they are blinded by the enemy and cannot discern the work and ways of God. Light, precious light, comes from heaven, and they array themselves against it. What next? These very ones will accept messages that God has not sent, and thus will become even dangerous to the cause of God because they set up false standards. Men, who might be of great use if they would learn of Christ and go on from light to greater light, are in some things positive hindrances, forever on the point of questioning, wasting much precious time and contributing nothing to the spiritual elevation of the church. They excite doubt and fear. They misdirect minds, leading them to accept of suggestions that are not safe. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; they view an atom as a world and a world as an atom.

Many have trusted and gloried in the wisdom of men far more than in Christ and the precious, sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made inventions and discoveries, but they are walking in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action, ordained to make man wise unto salvation. They strive to extend the gospel, but separate it from the very marrow—the life. They say, "Let the light shine," but cover it up so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.

At this time the church should not be diverted from the object of vital interest to things that will not bring health and courage, faith and power. They must see, and by their actions testify,

that the gospel is aggressive. But the light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear bright rays of light amidst the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs.

Watchmen on the walls of Zion are to be vigilant and sleep not day or night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to His voice speaking to you in His Word. Let His truth be received into the heart that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, and now we must build the old waste places, and, with interested effort, labor to raise up the foundation of many generations. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." [Isaiah 58:12-14.] See Isaiah 51:7-16; 62:1-4.

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages; all are linked together. The evidences of the abiding, ever-living truth of these grand messages that mean so much to us, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions. All these are the instrumentalities of God to cooperate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming the second time with power and great glory.

The Revelator says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." [Revelation 18:1, 2.] This is the same message that was given by the second angel, Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." [Revelation 14:8.] What is that wine? Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment and has repeated the lie Satan first told to Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." [Matthew 15:9.]

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Almost the last act of His ministry was to cleanse the temple again. So in the last work for the warning of the world, two distinct calls are made to the churches: the second angel's message, and the voice heard in heaven, "Come out of her, my people ... For her sins have reached unto heaven, and God hath remembered her iniquities." [Revelation 18:4, 5.]

As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon that they may not worship the beast nor his image. The man of sin, who thought to change times and laws, has exalted himself above God by presenting this spurious sabbath to the world. The Christian world has accepted this child of the Papacy, and cradled and nourished it, thus defying God by removing His memorial and setting up a rival sabbath.

After the truth has been proclaimed as a witness to all nations, at a time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, "Lo, here is Christ." "Lo, he is there." [Mark 13:21.] "This is truth." I have the message from God. "He has sent me with great light." And there is a removing of the landmarks, and an attempt to tear down the pillars of our faith—then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified.

This false sabbath is to be enforced by an oppressive law. Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating the knowledge of God. While Satan is working with his lying wonders, the time has come, foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon, and call upon God's people to forsake her.

The Lord has presented before me that those who have been in any measure blinded by the enemy and who have not fully recovered themselves from the snare of Satan, will be in peril

because they cannot discern light from heaven and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propositions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps.

The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow." [Isaiah 50:10, 11.] Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." [John 9:39.] "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." [John 12:46, 48.]

By many, the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the True Shepherd. Their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time. The truth is calculated to turn men to Christ, to quicken their energies, subduing and softening their hearts and inspiring them with zeal and devotion and love to God. The Sabbath truth must in no case be covered up. We must let it appear in plain contrast with error.

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth must stand—not in their own wisdom, but in God—and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people in every discourse.

The rainbow above the throne, the bow of promise, testifies to the whole world that God will never forget his people in their struggle. Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real

heart piety as nothing else can. While we present the fact that men are subjects of a divine moral government, their reason teaches them that this is truth, that they owe allegiance to Jehovah. This life is our time of probation. We are placed under the discipline and government of God to form characters and acquire habits for the higher life. Temptations will come upon us. Iniquity abounds. Where you least expect it, dark chapters will open that are most terrible, to weigh down the soul; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God.

We shall be subject to heavy trials, opposition, bereavement, affliction; but we know that Jesus passed through all these. These experiences are valuable to us. The advantages are not by any means confined to this short life. They reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of life, we are forming characters for everlasting life. Everything shall work together for good to those that love God.

All the scenes of this life in which we must act a part are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character building, for we are working both for this life and eternal life. And as we near the close of this earth's history, we advance more and more rapidly in Christian growth, or we retrograde just as decidedly.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. ... And I will remember my covenant, ... and the waters shall no more become a flood to destroy all flesh." [Genesis 9:13-15.] In the rainbow above the throne is an everlasting testimony that "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] Whenever the law is presented before the people, let the teacher of truth point out the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and make it honorable. Make it distinct that mercy and truth have met together in Christ, and righteousness and peace have embraced each other.

It is when you are looking to His throne, offering up your penitence and praise and thanksgiving to God, that you perfect Christian character and represent Christ to the world. You abide in Christ, and Christ abides in you; you have that peace that passeth all understanding. We need constantly to meditate upon Christ and His attractive loveliness. We must direct minds to Jesus, fasten them upon Him. In every discourse dwell upon the divine attributes.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained, for this would eclipse the glory of the rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that

makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." [Psalm 18:35.]

We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance and demands holiness, purity, in all who would see God.

Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value, that which saves from sin, the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.

Lt 2, 1890

Burnett, Brother

Battle Creek, Michigan

January 15, 1890

Dear Brother Burnett,

I have written a letter to Brother Geo. Hutchings which I wish you to read. I learn that you have sold your place which you owned when we visited you. Could you not purchase this last twenty which I bought, which I know is desirable and would keep if I could do so with any hope of making my home in the valley. But the wants of the cause are such that I need every dollar that I have invested in the land to accommodate Bro. Joe Hutchings. I want to sell all, either

together or separate. Cannot you buy this land, or sell it for me that I may have the money which I so much need?

I think Burrough Valley a beautiful place and a healthful place, and I would desire no better climate than Burrough Valley; but my work makes it necessary for me to locate near our publishing houses. I invested my means in the land in the valley to help your brother, that he should not lose all his property. I have felt a deep interest in your brother's family and do still, but I am sorry that they left the valley, for I am sure in my mind that the valley will be a choice place for a health resort for those who have lung difficulties. I am much pleased with the little valley and hope that unbelievers will not find a foothold there so as to control the school and other matters.

Will you, my brother, look to my interest and help me out in this my necessity? I thought you might want that twenty acres. Will you write to me as soon as possible? The letter with this, addressed to Bro. George Hutchings, will show you just how I regard these matters.

I have felt much burden because our brethren engage in this speculation. It has ruined souls, and I fear many will place themselves in spiritual blindness, and will not discern the preparation essential for this time, that they may stand the perils of the last days. We are nearing the end. We must all appear before the judgment seat of Christ and receive as our works shall be, whether they be good or whether they be evil.

May the Lord help us to be living channels of light, is my prayer.

Lt 3a, 1890

Dunlap, Brother

South Lancaster, Massachusetts

October 28, 1890

Dear Brother Dunlap,

I received your letter yesterday and will reply without delay. You state that your bill is fifty dollars. I wrote you November 30, 1889, that I would rent you the place for one hundred seventy-five dollars, and as I have heard nothing further from you about it, I supposed you had accepted of my offer. In your letter you say that Brother Thomas pays fifty dollars for his rent on the place and that [the] money will help build [a] fence round the orchard, which would cost seventy-five dollars. After your labor is taken out for what you have done, there would be yet seventy-five dollars, my due, which you do not mention. I would ask you to please give me the

particulars of this matter. I do not understand it. Will you specify more clearly that I may understand the matter?

Cannot there be a fence without so much outlay of means? Cannot there be posts set and a wire fence for the present? I have had no income for the last two years from the sale of my books and I am in a most disagreeable, cramped position, having to hire the means which I use and pay 7 percent. If I cannot have the rent money of the place to pay interest on the money invested, I must continue to hire. I am not so situated as to lay out more money on the place. If the place could now be sold without delay, I would sell for twenty-eight hundred. Cannot the twenty acres that joins Brother Hagar be sold for fifteen hundred? Geo. Hutchings said he was offered fifteen hundred for it. I much need the money that is invested in that, and it is considered the best land in the valley.

Will you talk with Mr. Paddock in regard to the fence? I esteem his judgment [to be] good.

Was my hay an entire loss? These things worry me. Was this last year's crop a volunteer crop?

If anyone wants to hire the place for one hundred and seventy-five dollars, they can have it. I want no more renting it on shares, as before, and I pay for baling hay, for cover for the hay, expense [of] about fifty dollars, and not a cent income to me. I think someone in the valley might have looked out for my interest. Certainly Geo. Hutchings was not the man to do it, and Joe Hutchings has not done it. I thought I would see how I came out the last year. I am in want of money. I do not want the place on my hands and I get nothing in return for it. Please tell me what I can do. I am in perplexity to know what to do.

I have just read a copy of the letter I wrote you, saying that I would rent the place for one hundred and seventy-five dollars, and that I would hire Brother Dunlap to set the trees and care for them, which would bring back money to him according to the amount of work done. You have not told me how much land you have put into fruit, how many trees you have put out. Have you put into orchard both of the twenties? Is the fencing to be on both twenties? Will not the tree you spoke of make the posts and a wire fence secure the trees at less cost to me?

You see, the interest on three thousand at 7 percent would be \$210.00. I certainly ought to have the interest on the money invested, but I shall not get it at one hundred and seventy-five dollars.

Lt 4, 1890

Missionaries in Africa

Battle Creek, Michigan

March 9, 1890

Dear Brethren now laboring as missionaries in the field of Africa,

You have not all the same stamp of character, and each will be inclined to think that the work must be molded according to his <own ideas and> views. Unconsciously to yourselves, this spirit will be cherished, and you will seek to introduce methods of your own. The workers should first obtain the grace of Christ, so they will be enabled to sink self out of sight; then there will be unity, even among a diversity of dispositions.

Before any of you went to Africa as missionaries, it was shown me that there would be difficulty in your labors, <not necessarily> because the workers were so differently constituted, <but because of each esteeming himself above his brethren.> The <brethren> varied so evidently in organization and in their views of the work that each, instead of modifying his own strong traits of character, would be in danger of drawing away from the others, and this drawing apart would leave an influence among the new converts that would retard the work and dishonor God.

You are indeed laborers together with God, and will you seek most earnestly to answer the prayer of Christ that you may be one as He is one with the Father? Let there be no dissensions among you. When each wants to have his own way, disparaging the methods of others, the tendency is to bring great confusion into the work. Each becomes discouraged, and this leads to the discouragement of others who are quick to discern any variance. This is a bad example to set, especially in a new field, where everything should move like well-regulated machinery, the work of one matching the work of another, thus manifesting that you are God's instruments. If you fully realize the importance of God's work, you will not work in opposition one to another.

Be careful how you build, for it is for time and for eternity. Counsel together, have your seasons of prayer together; make no move independently or in opposition to one another. Christ is our living head, and we are members of His body, and all dependent upon the head. It is not our Lord's plan that any member of His body shall suffer for want of proper exercise, for if one member suffers, all the members suffer with it. If one member is <enlightened and> honored <of God,> all rejoice. Every member derives his life and working power from the same source, "even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [Ephesians 4:15, 16.] "And the eye cannot say to the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." [1 Corinthians 12:21, 22.] "For ye are laborers together with God: ye are God's

husbandry, ye are God's building." [1 Corinthians 3:9.] Each worker is to use his God-given ability to the utmost for the upbuilding of Christ's kingdom on the earth. We each have an individuality in manner and bearing, and this is as it should be; but this need not prevent our working together in perfect harmony.

The Lord Jesus Christ is the living vine, and all who are children of God are grafted into the parent stock, drawing sap and nourishment from the one root. The branches are not blended into one, but are diverse, separate branches, yet they all live from the same root. In the words of Christ we find an important lesson, which should have a more direct bearing upon the life, the motives, and the experience of those who claim to be children of God. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [John 15:4, 5.] How essential it is that every one who claims to be a child of God should work in harmony with Christ, catching the divine illumination of His spirit, studying the manner of His labor, and working as He worked, putting self out of sight and <ever> making Christ prominent. We should bring our own ways into harmony with Christ's ways, manifesting the spirit of the Master-worker, that Jesus may appear in our work and in our character.

There should be no strife, no envying, no seeking for supremacy. The work is sacred <and> holy, and God forbid that you should give to those for whom you labor an example of coldness, selfishness, and avarice. If your work has been done in human wisdom, it will bear your mold, it is marred in your hands. Your work is of an exalted character, and should not be in any way so marred as to make it unacceptable and unattractive. Your discourses must be followed by a holy life. Precious lessons of love, confidence, respect for one another, must be given both in and out of the desk. You must live that which you teach. As laborers together with God, you must first come close to one another, for God's instruments must not work at cross purposes. Constantly educate yourselves to be one, as Christ was one with the Father, each improving his entrusted talents.

Brethren, let all see that you are living out the lessons of Christ. If any one of the workers thinks that his way is perfect, and that the brethren do not appreciate his wisdom and experience, it is a positive evidence that he is not learning meekness and lowliness of heart in the school of Christ. The transforming grace of Christ always leads to meekness and humility. The Lord is not dependent upon us to do His work; He has given us the great privilege of cooperating with Him. You may have diverse temperaments, and yet be laborers together with God, all working in harmony, and when all your ability is put into the work, you will accomplish the best results. In doing the Lord's work we cannot follow our own judgment and peculiar notions. We must work with an eye single to the glory of Christ. Do not talk about that which cannot be done, but of

that which can be done through the strength given you of God. “The silver is mine, and the gold is mine, saith the Lord of Hosts,” and “the cattle upon a thousand hills.” [Haggai 2:8; Psalm 50:10.]

The Lord’s resources are unlimited; we are only instruments in His hands, and great things can be accomplished through His name. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit.” [John 15:7, 8.] We are so familiar with our own peculiar traits of character that we often think too highly of self. We become satisfied and do not seek to improve as we should. Sanctification through the truth requires a daily improvement in manner, address, attitude, and spirit. If we are branches of the true vine, we shall bear fragrant blossoms and desirable fruit. In our feebleness and ignorance we cannot depend upon our-selves. We must not think that there are no improvements to be made, for we are to learn daily in the school of Christ, not how to reach the highest place, but to become meek and lowly of heart, pure and undefiled, rising above cheapness and the commonplace. We have intercourse with the eternal world, and we must reveal all the light which we have received from heaven. Our thoughts must not run in a low, narrow channel, but we must be learners, constantly receiving clearer views, and higher and holier aspirations.

Be sure to pray and counsel together before <coming to decisions and> laying your plans, and then, in the Spirit of Christ, push the work unitedly. If one of your number decides that he cannot cooperate with his brethren, and has no desire to work because of differences of opinion, the course to be pursued is without a question. Humble yourselves before God and resort to prayer, for you cannot <and must not attempt to> work at variance.

From any one who persists in stubbornness and self-will, God will remove His Spirit, and another will wear the crown that was for him. God accepts only those who will learn of Christ, those who study His Word, learning the lessons of meekness and lowliness of heart, lessons of obedience, willingness to do their work in <God’s> way, not their <finite> way. The work that is wrought in God will bear the credentials of heaven, and will show marked results. Personal views should be kept subordinate in the work of God; you must in all things put Christ foremost. To present the truth as it is in Jesus, is a work as enduring as eternity. The work coming forth as a perfect whole from the hands of various workmen, each acting his part, will bring the commendation of the Captain of our salvation. You have a work to do, and it is not best to keep ever before the mind the difficulties and the impossibilities. <Say continually,> “Through Jesus Christ who strengtheneth us, we can do this work.” [Philippians 4:13.]

The Captain of the Lord’s host cast down the walls of Jericho, and heavenly angels are ever ready to minister to the humble, the meek and lowly ones, to remove obstacles and to save souls. With true courage you can do a mighty work for the Master, a work, that when weighed

in the scales of heaven, will be pronounced well and faithfully done. Do not bring <hay,> wood and stubble to lay upon the foundation stone, but bring the most precious of materials, gold, silver, and precious stones, which cannot be consumed. An independent judgment that will show no respect for the judgment of others, must not be cherished in the hearts of any of God's workers. No one should feel that he is a criterion. No one should indulge in self-esteem, for God has told us in His Word that we should esteem others better than ourselves.

Love of self, pride, and self-sufficiency lie at the foundation of the greatest trials and discords that have ever existed in the religious world. Again and again the angel has said to me, "Press together, press together, be of one mind, of one judgment." Christ is the leader, and you are brethren: follow Him. Walk in the light as He is in the light. Those who walk in the footsteps of Christ shall not walk in darkness but those who draw apart in unsanctified independence cannot have God's presence and blessing in the work. Clean hands, a pure heart, and a right spirit are the gifts of God; seek for them with all diligence. Christ says: "Without me ye can do nothing." [John 15:5.]

God has a great work to be accomplished in Africa, and no plans must be laid without the aid of His infinite wisdom. After your plans of labor have been talked over together, mingled with earnest prayer, work, work for Christ. Be not intimidated by apparent difficulties which threaten to obstruct your pathway. There is a right way to work, and God will direct you therein. If you labor in perfect unity, with unselfish interest and brotherly love, angels of God will be with you. This is God's work, and He will make the rough places smooth; He will prepare the way before you.

The work which is to be done in foreign countries can never be done by mortal man unaided by divine wisdom. You must look to the Captain for orders, and then obey without questioning. As you go forward in the strength of Israel's God, in simplicity and faith, the difficulties which Satan will magnify into mountains will become as mole hills. Workers can easily place themselves where divine love, power, <and wisdom> cannot reach them, where they cannot have help in counsel, in difficulties and trials, because they would not understand and rightly appropriate heaven's rich treasure. They would glorify themselves, and think their own ways perfect, and become established in self-righteousness. Man's wisdom is counted foolishness. When self is put entirely away, then you can obtain a new and rich experience. You will discern your own imperfections as you lie low at the foot of the cross, and as you view the perfections of Christ, self will sink into insignificance.

Christ will appear to the discerning eye [as] the perfection of attractive loveliness; then His mold will be upon mind and heart, and will be revealed in the character. The impress of the divine mind should be made upon the heart and manifested in the life. Come to Jesus in your need, pray in living faith, hold fast to the hand of divine power. Believe, only believe, and you

will see the salvation of God. If you will be taught, God will teach you; if you will be led, He will lead to fountains of living waters.

The Saviour invites you, "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:29.] Some for whom you labor will wish to have the work done in their own way, thinking their way is best. But if you have the spirit, the meekness of Christ, if you show love and respect for one another, God will enable you to perfect the work in a manner that will please Him. Show that you yourselves are willing to be taught.

The most impressive lesson you can give to those whom you educate will be that of a Christ-like character. Let there be perfect harmony. This is the greatest evidence that you can present of the power of the truth upon the heart. Work for your own souls until self is subdued, until Christ recognizes His image in you. This is the duty of every worker in the Lord's vineyard. Those who are now advancing the truth of God are ranging themselves on the side of Christ, united in heart, mind and voice, speaking the same things in defence of the truth.

The Lord weighs our actions and our motives, and He will give great power to those who are His own. Christ is not divided; Christ in <one> worker will acknowledge Christ in a brother worker. Those who are exacting, who are fault-finding, who think evil of others, are advancing the work of the enemy, tearing down that which God would have built up. All these discordant elements represent the powers of darkness and show that Christ, the hope of glory, is not found within.

All who are in Christ will do the work of Christ, ever learning of Him. My brethren, you are missionaries, and may you be so transformed that your strong traits of character shall do no harm to the cause of God. The Lord has revealed many things to me concerning the manner in which the work should be carried forward in new fields, and has shown me that if a certain course were pursued, it would narrow the work and cause it to be marred. Perfect harmony can exist only through the abundant grace of Christ. Self-sufficiency is a hindrance to the work. Be an example to those who shall accept the truth. May the Lord give you light and wisdom and His righteousness, is my prayer.

Lt 5, 1890

Baker, Brother

Crystal Springs, California

May 24, 1890

Brother Baker,

I must say some things to you for your course is worthy of censure. You know what has been the course of Elder Rice and others connected with the Health Institution, and how difficult it has been to remove the impression once made. You know the history of the past and the reproach and disgrace that still clings to the institution, and the people at St. Helena are not ignorant of the great curse which fell upon it in consequence of the moral conduct of some who have been connected with it.

I cannot feel that it would be wisdom for you to act in the capacity of superintendent of the Health Institution, for you are not a wise man. You are here, away from your wife and family, when you should be with them; but if there are reasons to justify this separation, your course should be altogether different than it has been. If you had the sanctifying influence of the grace of Christ in your heart, you would take heed to your own ways and abstain from every appearance of evil.

Your work has been such as to open to many souls the door of temptation, and many will be lost in consequence. You may reform, you may see your mistakes, but you will never be able to remove the impression that has been made.

Brother Baker, you are watched with critical eyes. Your attention to young ladies is not called for. You are out of place in giving so much attention to the Chittenden family. Mrs. Chittenden has done her work in ruining one good man. That matter was opened before me as an open book. I was told in the night season that you were not qualified to be entrusted with large, or even limited, responsibilities unless you repent and become a reformed man. God cannot be with you while you pursue this course. My guide told me to follow, and I was shown your boyish familiarity with girls and your particular sympathy toward Mrs. Chittenden and her daughters. The mother keeps [to] the bed much of the time when she should be engaged in some useful employment in the care of her family. Your familiarities with the mother and daughters were opened before me. Your attentions and your gifts speak louder than even your flattering words. You are displeasing God, and Heaven looks upon you with reproof.

You have made the most of the mistakes and defects of Brethren Biter and Rogers. But did you speak truthfully and frankly of your own weakness and errors? Could God, who reads the heart motives, be pleased with your tearing others down to uplift yourself? Dr. Burke looks upon you as a man in whom he can confide, but the cases of Brethren Rogers and Biter stand far more favorably in the heavenly records than your own. I was carried back to your experience in the State of Maine. You have things to make right, and do not delay for the end is near; you would not want to meet the record in the judgment as it now stands.

You have been planning to do the work devolving upon a superintendent, and Dr. Burke thinks you can be a great help to him; but his confidence in you is misplaced. God sees your weakness;

Dr. Burke does not discern it; he cannot read your heart. If he leans on you, he will be leaning on a broken reed. You need a great work done for you. You, with others, were baptized under the labors of Elder Daniels. I was very sorry when I heard this, yet I hoped it was a good work and that the reformation had taken place. But the Lord has presented your case before me, and I have no confidence that it was the genuine work of the Spirit of the Lord which you felt in your heart. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." [Colossians 3:1.] Had you a new heart, your motives, actions, and course of conduct would be such that both believers and unbelievers might have an example of a Christlike character. I have seen your case as God sees it, and I now present it to you. Better, far better, would it have been had you disconnected from the Health Retreat some months ago.

This freedom and gallantry toward young ladies is not the outgrowth of a tender, Christlike sympathy. There has been a decided neglect on your part to give due Christlike sympathy and Christian politeness toward those wholly deserving, whose cause you should have searched out, even at disadvantage and inconvenience to yourself. All these actions which should have remained undone, and this neglect of those for whom Christ died, are written in the books of heaven. If you look upon these matters as unworthy of mention, you will repeat them. Investigate your past life, and let moral taste be created by a purification of the soul temple. Put away your excuses, for you have none. Your ideas need a moral renovation, and then you will see things in a different light. God calls for men to do this work who are pure in heart and undefiled in thought, having an eye single to His glory. God sees the heart.

I was taken into some of your singing exercises, and was made to read the feelings that existed in the company, you being the prominent one. There were petty jealousies, envy, evil surmisings, and evil speaking. I saw that the influence of these parties had a tendency to demoralize. There were flirtations, coquetry, and undue familiarity; and a married man like yourself had better be on his knees in prayer to God, seeking wisdom how he may keep his soul unstained from the moral pollution of this degenerate age. The heart service is what God requires; the forms and lip service are as sounding brass and a tinkling cymbal. Your singing is for display—not to praise God with the spirit and understanding. The state of the heart reveals the quality of the religion of the professor of godliness.

Brother Baker, the law of God must be written in the heart or, in truth, you will never obey it. Keep your soul with all diligence. Merely the commandments written on tables of stone could not guide the Hebrews. Neither can the truth of God profit or illumine the soul while it is merely assented to by the understanding and is not graven on the soul by the Spirit of God. How few men know the guilt that lurks in the human heart ready to spring into action at the first favorable opportunity. The truth of God may be of no value to the one who claims to receive it unless it sanctifies the soul temple. Those who connect with the Health Retreat cannot retain

selfish ideas and feelings and plan for the lifting up of self and the tearing down of others. God sees the heart, the deeds, and the purposes of the mind. It should be written on the conscience as with a pen of iron upon a rock, that the man who expects true success, in violating the eternal principles of right as written in the books of heaven, is not only foolish but wicked. Can men forget, "Thou God seest me"? [Genesis 16:13.] Will you, my brother, turn away from idols? Your moral sense is clouded. Pray to God to bring all things to your remembrance that you may see things in their true bearing. Wear not the religion of Christ as a cloak, but put on the Lord Jesus Christ.

The conversation of the man who claims to believe the truth for this time should be in heaven, not common, earthly, cheap, sensual. Holy maxims must be adopted or that man will walk contrary to Christ, deceiving the world, betraying the truth. Why, oh why, do professed Christians keep so low a level when they have so pure and perfect a gospel? Watch your religion with a jealous care, and let the word of God dwell in you richly. Let the question be asked, Am I a Christian? Do I love my neighbor as myself? Do I observe the golden rule to do unto others as I would that they do unto me? Can I be a Christian and taint and pollute my soul with sinful corrupting imaginings? It was sin that crucified the Redeemer of the world. Seemingly upright men do strange things, utterly contrary to the oracles of God. Their unrighteousness is a pretense before Him who looks into the heart.

We are not to study and plan for our own interest, but in keeping our souls pure give an example to the youth and to all with whom we associate. We must leave a bright track heavenward and block the path that leads to debasing sins, for we are accountable for all the souls for whom Christ died. We stand related to them in the web of humanity. We must follow the example of Christ, sanctifying ourselves that they also must be sanctified. If one is dishonest or licentious, we must show our faithfulness to rebuke or dispel the evil that it may not become contagious. In order to raise the moral tone of all with whom we associate, we must keep our souls in the love of God. Our souls must be cultured, and we must give attention to the training of our principles and set the example we wish others to follow.

Oh, the sin of selfishness is eating out the character, the pure principles of righteousness! The Christian may never fear to be resolutely honest. The world is under the control of a King whose cause must be respected. He who sees the end from the beginning can bring order out of confusion and will work for His own name's glory. "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passeth away, and lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace." [Psalm 37:35-37.] Have we not seen this verified in our experience? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:4.]

Should the management of matters at the Institution be committed as fully as you wish into your hands, there would be some grave blunders made, for you have not that wisdom which is from above. You would use your influence to place men in positions of trust who could not adapt themselves to the situation. Some men have no faculty to deal with human minds, and if set over human minds to order and direct, there would be confusion and rebellion at once. We must have the oil of grace to keep the machinery working without friction. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [James 3:17, 18.]

I leave these lines with you. Reference was made last night to your case, but I did not call your name; I thought to save your feelings, but I question if this was the best way. Perhaps if I had brought out your name, I might still have questioned if it was wisdom. I want to move discreetly for the glory of God and the good of souls.

I send this after what was read, thinking it will be sufficient. Please read and return, as I have written in haste, and have no copy.

Lt 5a, 1890

Baker, Brother

Crystal Springs, California

May 24, 1890

[Brother Baker:]

I must say some things to you, Bro. Baker. Your course is censurable. You knew the course of Elder Rice and others connected with this institution, and you knew how difficult it has been to remove the impression once. If you had the sanctifying grace of Christ in your heart, you would take heed to your ways and abstain from even the appearance of evil. I cannot feel that it would be wisdom that you should act in the capacity of Superintendent to the Health Institute, for you are not a wise man. You know the history of the past; you know the reproach that still clings to the Institute and notwithstanding the disgrace that has come upon this institution, you have been traveling in the same path. You are here, away from your family, away from your wife; you are a married man and should either be with your wife, or, if there are reasons that justify this separation, then you should pursue altogether a different course than you have done. You have been doing a work which will open the door of temptation to many souls. You

may reform your ways, see your mistakes, but the impressions you have made upon minds you will not be able to remove. They may be lost in consequence of these impressions.

A married man with a family ought to be with his family and not be separated from them unless there be clear reasons for his so doing. The people in St. Helena are not ignorant of the great curse which fell upon this institution in consequence of the immoral conduct of several who have been connected with the institution, and you, Bro. Baker, are watched with critical eyes. Your attention to young ladies is altogether uncalled for. You are out of your place in your giving the Chittenden family so much attention. Mrs. Chittenden has done her work in ruining one good man. All that matter was opened before me to read as an open book. I was told in the night season that you were not qualified to be trusted with large responsibilities, or even limited responsibilities, unless you were an entirely repentant and reformed man. God cannot be with you while you pursue the course you have done. I was, in the night season, called by [my] guide who said, "Follow me." I was then shown your boyish familiarities with girls, and your particular sympathy exercised toward Mrs. Chittenden and her daughters.

The mother keeps her bed much of the time when she should be up on her feet engaged in some useful employment in the care of her family. Your familiarities with the mother and the daughters was open before me. Your favoritism, your attentions and gifts, all speak louder even than your flattering words.

The universe of heaven looks upon you with reproof. You are doing things displeasing to God. You have made the most of Bro. Biter's mistakes and Bro. Rogers' defects. You have presented them to Dr. Burke, but did you speak truthfully and frankly of Bro. Baker's weakness and errors? Could God, who reads the heart's motive, be pleased with your tearing others down to lift up yourself? Dr. Burke looks upon you as a man in whom he can confide. But Bro. Biter's case, and the case of Bro. Rogers stands far more favorable in the heavenly books than your own.

I was carried back to chapters of [your] experience in the past. You have things to make right. Please do not delay for the end is near and you would not want to meet the record in the judgment as it now stands. You have been planning to do the work devolving upon a superintendent, and Dr. Burke thinks you can be a great help to him, but his confidence in you is misplaced. God sees your weakness; Dr. Burke does not discern it; he cannot read your heart. If he leans on you, it will be leaning on a broken reed. You need a great work done for you. Yourself and others were baptized under the labors of Eld. Daniels. I was sorry when I heard this, but I hoped that it was a good work and that the reformation that I had been shown must take place in you had been done. But from the light [in which] your case has been presented to me from the Lord, I have not confidence that the genuine work of the Spirit of God was felt upon your heart. "If ye then be risen with Christ seek those things which are from above where

Christ sitteth at the right hand of God.” [Colossians 3:1.] If you have a new heart, you have new motives of actions. Your course of conduct would be such that believers and unbelievers would have an example of a Christ-like character.

I have had presented before me your case as God views it, and I now present it to you. Better, far better, would it have been had you been disconnected from the Health Retreat months ago. This freedom and gallantry toward young ladies is not the outgrowth of the tender, sympathetic, Christlike sympathy. There has been a decided neglect on your part to give the due, Christlike sympathy and Christian politeness to some of those wholly deserving, whose cause you should [have] searched out even as considerable disadvantage to yourself.

All these acts, which would have been better left undone, and these acts for those [for] whom Christ has died, are written in the books of heaven. You need a decided work of investigation of yourself. If you look upon the past as matters unworthy to be mentioned, you will repeat them.

There must be a new moral taste created by the purification of the soul temple. I entreat you to put away your excuses, for you have none. Your ideas need a moral renovation, then you can see things in altogether a different light. Unless this change takes place and you cease to criticize others and amplify their defects and are bound to your short comings, you had better not remain connected with the Institution. God calls upon men who are pure in heart and undefiled in thought to do his work having a eye single to His glory. It is a God who looks upon the heart that we individually have to do.

I was present by the Spirit of God in some of your exercises in singing. I was made to read the feelings that existed among that company, you being the prominent one. There was petty jealousy, there was evil surmising, there was evil speaking. I was bade to look at the after influence of these singing parties, and I saw they had a tendency to demoralize. There are flirtations carried on, coquetry, [and] undue familiarity; and a married man like yourself had better be on his knees in prayer to God, seeking wisdom how he may keep his soul unstained from the moral pollution of this degenerate age. The heart service God requires. The forms, the profession, the lip service is as sounding brass and a tinkling cymbal. The singing in worship is more display than singing with the spirit and the understanding also. The state of the heart reveals the quality of the religion of the professor of godliness.

Bro. Baker, the law of God must be written on the heart or, in truth, you will never obey it. Keep your soul with all diligence. The ten commandments written merely on the tables of stone could not guide the Hebrews; neither can the truth of God profit or illumine the soul while it is merely assented to by the understanding and is not engraven on the soul by the Spirit of God. How few men know the guilt which lurks in the human heart ready to spring into action at the first favorable opportunity. The truth of God may be of no value to the one who claims to see it

because it does not sanctify the soul temple. It will not answer for anyone connected with the Health Retreat to retain selfish ideas and feelings and plans for his own uplifting by pulling another down. God sees the heart and He reads the purpose of the mind. It should be written upon the conscience as with a pen of iron upon a rock that the man who expects true success in violating the eternal principles of right and wrong to carry out his plans, is written in the books of heaven as not only foolish but wicked. Can men forget that God seest me? Will you, my brother, turn away from idols?

Your moral sense has become beclouded. Will you pray to the Lord to bring all things to your remembrance that you may see things in their true bearing? Your attention to young ladies and women, whether they be widows or those who really desire to be widows, should cease. Wear not the religion of Christ as a cloak but [put] on the Lord Jesus Christ. The conversation of the man who claims to believe present truth for this time, must be in heaven, and not in words or deportment or [on] common, cheap, earthly, sensual things. Christ's holy mission must be adopted, else that man is walking contrary to Christ, deceiving the world and betraying the truth. Why, oh why, do professed Christians keep so low a level when they have a pure, perfect, and holy gospel? The world side of our religion should be watched with jealous care. Let the word of Christ dwell in you richly. Let the question be asked, "Am I a Christian? Do I love my neighbor as myself? Do I observe the golden rule, do unto others as I wish others to do unto me, and am I a Christian? Can I taint and pollute my soul with simple, corrupting imaginings?" It was sin that crucified the Redeemer of the world. Men called upright do strange things, so utterly contrary to the oracles of God. Their uprightness is a pretense before Him who looks on the heart.

I am not to study and plan for my own interest. I must keep my own soul pure and give an example to youth and all with whom I associate, to leave a bright track heavenward and block the path that leads to debasing sins for I am accountable for the souls for whom Christ has died. I stand related to them in the web of humanity and I must follow the example of Christ, sanctifying myself that they also may be sanctified. If one is dishonest or licentious, I must show my faithfulness to rebuke and expel the evil that it shall not become contagious. I can connive at no deception in order to raise the moral tone of all I associate with. I must keep my own soul in the love of God. I must have personal soul culture. I must give attention to the training of my principles. I must set the example I wish others to follow. Oh, the sin of selfishness is eating out of the character the pure principles of righteousness. I tell you, the Christian need never fear to be resolutely honest.

The world is under the control of the Being whose laws may be respected. He who sees the end from the beginning will bring order out of confusion. He will work for His own name's glory. "I have seen the wicked in great power and spreading himself like a green bay tree. Yet he passed

away, and lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace." [Psalm 37:35-37.] Have we not seen this verified in our own experience? Man lives not by bread alone but by every word that proceeds from the mouth of God.

Should the management of matters at the institution be committed as fully as you wish into your hand, there would be some grave blunders made, for you have not that wisdom which is from above. You would use your influence to place men in positions of trust who could not adapt themselves to the situation. Some men have no faculty to deal with human minds. Set them over men to order and correct, and there will be confusion and rebellion at once. He has not the oil of grace to keep the human machinery working without friction. The wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits, and the fruit of righteousness is sown in peace of them that make peace.

I leave these lines with you. In several places last night, references were made particularly to your case; but I did not read the same, calling your name. I thought to save your feelings, but I question whether this was the best way to do. Perhaps had I brought out your name, I might have still questioned whether that was wisdom. I want to move discreetly, for the glory of God and the good of souls. I send this after what was read [the] past night. I think this will be sufficient.

Lt 6a, 1890

Managers of the Health Institution at Crystal Springs, St. Helena, California

Healdsburg, California

April 1890

To the Managers of the Health Institution at Crystal Springs:

The Health Retreat is not what it might be. It does not reach the position that God would have it occupy. He has made every provision that it may reach a high standard, that those who are employed in it may possess Christian virtues and graces, and that the institution may attain to larger growth and wider influences. But those connected with the Retreat are not all devout and spiritual. They do not live in communion with God, earnestly seeking by faith and fervent prayer to know His will and to do it.

The Health Retreat is a missionary institution. The Lord designed that it should be a power for good; and if all who are connected with it are consecrated, and if they are meek and lowly in

heart, Christ will give them most precious lessons in His school. All should work to carry out the purpose of God, and everything connected with the institution should tend toward reform.

The managers and helpers in all our health institutions should have the true missionary spirit, for they are in a field which requires the highest kind of missionary work. Do not let your patients return to their homes poorly instructed; but educate them in the principles of health, so that they can be qualified to teach others, and to exert an influence over their acquaintances which will draw them away from the demoralizing fashions and the health destroying practices of this degenerate age.

A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutes. All should realize that this is an important part of the Lord's great vineyard.

Let it be the aim of all at the Retreat to be laborers together with God in the uplifting of humanity. Let them feel a personal responsibility to send forth educated men and women, who shall exercise a direct and saving influence in the homes, the communities, and the churches to which they may go. This would be the very best advertisement that any of our institutions could have.

Wisdom is needed in the selection of superintendent, or physicians, nurses, and workers in the bath-room. The superintendent should be a man who loves and fears God. He should sacredly guard his reputation. He should not be a man of one idea. One who is cold and unapproachable, critical, exacting, and domineering is not fitted for this position; nor is one who will cherish suspicion, jealousy, passion, or stubbornness. If one cannot rule his own spirit, how can he rule others? These traits are not pleasing to God, and will not be manifested by men who take Him for their counselor.

The superintendent must train himself to meet the difficulties that are continually arising. He should be quick to discern what needs to be done, and take active measures to accomplish the work; and he should not be afraid to restrain evil, if he does it in the Spirit of Christ. A neglect of this duty shows him to be unfit for his position. God requires a steward to be faithful.

If those who hold positions of trust in the institutions are persons who love and fear God, they will realize that a sacred responsibility is theirs, because of the measure of authority and the consequent influence which their position gives them. They are dealing with human minds, being brought into connection with all classes of society. They should move discreetly, for they are regarded as representatives of the institution. They should be kind and courteous, ever exercising Christian politeness to all with whom they are brought in contact, both believers and unbelievers.

Brethren, you should watch for souls as they that must give an account. We should never forget that Jesus, in the infinite sacrifice He has made for them, has proved His love for these men, women, and children, and shown what value He sets upon them. They are the purchase of His blood. The rich and the poor are to be treated alike, with unvarying kindness.

Let your influence be persuasive, binding people to your heart because you love Jesus and they are His. This is a great work. If, by your Christlike words and actions, you make impressions that will kindle in their hearts a hungering and thirsting after righteousness and truth, you are a co-laborer with Christ. Your words and deportment are representing Jesus.

Those who have a leading influence in the institution should be men and women who possess devotion and piety, who are not narrow and selfish, but conscientious, self-denying, and self-sacrificing, who have an eye single to the glory of God. They should be in the world, but not of the world. Men of such a character will keep the way of the Lord, and they will be constantly teaching others by precept and example.

The patients and guests all need to have right principles placed before them. There will be men of investigating minds who will thus receive the key of knowledge and will bring out treasures of thought for the enriching of other minds, thoughts that will be the saving of souls. Circumstances will call forth words, decisions in favor of the right, and many will be swayed in the right direction. Such is ever the result when the principles of right are implanted in minds by men who love righteousness, temperance, and truth. Words and works flowing from the love and fear of God become a wide-spread blessing—a blessing that is carried into the highways and the byways of life.

Men who, like Enoch, [are] walking in the light of Christ, will exercise self-control, even under temptation and provocation. Although tried by the perversity and obstinacy of others, they dare not let impulse bear sway. If you are walking in the light, you will give evidence of divine power combined with human effort, and others will see that you are led and taught by God. You will feel that the Holy Watcher is by your side taking knowledge of your words.

Purity of thought must be cherished as indispensable to the work of influencing others. There must be a pure, holy atmosphere surrounding the soul, an atmosphere that will tend to quicken the spiritual life of all who inhale it.

Both physicians have much to learn. The physician needs constant help from God, in order to do his work with promptness and efficiency. Nothing should divert his time and attention from the suffering sick. I have been shown what a physician should be, wise in judgment and prompt in the execution of his professional duties. The sick should not be compelled to wait when they need advice and relief.

Never should the physician neglect his patients. He should have quick, penetrating judgment and should carry into the sick room a genial atmosphere. He should not be cold, reticent, or hesitating, but should cultivate those qualities which exert a soothing influence over the suffering ones. They want more than looks; they want kind, hopeful words. The doctor should be ready to give them cheerful, reassuring words, words spoken from the heart in wisdom, showing that he understands the cases of those under his care. This will inspire a restfulness and confidence even at the first interview.

The physician should be a man of pure mind. If his principles are uncorrupted, he will exert a telling influence in favor of the right. Physicians need to be constantly imbued with the Spirit of Christ, learning lessons from Him, the greatest Teacher the world ever knew. Then they will be pure in thought, in mind, in action. They will give no hint in word or manner that will lend to impure thoughts. Licentiousness is ruining many souls. Physicians, especially, need to watch and pray that they may not enter into temptation and that they may have that grace which will make them examples of piety and purity. Their work is daily undergoing the close inspection of God, and their record will be accurately traced in the ledger of heaven.

Physicians in our health institutions have many and weighty responsibilities. Their only safety is in keeping their thoughts and impulses under the control of the great Teacher. They have golden opportunities for doing good; they can guide and mold the many and varied minds with which they are brought in contact. They should take a stand for God.

Show men and women connected with the institute how pure and noble they may become. Show them that you have firm confidence in God and that He is your Source of strength, that you are resting wholly upon the promises. Fulfill your duty with promptness, while claiming your heavenly Father's help to overcome all weakness of character. With the hand of faith grasping the arm of divine power, put your whole being into your work.

The Retreat should be a school where both the youth and those of maturer age may be educated. Lectures and short, interesting talks should be given; thus may be sown the seeds of reform which will spring up and bear fruitful harvest. Ignorance, pride, and intemperance in every form are to be met. Christian temperance must be inculcated, the sinfulness of overeating and overworking should be pointed out. The understanding must be enlightened and the reforms will be intelligently made.

The greatest danger will come to our institutions through physicians, superintendents, and helpers who believe the truth, but who have never taken their stand fully upon health reform. Some have no conscientious scruples in regard to their eating, drinking, and dressing; they have not an eye single to the glory of God. Self is indulged, and their influence stands directly in the way of reforming those who have brought on their sickness by unhealthful practices.

Light has been given showing the injurious effects of tea, coffee, and flesh meats; but this light has been disregarded, even by some who profess to believe the testimonies. They even feel that to deny themselves of these health-destroying indulgences would be a restriction of their liberty. If deprived of their use for a time, they feel the loss, because of former indulgences, and are always pleading to be allowed to use them in some form. Care should be exercised in the case of self-indulgent worldlings who have been accustomed to the use of these stimulants. Enlighten their minds by the means of the talks and the lectures in regard to the effects of tea, coffee, and flesh-meats, and thus lead them to a voluntary correction of their habits.

But so long as the use of tea and coffee is favored by some who are connected with the institute, there will be a demand for these articles, on the part of the patients. How can the physician, or any one else, treat this matter as it is, when he is indulging in their use? The point of his lectures is blunted.

The patients soon learn the condition of things, and who will be most ready to listen to their appeals, and indulge them in their use of these articles. If those who occupy positions of trust in the institution are not true to principle, they will be the ones to lower the standard of reform. Arrangements will be made for a liberal table, where tea and coffee and meat can be furnished. Then those who have but little power to resist the cravings of appetite will see these things and plead for a place at the liberal table. Thus a constant temptation is placed before those who should be led to dispense with these hurtful indulgences. Persons who are fully satisfied as to the effect of these things, and who want to reform, have asked me to use my influence to prohibit tea and coffee and meat from coming upon their table.

But what shall be done with those in responsible positions who love these things and who give their influence in favor of their use? I see no way but to dismiss them, lest the reforms, that are hard enough to make when they have the support of all connected with the institute, shall be given up in discouragement. The institution would thus be perverted from its real object and would become like all popular institutions, where tables are spread with all the condiments and stimulants called for.

If we ever enter heaven, we must receive a fitting up for it upon the earth. Christian virtues and graces must be cultivated in this life. Temperance in all things comprehends more than many are willing to acknowledge. Some who have kept the Sabbath for years continue the use of tea and coffee and flesh meats, and they are far from possessing sound nerves and a well-balanced brain. While in this state, they view matters in a perverted light and talk in a way to prejudice others against our institutions.

O, for faithful Calebs in this age of the world! We want men and women who have self-control, who have moral worth, who love and fear God; men who cherish personal piety and firm

religious principle. God is dishonored by the lack of moral stamina in many who profess to be Christians; they seem to be only half converted. They claim to believe the truth, but they love the luxuries which are so injurious to health better than they love Jesus or the truth. Eating and drinking are carried to such excess that Christ mentioned this condition of things as a sign of the last days, likening it to the condition of the world before the flood. Christ would have His followers cultivate undeviating principle. It is necessary for the Christian in thought, word, and action, to shun everything that leads to sin.

God's blessing will rest upon every effort made to awaken an interest in health reform, for it is needed everywhere. There must be a revival on this subject; for God purposes to accomplish much through this agency. Present temperance with all its advantages to health. Educate people in the laws of life so that they may know how to preserve health. The efforts actually put forth at present are not meeting the mind of God.

Drug medication is a curse to this enlightened age. Educate away from drugs. Use them less and less, and depend more upon hygienic agencies; then nature will respond to God's physicians—pure air, pure water, proper exercise, a clear conscience. Many might recover without one grain of medicine if they would live out the laws of health. Drugs need seldom be used. It will require earnest, patient, protracted effort to establish the work and to carry it forward upon hygienic principles. But let fervent prayer and faith be combined with your efforts, and you will succeed. By this work you will be teaching the patients, and others also, how to take care of themselves when sick without resorting to the use of drugs.

Ever keep a courteous, kind spirit, and the sick-room may be transformed into a Bethel. Angels of God will work with your efforts. If our health institutions are conducted on right principles, the unbeliever who visits them will be favorably impressed; and he will be more inclined to recognize the truth.

A physician who loves and fears God, one who is controlled by Bible principles, will exert a powerful influence through his example, and many souls may be brought to Christ. But if the health institutions that are conducted by Seventh-day Adventists are to maintain no higher standard than do the popular institutions around them, it would be better to let the world have all of this kind of work to do, for there are other branches of work which it is essential for us to do.

When the Lord revealed to me that we should establish our first health institution in Battle Creek, I was told that it was to be a school, a branch of the missionary work; that this would give character to the truth we held, which was then set before minds in a distorted light. I was shown that the managers and helpers in this institution, if they were sincere Christians, could remove many false ideas, and by precept and example, could recommend the truth. On the

other hand, they could, by unconsecrated lives, misrepresent the truth and lead souls away from righteousness.

God demands more of us than we are willing to give Him. None are to be obtrusive or forward, but we are to live out our religion with an eye single to the glory of God. Then we shall shine as lights in the world, without noise or friction. None need to fail, for One is with them who is wise in counsel, excellent in working, and mighty to accomplish His own designs. He works through His agents, seen and unseen, human and divine. This work is a grand work, and will be carried forward to the glory of God, if all who are connected with it will make their works correspond to their profession of faith.

Jesus is honored or dishonored by the words and deportment of His professed followers. The heart must be kept pure and holy, for out of it are the issues of life. If the heart is purified through obedience to the truth, there will be no selfish preferences, no corrupt motives. There will be no partiality, no hypocrisies. Love-sick sentimentalism whose blighting influence has been felt in all our institutions, will not be developed. Strict guard must be kept that this [curse?] shall not poison or corrupt our health institutions.

There will be temptations on every side, and plausible excuses to have favorites. Musical entertainments which, if conducted properly, will do no harm, are often a source of evil. In the present state of society, with the low morals of not only youth but those of age and experience, there is great danger of becoming careless and giving especial attention to favorites, thus creating envy, jealousies, and evil surmisings. Musical talent too often fosters pride and ambition for display, and singers have but little thought of the worship of God. Instead of leading minds to remembering God, it often causes them to forget Him.

But few realize that they grieve away the Spirit of God by their thoughts and feelings, their nonsense, their trifling talk; and when admonished, they say, "O, I meant no harm." What do these frivolous ones mean? Do they forget that that which they sow they shall also reap? This silly, nonsensical conversation reveals a weak character and is an offence to God. If the grace of Christ were planted in their hearts, striking its roots down deep into good soil, they would bear fruit of an altogether different kind. They would be acquiring a moral stamina, that strength of purpose and solidity of character, which is essential for the rest and good work that ought to be done in the institution. Others would feel their influence and would take knowledge of them that they were led and taught by Jesus.

Many of these trifling, frivolous ones make a profession of religion, and this hollow form of godliness has been so long tolerated that it pervades our institutions and extends even to our churches. The standard of piety is lowered into the dust. The new life from Christ must be implanted in the heart. God calls for the highest development of true godliness. Righteousness

and peace and joy in the Holy Ghost will be the rich clusters of fruit borne by the branches that are grafted into Christ, the Parent-stem. Then will the truth possess power; its progress and growth will be extended.

There is danger that the physicians in our health institutions will not all guard well their thoughts, their words, and their deportment. A great mistake has already been made in discussing delicate subjects with young ladies of limited knowledge and less experience, and in admitting them to operations of a delicate nature. In this way much harm may be done which is not anticipated. Let all be guarded here; for this is an age of sensualism. Let the physician manifest wisdom in this matter. Let there be a living connection with God, the high and holy One; then dignity and reticence will prevail; no indiscreet practitioner will be talking on subjects he would have shown wisdom in keeping to himself, and the work done will be of a higher order.

Young girls who have not been properly educated at home, who are wanting in reserve, modesty, and decorum, come to the institution to receive treatment. [Their] impure practices have brought upon them the sure result—physical debility, weakened morals, and a violated conscience. They have practiced evasion and deception, and will continue the same course at the institute, if they can do so without being discovered. They are ready to flirt with young men; and some of those bearing responsibilities, who should set them a better example because of their long Christian experience, engage in the same folly.

Some of the young ladies belonging to the health institute accept the attention of strangers who are of as little worth as themselves, men who are corrupted. This familiarity will be carried on, if allowed, until the influence of the institution is injured. Even if the parties go from place to place, a secret correspondence is kept up among them, while the parents of the girls are in ignorance of the matter. The guardians of the institution must maintain a high standard and watch carefully the young entrusted to them by their parents, whether as patients, as learners, or as helpers in the various departments.

When young men and young women work together a sympathy is created among them which frequently grows into sentimentalism. If the guardians are indifferent in these matters, lasting injuries will be done to these souls, and the high moral tone of the institution will be compromised. If any, patients or helpers, continue their deception and familiarity after having judicious instruction, they should not be retained in the institution, for their influence will affect those who are innocent and unsuspecting. Young girls will lose their maidenly modesty and be led to act deceptively, because their affections have become entangled.

Let not the angel record the fact that any received their first lessons of impure practices through corrupt associations at any of our health institutions. If the workers are in any way

impure in heart or life, it will be revealed in their words and their actions. If they are not strictly moral, there is danger in employing them, for they will be in a position where they can mislead those who desire to reform, and confirm them in unholy, defiling practices. Such men and women, unless converted, will not only be a curse to themselves, but a curse wherever they go.

A physician who will take advantage of corrupt influence in a woman, and by word or action confirm her in the ways of sin, in order to gratify his passion, has placed himself on the side of Satan; and he will indulge in sin whenever opportunity presents itself. His name is registered in heaven as a corrupter, an unholy, and defiled man. Satan is the destroyer, and this man is a laborer together with Satan to corrupt and defile.

The converting power of God alone is sufficient to establish pure principles in the heart, so that the wicked one may find nothing to assail. In these institutions, careful attention should be given to the moral standing and influence of every one employed. You are to deal with those who are diseased in body and mind, and you should be prepared to help them just where they need help. The first appearance of irregularity [in] conduct should be repressed, and the young should be taught to be frank, yet modest and dignified in all their associations. They should be taught to submit to rules and to authority. If they refuse to do this, let them be dismissed, whatever position they occupy, for they will demoralize others.

Those who labor in the institute are there for the purpose of promoting the intellectual and physical welfare of those under their care. They must make their work a matter of earnest, careful prayer and study, that they may know how to accomplish the work before them. Their first work is to carefully scrutinize their own habits, as they must meet the Bible standard of Christianity. Then when they are compelled to deal with those who are nearly ruined, either because of their own vicious practices, or because of the intemperance or of the lasciviousness of man, they will know what words to speak to them, what attitude to assume toward them. They must be chaste, and so free from the taint of defilement that they can correct these evils and bring the poor souls up to the Bible standard of purity. The only safety for men or women, married or unmarried, is to shun love-sick sentimentalism, and all undue familiarity. These things have produced great evil in the world.

Those who believe unpopular truth have much prejudice to meet everywhere, and if those employed in our health institutions desire that Bible religion shall live in the institution, they must exemplify it in their own lives. If they wish that the physical, intellectual, and moral standing of the institution shall be of the highest order, their own deportment is to give evidence of this fact. They must plan the work constantly, and seek in the strength of Jesus so to elevate the character of the institution that it may receive the approbation of heaven.

Every Christian home should have rules, and parents should, in their words and in their deportment toward each other, give the children a precious, living example of what they desire them to be. Purity in speech and true Christian courtesy should be constantly practiced. Teach the children and the youth to respect themselves, to be true to God, true to principle; teach them to respect and to obey the law of God. Then these principles will control their lives, and will be carried out in their associations with others. They will create a pure atmosphere, one that will have an influence to encourage weak souls in the upward path that leads to holiness and heaven. Let every lesson be of an elevating and ennobling character, and the record made in the books of heaven will be such as you will not be ashamed to meet in the Judgment.

Children who receive this kind of instruction will not be a burden, a cause of solicitude in our institutions; but they will be a strength, a support to physicians and nurses. They will be prepared to fill places of responsibility, and by precept and example will be constantly aiding others to do right.

Those whose moral sensibilities have not been blunted will appreciate right principles, they will put a just estimate upon their natural endowments and will make the best use of their physical, mental, and moral powers. Such souls are strongly fortified against temptation; they are surrounded by a wall not easily broken down. All such characters are, with the blessing of God, light-bearers; their influence tends to educate others for a practical Christian life. The mind may be so elevated that divine thoughts and contemplations come to be as natural as the breath. All the faculties of the soul are to be trained. We must do God's work intelligently. We must know the truth; and to know it is to know God.

The evils of fashionable society have a tendency to corrupt innocence and virtue; but every true follower of Christ, who has this hope in Him will purify himself, even as He is pure, so that not a taint of defilement will be found in his thoughts, or upon his lips, in his heart, or in his character. There must be a coming up to a higher, holier standing.

A decided warfare should be waged against the evils not only in the world, but also among those who claim to believe the truth for this time. These evils, if not put away, will result in spiritual death. The Lord bids us, "Let your light so shine that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] There must be a waking up; consecrated efforts must be put forth, that will tell powerfully against every form of evil.

Let the leaders in our institutions labor to show that their work is wrought in God, that they are workmen who need not to be ashamed, that their words and works are untainted with earthliness and sensualism. They should feel the solemn responsibility which rests upon them to give the youth a worthy example, one corresponding to their position of trust and their holy profession of faith. They are sowing seeds which will blossom and bear fruit. All coarseness and

trifling should be put away; it is the fruit borne upon the corrupt tree. Brethren, you are educators. The lessons you give to believers and unbelievers in words and actions, will be a savor of life unto life, or of death unto death.

Our probation is short. We have no time to spend in indulging corrupt impulses. The familiarity of married men with married women and young girls is disgusting in the sight of God and holy angels. The forwardness of young girls in placing themselves in the company of young men, hanging around where they are at work, entering into conversation with them, talking common, idle talk, is belittling to womanhood. It lowers them in the estimation of those who themselves indulge in such things.

There is a positive necessity for reform in our institutions. All frivolity, all undue attention of men to women, must be condemned and discontinued. Some, even married men, who have indulged in this trifling familiarity, have endeavored to excuse themselves and escape censure by claiming that they have done no moral wrong. Was it no moral wrong to jest, to joke, to pay flattering attentions to young women? Are you not starting in their minds a train of thought which it is impossible for you to change? Do you not by your levity and coquetry sanction such conduct?

You who hold positions of trust, and who claim to be Christians, do you not give countenance to a familiarity which leads to grave sins? What record is made in the books of heaven by the divine Watcher? Was there no moral wrong done to the souls of those with whom you were so familiar? Indeed there was. Impressions were made that will be enduring. Where girls are confirmed in their coquetry and flirting, every such indulgence tends to make them coarse and bold. They become more and more infatuated with the society of men and women who are trifling and frivolous, whose conversation is anything but holy, pure, and ennobling.

“No moral wrong”—this has been the excuse made by everyone who has been reprovved for similar conduct. What is moral wrong? Have your spiritual senses become so blinded that you cannot discern the truth? Do you not know that grapevines will not bear thorns, nor a bramblebush grapes? If the truth was brought into the inner sanctuary of the soul, it would create a pure moral taste. Then all these objectionable, demoralizing practices will be seen to be a positive denial of Christ, a sin which will pollute the soul.

“Forasmuch as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, that he no longer could live the rest of his time in the flesh to the lusts of men, but the will of God.” “But the end of all things is at hand; be ye therefore sober, and watch unto prayer.” [1 Peter 4:1, 2, 7.] All trifling, jesting, joking, and flattering, spoken to young girls or women, boys or men, are thornberries and that which produces them is a thorn-bush; for the tree is known by its fruit.

Let not those who profess the religion of Christ descend to trifling conversation, to unbecoming familiarity with women of any class, whether married or single. They should keep their proper place with all dignity. At the same time they may be sociable, kind, and courteous to all.

Young ladies should be reserved and modest. When they walk out they do not need the supporting arm of any man. They should give no occasion for their good to “be evil spoken of.” [Romans 14:16.]

Men should be chosen to stand at the head of our institutions who have not only good sound judgment, but who have a high moral tone; [men] who will be circumspect in their deportment, pure in speech, recommending their high and holy calling, and [who know] that there is a Watcher, a true Witness to every word and act. If men in our institutions exhibit a low grade of thought, if their conversation tends to corrupt rather than to elevate, let them be removed at once from any connection with the institution, for they will surely demoralize others.

The well-being of the entire institution is at stake. Ever bear in mind that each of our health institutions is a missionary field. God’s eye is upon it day and night. No one should feel at liberty to allow even the appearance of evil in their associations with the nurses, patients, or helpers; for the Lord will certainly judge you for a wrong influence exerted over any of His instrumentalities.

Directors and helpers of the Health Retreat, I speak to you as Christians, as to men and women whose souls are united to Christ, as the branch is united to the living vine. If you have not been renewed in the spirit of your mind, for your soul’s sake make no delay to have your life hidden with Christ in God. This is the first business of your life.

When Christ is abiding in the heart, you will not be light, chaffy, and immodest, but circumspect and reliable in every place, sending forth pure words like streams from a pure fountain, refreshing all with whom you come in contact. If you decide to continue your idle talk and frivolous conduct, go into some other place where your influence and example will not be so widely felt, contaminating other souls. What you all need is such a sense of purity and holiness of Christ as will lead you to despise this pretense of religion which blesses no one, gives no peace of conscience, no repose of faith.

Let all connected with these institutions that God has ordained for the saving of souls, seek divine wisdom, heavenly grace, that they may have an elevating influence upon others. Unless they are constantly receiving strength from Jesus, looking to Him, trusting in Him, by faith drawing from Him divine grace, they will become an easy prey to temptation.

There are so many forward misses, and bold, forward women who have a faculty of insinuating themselves into notice, putting themselves in the company of young men, courting their

attention, inviting flirtations from married and unmarried men, that unless your face is set Christward, firm as steel, you will be drawn into Satan's net.

It is time that we as Christians reach a higher standard. God forbid that any institution that He has planted shall become a means of decoying souls, a place where iniquity is taught. Let all learn in the school of Christ loveliness of heart; let them lean their helpless souls upon Jesus. Live in the light from the oracles of God. Educate your minds and hearts to pure, elevated, holy thoughts. "Be ye holy in all manner of conversation." [1 Peter 1:15.]

Whatever influence you have, let it be directed to exalt Jesus. Unless you do this, you are a false guideboard, leading souls away from the truth, the life, the light of the world; and the more pleasing and attractive your manners, the greater the injury you do to souls.

I tell you that you need a genuine conversion. All your faculties need to be consecrated to God, that you may not encourage the prevailing evil in society, but may counteract it.

Many have been cultivating habits which lead directly to earthly sensual actions; and unless the power of God breaks the snare, souls will be lost. God has claims upon you that you do not realize, for you have not brought Christ into your lives, and great decision of character will now be necessary on your part to change the order of things. No weak efforts will accomplish the work. You cannot do it of yourselves; you must have the grace of Christ or you can never overcome.

All your plans will prove a failure unless you are actuated by higher motives, and upheld by greater strength than you can have of yourself. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." [Matthew 6:33.] There will be no taste for trifling conversation in those who are looking unto Jesus for strength, depending upon His righteousness for salvation. By faith they accept Jesus as their personal Saviour, and become partakers of the divine nature, having escaped the corruption that is in the world through lust.

While men and women in an institution for health should be kind and courteous, while they are required to be affable and congenial toward all, they should shun even the appearance of undue familiarity. And not only should they themselves observe the strictest propriety of conduct, but by precept and example they should educate others to be modest and to shun looseness, jesting, flattery, and nonsensical speeches.

Everything savoring of unbecoming familiarity should be discarded by physicians, superintendents, and helpers. There should be no giving of special favors or special attentions to a few, no preferring of one above another. This has been done, and it is displeasing to God.

There are worthy persons who are afflicted and suffering but do not complain, and are in need of some special attentions. These men and women are often passed by with indifference and with a hardness of heart that is more like Satan's character than like Christ's; while young forward misses who in no way need or deserve favors, receive special attentions. All this neglect is written in the books of heaven. All these things are developing character.

Let all who are connected with the institution as helpers bear in mind the words of inspiration, "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." [James 3:17.]

When you pass by one who is in need of your sympathy, of your kindly acts, and give them not, but turn to the forward ones and bestow on them your favors, remember that Jesus is insulted in the person of His afflicted ones. He says, "I was hungry, and ye gave me no meat; I was thirsty, and you gave me no drink; I was naked, and ye clothed me not; sick and in prison, and ye visited me not." And when the surprised inquiry comes, "When saw we thee thus?" the answer is, "Inasmuch as ye have not done it unto these my brethren [who were afflicted and needed your sympathy], ye have not done it unto me." [Matthew 25:42-45.] "They that are whole need not a physician, but they that are sick." [Luke 5:31.] They that are rich need not your favors, but they that are poor. The bruised and wounded, the lame of the flock are among us, and these test the character of those who claim to be children of God.

Angels of God are watching the development of character. They are weighing moral worth. If you bestow your attentions upon those who have no need, you are doing the recipients harm, and you will yourself receive condemnation rather than reward. Remember that when by your conversation you descend to the level of frivolous characters, you are encouraging them in the path that leads to perdition. Your unwise attentions may prove the ruin of their souls. You degrade their conceptions of what constitutes Christian life and character. You confuse their ideas, and make impressions that may never be effaced. The harm thus done to souls that needed to be strengthened, refined, and ennobled, is often a sin unto death. They cannot associate these men with the sacred positions which they occupy. The ministers, the officers of the church, all are regarded as no better than themselves. Then where is their example?

God calls upon all who claim to be Christians to elevate the standard of righteousness and to purify themselves even as He is pure. "Be ye holy in all manner of conversation." [1 Peter 1:15.] "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear then shall we also appear with him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is

idolatry, for which things sake the wrath of God cometh on the children of disobedience.”
[Colossians 3:1-6.]

“Wherefore gird up the loins of your mind, and be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance;” for you are to walk in the light while ye have the light; “But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy.” [1 Peter 1:13-16.]

The question is, Shall we be Bible Christians? Will we disregard the plainest instructions given us in the Word of Life and erect a false standard whereby to measure our character? Is this a safe thing for us to do? When you yield to the temptations of the enemy and do the very opposite of that which God has instructed you to do, and then excuse yourselves, saying that you meant no harm, that you have done no moral wrong, what can be your standard of piety and holiness?

Christ has given us the signs whereby we may distinguish the genuine Christian; no one need be deceived by the pretentious claims of the hypocrite. “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore (by their profession ye shall know them?—No, but) by their fruits ye shall know them.” [Matthew 7:16-20.]

Let those who claim to be Bible believers act out their faith by obedience to all the requirements of God. Christ has invited you, “Learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls.” [Matthew 11:29.]

There is no excuse for indulging a love-sick sentimentalism, no excuse for this flirting of married men with young girls or married women or widows. Let men professing godliness heed the apostle’s admonition, “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day of his visitation.” [1 Peter 2:11, 12.] Will you, then, disregard the plainest directions given us in the Word of God in regard to our words, our deportment, and our character? Will you excuse levity and even licentiousness as though you had done no moral wrong? Will you pass it off by saying it was thoughtlessness on your part? Is it not the duty of a Christian to think soberly? When Jesus is enthroned in the heart, will the thoughts be running riot?

Paul, under the influence of inspiration, has spoken, "We are all the children of light and the children of the day; we are not of the night, nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." [1 Thessalonians 5:5-8.] "But speak thou the things which become sound doctrine: that the aged may be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of the Lord be not blasphemed. Young men likewise exhort to be sober-minded, in all things showing themselves to be a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say to you." [Titus 2:1-8.]

Shall these plain statements be disregarded? Shall the words of the living God be our standard, or will we follow the impulses of a perverted heart and speak and act in a manner to reproach Jesus? Shall we misrepresent Christ by our lightness, our trifling, our jesting, our joking, and flirting, all under the garb of Christianity? There will be seasons of severe trial for those connected with the Health Retreat, but if you know the Source of your strength, you need not be overcome.

Whatever influence God has given you, He requires you to throw on the side of truth, of godliness. In making men, women, and children better by pointing them to the cross of Calvary, you are doing the work He has given you to do. Thorough Bible Christians will have an influence that will lead others' minds. You, as Christians, have a weight of responsibility which no one can take from you. Said Christ, "To whomsoever much is given, of him shall much be required." [Luke 12:48.]

The converting power of God is needed every day. We must hide in Christ, "As the branch cannot bear fruit in itself, except it abide in the vine; no more can ye, except ye abide in me." [John 15:4.] None of us can afford to sin. It is expensive business. Sin so blinds the eyes that evil is not discerned; and by their indiscreet actions those thus blinded become instruments of unrighteousness to scatter for Satan.

The exhortation to Christians is, "Walk in wisdom toward them that are without" [Colossians 4:5]; for wise, discreet words and actions will be a power to draw others to Christ, where they will have fellowship with the saints. Are the professed Christians walking in wisdom, when they are vain and frivolous and live so at variance with the profession of their faith that those without cannot see within them the marks of purity, of heavenly nobility?

We have the history of the antediluvians, and of the cities of the plain whose course of conduct degenerated from lightness and frivolity [to] debasing sins which called forth the wrath of God in a most dreadful destruction, in order to rid the earth of the curse of their contaminating influence. Inclination and passion bore sway over reason. Self was their god, and the knowledge of the Most High was nearly obliterated through the selfish indulgence of corrupt passions.

The words of Christ should ever be borne in mind, "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat and they drank." [Luke 17:26, 27.] Appetite bears sway over mind and conscience in this age. Gluttony, wine bibbing, liquor-drinking, prevail; but Christ's followers will be temperate in eating and drinking. They will not indulge appetite at the expense of health and spiritual growth.

"They married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." [Verse 27.] We see the same infatuation now in regard to marriage. Youth, and even men and women who ought to be wise and discerning, act as if bewitched upon this question. Satanic power seems to take possession of them. Courtship and marriage are the all-absorbing themes. The most indiscreet marriages are formed. God is not consulted. Human feelings, desires, and passions, bear down everything before them, until the die is cast. Untold misery is the result of this state of things and God is dishonored. The marriage vow covers every kind of lustful abomination. The marriage bed is not sanctified or holy. Shall there not be a decided change in reference to this important matter?

"Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went away out of Sodom it rained fire and brimstone from heaven, and destroyed them all." [Verses 28, 29.] There is need that we should eat and drink, but when men allow the gratification of appetite to occupy their thoughts and time at the neglect of their eternal interests, it is a sin for which God will punish them, for they abuse their bodies, destroy health, unbalance the mind, and strengthen the animal propensities. Then they are led by Satan to do the very things that awaken the sword of justice against them.

Christians are to "seek those things which are above, where Christ sitteth at the right hand of God." [Colossians 3:1.] All the warnings given, all the appeals made, do not seem to alarm those who indulge perverted appetite. They go on in sinful indulgence, and the conscience is seared as with a hot iron. They will put their own interpretation on the sinful course of action, saying, "I have done no moral wrong." Clear discernment is needed, the spiritual eyesalve which we may obtain only by becoming partakers of the divine nature.

Do those who claim to believe the testimonies read and practice the teachings? All this light given in the living oracles and in the testimonies, which all may read and apply, will condemn them in the day of God, if they do not heed the instruction given.

Brethren, the days of our probation are nearly ended. It is time to awake out of sleep. You are in a position of great responsibility. You need to watch unto prayer. Watch against habits of sin. Keep a watch over the tongue. Watch for opportunities to do good and bless others, ever looking to Jesus, growing in grace and in the knowledge of the truth. If you want the higher life, you must now live the higher life in the lower life of this world.

We are working for time and for eternity. A well-built life is formed by living upon the plan of addition, laying up one grace after another in good deeds, in faith, patience, temperance, benevolence, courage, self-denial. Ye are God's husbandry. Ye are God's building. Learning of Christ, you will not be a jumble of opposites and inconsistencies, today, sober and devout, tomorrow, careless and frivolous.

Christ has made every provision that your character may be harmonious through the grace given you. Then build it harmoniously. Let the structure rise, stone on stone. Catch the rays of divine light from Jesus, and let them shine upon the pathway of others who are in darkness. All the universe of God is looking upon us with intense interest.

Lt 6b, 1890

Brethren and Sisters in Africa

1890

My dear Brethren and Sisters:

I would address you who have come to a knowledge of the truth in Africa. You are young in the faith, and there is great need of your walking humbly with God, and of learning daily in the school of Christ by dwelling particularly in meditation and conversation upon the lessons which He gave to His disciples. Walk in all humility of mind, distrustful of self, seeking wisdom from the God of wisdom, that all your ways and methods may be in firm and close connection with the ways and the will of God, that there may be no confusion.

A way has been opened through Jesus Christ by which wisdom and grace and power may be obtained. He is an example in all things. The very first lesson for those who embrace the message of truth to learn, is to be in union with Christ and to have the power of His grace in the soul, melting away all dross of character, bringing into subjection even the thoughts. This must

be done through the subduing of the heart, that Christ may impress and write His law upon it. This is the work to be accomplished for every soul. Then all who love the truth will reveal its sanctifying, refining, ennobling power upon the character, in the spirit, in the words, and in the actions. Each will be a channel of light through which Christ will communicate. This is what the apostle meant when he said, "Ye are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

We must never forget how hard it is to remove long cherished errors from the minds of men, which have been taught from childhood. We must bear in mind that earth is not heaven, and that there will be discouragements to meet and to overcome, but forbearance and tenderness and pity should be exercised toward all who are in darkness. If we bring them to see the light, it will not be solely by arguments; it must be by the work of the grace of Christ on your own hearts, revealed in your own characters with firmness, yet with the meekness and simplicity of Christ. Through much prayer you must labor for souls, for this is the only method by which you can reach hearts. It is not your work, but the work of Christ who is by your side, that impresses hearts.

As you seek to obtain a knowledge of the truth, you should seek to obtain an experimental knowledge of Christ, that you may work after His methods. You should pray as did Moses, "Lord, reveal to me Thy glory." [Exodus 33:18.] A revelation of the goodness, the tenderness, and love of Jesus toward fallen man will cause self to sink into nothingness, and will exalt Jesus. Lift Him up, the Man of Calvary; talk of Jesus and His matchless love. There is where many who present the truth fail. They talk doctrines, but do not dwell upon the matchless, forbearing love of Jesus.

Be determined that you will not be at variance among yourselves, but will have the peace of Christ in your own hearts, and then it will be an easy work to have it brought into your own families. But when the garden of the heart is neglected, poisonous weeds of pride, self-esteem, self-sufficiency obtain a rank growth. We individually must watch unto prayer.

The characters we form will speak in the home life. If there is sweet accord in the home circle, the angels of God may minister in the home. If there is wise management at home, kindness, meekness, forbearance, combined with firm principles, then be assured that the husband is a house band; he binds the family together with holy cords and presents them to God, binding himself with them upon the altar of God. What a light shines forth from such a family!

That family, properly conducted, is a favorable argument to the truth, and the head of such a family will carry out the very same kind of work in the church as is revealed in the family. Wherever severity, harshness, and want of affection and love are exhibited in the sacred circle of the home, there will most assuredly be a failure in the plans and management in the church.

Unity in the home, unity in the church reveals Christ's manner and grace more than sermons and arguments. The servants of God must not strive, but in meekness instruct those who oppose themselves against the truth that they may see the errors of their ways and be converted. But let your light shine in good works; in careful, patient, brotherly words speak to those with whom you associate in good works.

All differences, all fault-finding must be put away through the grace of Christ which you receive through faith. All envy, [all] jealousy, all evil surmising, is of the enemy. All evil speaking, all bitterness, all impatience, all malice, must be purged from the soul temple, and kindness, compassion, forbearance, meekness, long suffering, gentleness, goodness, faith, hope, love, must be cherished every day in order that you may fulfil the prayer of Christ to His Father that His disciples might be one as He is one with the Father. The harmony and the unity of the church are the credentials that must be presented to the world to prove that God has sent His Son into the world to give grace and light and truth.

Genuine conversion is transformation of character. New purposes, new moral tastes are created. Defects of character are overcome. Truth, with its sanctifying power, brings the entire man into obedience to Christ.

The day of solemn trust and sacred responsibilities is ours. We have a work to do for God. Great light is shining upon us, which we must diffuse to all with whom we come in contact, not by starting arguments at once on doctrinal subjects, but by learning to talk of the lessons of Christ. Be sure and be wise in dealing with the souls for whom Christ has paid the price of His own precious blood. Is the truth, the advanced truth we have received, producing in our own hearts the fruits of patience, faith, hope, charity, and thus leaving its saving influence upon human minds, revealing that we are branches of the true Vine because we bear rich clusters of fruit?

Are integrity and amiability of character, and solid attainments in the Christian growth made manifest? Never be discouraged in your efforts to save souls, because those who have been educated in error and darkness do not immediately respond to your efforts. You must show that you are God's workmen who are never to faint or be discouraged. The pity and Christlike patience manifested will reveal to those with whom you associate that you have a living connection with God, that you are pure in heart, tender in word, earnest and fervent in spirit.

This spirit of Christ will make its way among the gross ignorance that you will meet. But remember the words of Christ, "Without Me, ye can do nothing." [John 15:5.] It is not enough to speak readily upon controverted subjects; God calls for men whose hearts have been molded after the divine similitude. Through sanctifying truth we can bear to others the cup of salvation. Through an earnest hold upon God, a prayerful life mingled with persevering faith, the truth will cut its way through seeming impossibilities.

We will not be speaking of what cannot be done, but of what can be done. "Go forward," is the word of our Leader. [Exodus 14:15.] We are distinctly told by the Lord Jesus Christ through His apostle that He "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:11-13.] Here is represented constant growth of knowledge in Christ Jesus, and it is a matter that deserves careful attention.

Personal religion reaches a low standard because there is more preaching than personal effort to guide the souls of men by careful instruction. Christ presented lessons in the conversation by the fireside that were of practical interest. He did not dwell upon the doctrine when a soul was in perplexity as to how to find Him and to be made acquainted with His constraining love, which can alone enable the soul to discern the unpopular truth. Bear in mind that heart must come close to heart in warm, genial persuasion and entreaty, that they may enlighten as to how to believe and how to receive the promises of God. The method of growing into conformity with the will of Christ must be made plain.

Great men, learned men, can be reached better by the simplicity of a godly life than by all the sharp arguments that may be poured upon them. Good impressions will be given when religion is full of vitality which will give life and progress. Where the precious seed of truth finds lodgment in the heart, through the workings of the Spirit of Christ the receiver will discover the sinfulness of human passions, vanities, ignorance. All these must be cleansed from the soul temple and the grace of God become an abiding principle. Then all the principles of truth bloom in the garden of God,—humility, meekness, patience, and love.

The evidences of the grace of Christ in the human heart always tend to unity. But because some errors and inconsistencies are seen in those whom we think should be perfect, shall we cast them aside? No. Christ does not cast us aside because of these things, although His Spirit is grieved. It is not wise to sink the soul in pettish despondency because we see errors in the characters of others. If we discern their faults and inconsistencies, then we are to see the sinfulness of similar things in our own characters, and from these things we are to learn not to practice the un-Christlike conduct of any man. We should remember that Jesus discerns all these defects, and is more wounded and grieved than we possibly can be, because His children do not represent His own character to the world, but in some things they represent the impatience, the fretfulness, the malice, the accusing spirit of the great deceiver. What could hurt the heart of Christ more than to be thus wounded and put to open shame in the person of those who claim to be His children? Then when you see wrong in any one, pity them, and say, I will never do after their works, and make Christ ashamed of me.

All self-righteousness must be given up, for we have no righteousness of ourselves. It is the gift of God; therefore we should not be exalted, or by any means pretentious, for it is an offense to God. What have we that we have not received? Man cannot rely upon himself for anything good or righteous. Christ, only Christ and His righteousness, will obtain for us a passport into heaven.

Obstructions will meet the advancement of truth in Africa as they have in all places of the world, and it may be that the Lord suffers obstructions and obstacles to appear because He sees that if He makes your way smooth before you in the presentation of truth, it would do you harm; you would take all the glory and become self-sufficient.

After leaving Egypt, Israel stood on the banks of the sea and saw their enemies overthrown, and now their triumph was complete. But now the march was in the desert. The first conflict was with Amalek, whose armies opposed their march. They were sorely tried in this conflict, "To humble thee, to prove thee, know what is in thine heart, to do thee good at thy latter end." [Deuteronomy 8:2, 16.] The Lord sees that there is self mingled with everything, and He would have His people look to Him. The Lord leads His people by a way that they would not devise or mark out for themselves. Tests are faithfully applied.

"And he said, So is the kingdom of God as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." [Mark 4:26-29.] There is the work of the truth upon the human heart, constant and gentle, and progress must be made until perfection of human character is reached. This work is carried forward by a firm, divine, supernatural agency. Is your religion a growing one, or is self largely predominant, that the Lord cannot work with your efforts?

The Lord will not bless you in bringing souls to the truth, clearing your way, giving access to many hearts, unless you have made it manifest that you are reaching the standard of character set before you in the gospel. You may be satisfied with your own life and religious growth, but is there growth in the mind and in the image of Christ? You should ask yourself, Am I growing?

You may sometimes be betrayed into indiscretion, but then if you repent and humble yourself before God and give Him your heart in humble penitence, and say, Lead me, guide me, O God, that I shall not offend Thee with an unconsecrated life, [He will forgive you]. It may be that you may not have wisdom to guide the souls who shall embrace the truth; it may be that you have much to learn of how to present the truth as it is in Jesus. And should the hindrances be removed and the truth make rapid progress, as you greatly desire, you would not be prepared

to labor wisely, patiently, after Christlike methods to lead them to obtain a sound, healthful experience, because you have not the knowledge of many spiritual things yourself.

As you reveal wisdom by faithfulness in the home life, as patterns of piety, you will reveal faithfulness in the church as patient, kind, forbearing teachers. The Lord will see that you can be entrusted with souls. You have learned lessons in His school as to how to deal with human minds and to lead them forward and upward to the holy standard of God, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

When these persons see exemplified in the life fervent piety, unselfish zeal, and the love of Jesus, they will see what it means to believe present truth. When you can carry these souls forward to greater light and knowledge, when you have order, and when the workers strive constantly to be one, as Christ is one with the Father, then God will work mightily through human instrumentalities, because He can trust those who have taken hold of the truth to properly educate both by precept and example. Then you will not leave your own mold upon men, but Christ's mold.

Try it, brethren in Africa. There is no growth in aiming at a low standard, but there is required persevering, untiring effort, if you would succeed in winning souls to Christ. Satan and all his hosts allied with evil men, will oppose the work, and you cannot meet this opposition in your own feeble strength. The Captain of the Lord's host alone can win for you the victory. You cannot be at peace and harmony among yourselves if you have no well-concentrated efforts to push the triumphs of the cross.

If we are engaged in contentions and fault-finding, when we ought to be doing our best for the Master, how can we expect God to bring souls into the truth, and trust them to our unfaithful, unchristlike guidance? Seek the Lord with all your heart; die to self. God's people must be a unit, and the work must begin in our hearts. The work must begin in our own families. The true witness says, "I know thy works." [Revelation 3:15.] You may be constantly imbibing the Spirit of Christ.

If you cannot show the power of the grace of Christ in your character at home, you will fail to show wisdom in the church, and cannot be entrusted with the care of souls newly come to the faith, who are babes in Christ, who need to be fed with milk, and not with strong meat.

You may be inclined to hold before the awakened soul the strong arguments which establish our faith, which are hard for them to understand. But this will not be the right way to do. Just talk the simplest lessons of faith, for even learned persons are hungry to know the A B C of what it means to be a Christian and how they can find Christ, how they can gain Christ. This is the food for which the churches all through the ages are starving.

Please bear in mind, if the minds of believers are not appropriating to themselves the promises of God and receiving by faith the higher influences emanating from heaven, they are appropriating the lower influences. Every moral action leaves its imprint upon the moral character.

The conversation at the table, the conversation at the fireside, the spirit that pervades the family circle, testifies whether we are faithful in our daily duties. Through the constant culture of correct habits we are becoming qualified for the upbuilding of the church, fitted to feed the sheep and the lambs, and prepared, through a faithful discharge of every duty, to hear the heavenly benediction, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Matthew 25:23.]

Even that which appears trifling to us is invested with solemn responsibility. We cannot pass through it without a change for better or for worse.

I commend you, my brethren in a far-off land, to the Lord and to His rich grace; for He will be a help to all who will call upon Him. He is mighty in counsel. Seek Him with all the heart and He will be found of you.

Lt 7, 1890

Cody, Brother

Battle Creek, Michigan

January 6, 1890

Dear Brother Cody:

This letter was written to you just as it stands dated, while I was in Burrough Valley. I preserved this copy and thought a copy was sent to you, but as I have heard nothing in reference to it, and as I learn some things have been transacted that I am sure these warnings were given to prevent, I will send again hoping that you will not fail to receive the communication.

I have been called out to write to Elder Daniels very pointedly in regard to his transactions in deal. He sold you mining stock and had you faith that that stock was what you represented it to be, you would not have been anxious to dispossess yourself of it.

You sold it to a brother. Now the first wrong was with Elder Daniels. He presented the matter to you in glowing colors, and in his exaggerated way boomed the mining stock to the very highest elevation. You purchased of him; that transaction was registered in the books of heaven as unlawful dealing. Your selling the mining stock was registered in the books of heaven as defrauding your brother. Do you want this business deal to stand registered just as it is now, when the judgment shall sit, and the books be opened, and every man be judged according to the deeds done in the body? Do you not see that you have taken from your neighbor that for which he receives no equivalent? Stocks in a sinking, worthless mine! May the Lord help you to see this matter in its true light. I am glad it is not too late for wrongs to be righted. The Lord's eye is upon this whole business, and He weighs the motives, the actions, the spirit which governed the whole business in the balances of the Sanctuary.

The Lord heard the words of Elder Daniels, his pleading with Brother Scazighini, his high coloring of the whole matter connected with the mining stock. That money was just so much taken out of the treasury of God, just so much buried in the mining stock. The angel of God registered his promise that if it was not a success he would refund the money; he would take it off his hands. Will Elder Daniels let that promise go by default? Will he prove false to his word? Will he meet his registered transaction in the judgment? I thank God that it is not too late for wrongs to be righted.

I now urge you for your soul's sake to undo your fraudulent transaction with your neighbor, and restore to him his own in the sight of a merciful and just God. Just as brother deals with his brother, will God deal with him. We may well tremble before God now, before the judgment, that we may not quake and fear when every case will appear just as it is. All who have dealt unlawfully will meet the exact record of the same when the judgment shall sit and the books shall be opened, and every man will receive according to the deeds done in the body. But it is not too late for wrongs to be righted. Now sins confessed will go beforehand to judgment and Christ will cleanse the confessed sins.

I entreat of you, Brother Cody, to make straight paths for your feet lest the lame be turned out of the way. Let not your heart brace up against that which I now send you. Be in earnest, or you will fail of the crown of life. When you have the truth an abiding principle in your soul, then you will not only, yourself, be sanctified by the truth, but you can teach the truth to others in a simple, heartfelt way that will win souls to Jesus Christ. But as you are, Jesus hides His face from you. The Sun of Righteousness cannot send His bright beams into your heart. Oh, I beg of you to search your own heart, and make thorough work for eternity. Watch unto prayer. Do not become careless and reckless in your deal and then engage in missionary work. Set your own heart in order and be true to principle, true to your brother. Be kindhearted, pitiful, courteous.

Just such things as you and some of our brethren have been doing show that you need your eyes anointed with the eyesalve that you may discern the just standard of honor and of righteousness. God forbid that His professed, commandment-keeping people in their ambition for gain shall lose all distinction between right and wrong. Lying lips are an abomination to the Lord. Woe unto them that call evil good (in your business transactions) and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter. I tell you, all the profession of belief in the truth will avail you nothing.

There is no efficiency in anything but the grace of the truth of God to make man pure and keep him morally erect. The smartness, the eloquence, will not be sufficient. Worldly success may prove the rock on which many barks have foundered. It is a terrible thing to dim or eclipse that light kindled in the mind and soul from the Sun of Righteousness. The conscience must be kept sensitive by the habitual searching of the Scriptures and practicing the same, ever keeping distinctly before the mind's eye the heavenly standard. Pure religion must preside over the practice, and while they will honor God, God will honor them. God will from those who stoop to meanness, to acts that are not pronounced honest in the heavenly courts, and His curse will surely rest upon them. All this excitement in regard to village lots and mining stocks is degrading to the soul, for there are some persons ensnared and misled. Nothing can prove an excuse to depart from Christian consistency and firm integrity, which should characterize the life of a Christian.

It is a great dishonor to [the trust] placed upon a man by heaven to say otherwise than what he knows to be true for the sake of making a success of some scheme of his own, to gain a little money. Conscience is sacrificed for gain or praise or honor. Oh, how much better for every soul to sit at the feet of Jesus and learn the lessons He will teach him! Christ's atoning sacrifice is our only hope, and this will be of no avail to us if we cherish known sins. I again entreat you to draw nigh to God, and He will draw nigh unto you.

Cleanse your hands ye sinners and purify your souls, ye double-minded. He who has learned to wear the form of righteousness and preach about a Redeemer whose power he has never felt, will be overcome with some masterly temptation.

Lt 8, 1890

Church, Brother

Battle Creek, Michigan

July 7, 1890

Dear Brother Church:

In the night season I was visited by a heavenly messenger who said, "Follow me." I then heard Elder [E. P.] Daniels making certain statements before men who were taking down his words. He was pouring forth a tirade against the ministers in the truth, but when I told him what he had said, he denied having spoken them. Did he forget what he had said? Or does he speak many things and afterwards deny having said them because it has become a habit with him? For certainly he did speak the words that he declares he never said, and you, my brother, have uttered things against the ministers of Christ to our enemies. You have both made statements that have betrayed the brethren and the cause of God into the enemy's hands. Did either of you know the nature of the work you were doing? I would not wish to refer to these things had not God made known to me that neither of you could stand in the light of His approval until you sincerely repented with that repentance that needeth not to be repented of. Neither of you can walk in the light as Christ is in the light until you realize that you have betrayed your brethren, reproached the cause of God, and trailed the banner of Christ in the very dust.

From the confession that was made by Elder Daniels, I was led to hope that he would go onward and upward and make it evident that the work of repentance was a genuine work, but the Lord has presented his case before me in the night season again. Brother Daniels is not walking out of darkness into light, and he cannot in any way be a light to others unless he changes his course. While we were in Fresno his heart seemed to be melted, and I thought that he had fallen on the Rock and had been broken, that the Lord might make him a vessel unto honor, that the Lord would put His image and mold upon his character; but I am disappointed. The Lord has spoken to me concerning him; the spirit that prompts him to action is not the Spirit of Christ, but another spirit. Your case was also presented before me, and I saw that you were not walking in the light. You need to be converted. Your efforts to exalt yourself will, if continued, confirm you in what you have already done—lead you to walk in the sparks of your own kindling and to lie down in sorrow.

Brother Church, you have ever been a friend to me. I have appreciated your favors and your kindnesses, and I dare not be less kind to you. I dare not say it is well with you when I know it is not well. I dare not cry, "Peace! Peace!" when there is no peace. You cannot be a blessing to the church until you are a changed man. You are earnestly seeking to write your name as a great man in the earthly annals, but oh, what if it is not written in the Lamb's book of life as the name of one who is pure, divested of selfishness, hiding self in Jesus, [one] who is unflinching in fidelity, rendering to Caesar the things that are Caesar's and to God the things that are God's, fully imbued with the spirit of this truth? It is righteousness alone which exalteth a nation. If you had this spirit and experience, you would not weaken the cords of Zion by depreciating the

efforts of your brethren, simply because they do not meet your ideas. Your ideas are often out of harmony with the mind and will of God.

Why do you and Elder Daniels stop short of cleansing yourselves from all sinfulness of the flesh and spirit? Why do you not make thorough work? Why do you not carry the battle to the very gate? Do you think it exalts you to depreciate men who are better than you are? There are mighty adversaries round about us, enemies whose name is Legion, who see no beauty in the truth, no attractiveness in the character of those who advocate it; and when God has reproved the wrongs of some who advocate the truth, you and Elder Daniels have joined with the Lord's enemies in justifying wrongs condemned by His Spirit. You have declared with them that the charges of the Spirit of God were not true. Unbelief and selfishness are at the root of your failures, declensions, and defects of character. When God speaks, it is best for you to hear His voice, and to blame no one but yourself when you are reproved. Think how you have grieved and displeased the Spirit of God by your want of faith. You have refused to hear and to receive the correction of the Lord. You have controverted the words of the Lord by your carnal reasonings, justifying yourself as did Saul when he was reproved by the prophet Samuel. He stoutly declared in the very presence of the prophet, "I have obeyed the voice of the Lord." Oh, that God would pity your blindness and the blindness of Elder E. P. Daniels! Oh, that you might break the snare of Satan and gain spiritual strength for spiritual conquest. You should be true to God, valiant, courageous, self-sacrificing.

In the work of reformation thousands begin and go a certain length to correct their evils, and then Satan suggests that they have done all that is necessary to save their good name, and they cease to make thorough work. They are satisfied to make languid, fitful efforts, to stop when they ought to persevere. They knock off a few branches from their ways, but they cherish the old root of sin to throw out fresh shoots. They begin to ascend the hill, but they stop short after taking a few steps. They make it evident that they are not in earnest. They gain ... [half a line not readable] ... a little insight of themselves and see faintly their defects, but they leave, unvanquished, corruptions that may break forth again into incurable evils. When influences not in harmony with the Spirit of God are exerted upon them, they find them like a mighty tide that washes away all good resolutions, and the impressions of the Spirit of God are effaced. The last state of such a man is worse than his first state.

Oh, that men would appreciate and act upon the light given them of God; then they would no longer walk in the sparks of their own kindling, but in the ways of the Lord. We should remember that we each exert an influence, not confined to circumstances, place or time. Our influence, in words and in actions, will not be fully comprehended until the judgment. We are not to be controlled by human influences, likes or dislikes, but without partiality, with an eye

single to the glory of God, we are to press closer and closer to Christ, catching His spirit, speaking His words, and reflecting the light beaming upon us from the Sun of Righteousness.

We should be careful not to harden our hearts against the warnings and admonitions of God. Manasseh's sin was aggravated by his repeated, stubborn rejection of divine warning. "The Lord spake to Manasseh, and to his people: but they would not hearken." 2 Chronicles 33:10. God has spoken to Elder Daniels in many ways and under varied circumstances. He has also spoken to you, Brother Church, but neither of you have practically accepted the blessing of correction, and He will speak to you both in chastisement that the arrow of conviction may be sent home to the soul. I desire you to consider, to think upon with patience, the forbearance of God with His guilty, daring, aggravating servants. He might cut them down in a moment. He might send them sudden disease ... [a line not readable] ... controlling power. The Lord says, "O Israel, thou hast destroyed thyself, but in me is thy help come." [Hosea 13:9.]

My brethren, I write unto you because I dare not look on and see you ruin yourselves. Will you not now begin the work of reformation? Will you not permit your spirit to be subdued? Do now surrender your whole being to God, and place your heart and mind under divine influence. Have not a fickle faith, a presumptuous spirit, but in all humility follow where God leads the way. Be as clay in the hands of the potter, and have that simplicity of faith which takes the Lord at His word.

Brother Church, you claim to believe the testimonies in regard to health reform, and you make your belief in this matter quite prominent. You have respect for the testimonies because you believe that God has spoken, but have you heeded the light that has been given to you through this instrumentality? Do you accept only that portion which meets your own ideas, and turn away from that which rebukes your error? God has given light to you in testimonies written in the plainest language, so that you could not misunderstand their import had you a desire to do so. You have had light on the tithing system. God devised that plan, but you have robbed Him in tithes and offerings as the whole nation has robbed Him. Is it not best for you to place yourself in harmony with God's arrangements on every point, in place of devising a plan to meet your own ideas?

Our God is a jealous God. He will not be trifled with; He will not be insulted by finite beings with whom He has entrusted His goods that they might be invested as He has designated. What can be plainer than the instructions contained in the book of Malachi? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Malachi 3:10.]

What about your vows, my brother? How have you met them? How have you respected your pledges? Have you not failed to fulfil them? How can God look upon your defection in this respect? Will a man rob God? The question is asked as though such a thing could not be, and yet the Word of God testifies to the fact that men have robbed Him in tithes and offerings. Do you presume to imagine that you can devise a better plan than that which the wisdom of God has given?

Now my brother, is it not best for you to devote some time to the reviewing of your past actions and to settling up your account with God? I have seen that money had been passed from your hands simply to exalt your own name. Would it not have been vastly better to let your name lie in the dust rather than deal dishonestly and unjustly with God?

When you come to the judgment what can you say to the Lord for not having followed His injunctions to the letter? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Verses 10-12.]

Let your name be unknown among men, but oh! be thoroughly anxious and diligent that it shall live among the holy angels and be immortalized in the books of heaven as the name of a man whose heart was honest toward ... [several words are unreadable] ... that "it is required of stewards that a man be found faithful." [1 Corinthians 4:2.]

Instead of seeking to exalt your name as a great man among men, exalt Jesus and let your life be hid with Christ in God. Let Christ alone appear as the One worthy to receive all honor, all majesty, all praise, for He is the first and the last. When men high or low, rich or poor, seek to obtain the praise of men, they always forfeit the commendation of God. They are wise in their own conceit, and show their greatest weakness in their over-estimation of themselves. A name written in the earth is as written in the sand, to be obliterated by the waves of the seas. See that your name is written in the Lamb's book of life and it will live through eternal ages.

I write thus plainly to you because you do not look upon these things in the correct light; you have not the mind of Christ. In many respects you are weak where you should be strong. You ought to be a good man, one who would exert an abiding influence that would not die with you. Your days are short at the very most, and the few days that you have of probationary time should not be spent as the past has been.

Your work should be, from this time forth, to make your calling and election sure by adding grace to grace. You should give “all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” 2 Peter 1:5-11.

This is your work, Brother Church, and if you neglect to do it you will lose your soul. I desire you to have a crown of life. No earthly glory, no lifting up of yourself, will make you a great man in the sight of God. The doing of His express will alone will give you a lasting honor, and bring you to the eternal Rock. Self-righteousness will avail you nothing; to patch together the miserable fragments of your own merit will be utterly worthless. Come to the cross of Calvary, helpless as you are, and by faith lay hold on the righteousness of Christ, and you will have the wedding garment that Christ has provided for you instead of your old citizen’s dress.

I want you to be just what the Lord designs you to be—a good man. You are continually striving to stretch yourself beyond your measure, but you must lie low at the foot of the cross where you may see your own unworthiness and discern the loveliness of Jesus.

I was pained when I heard that you stated what strong faith you had in the testimonies and how you had advocated them, when I knew how inconsistent were your actions with this profession. Several times I have stated both by pen and voice that the church at Fresno had made too much of Elder Daniels, and had placed him where God should be. Instead of making God their unerring counselor, instead of looking to Him as the One mighty in power, as their helper, they have looked to God through Elder Daniels; and when I have made this assertion, you have risen, declaring that it was not ... [two lines unreadable] ... have agreed with your ideas; you have acknowledged them, but when they have been diverse from your mind, you have cast aside the Word of God and have placed the ideas and words of M. J. Church as more full of wisdom and discrimination. Which will the church at Fresno accept, the words of the testimonies of God’s Spirit or the statements of Brother Church? How much value can I place upon your profession of faith in the testimony? How can I measure your belief in the word of God?

Brother Deiver accepted the testimonies upon temperance in eating, but he rejected them when they laid out before him in clear lines the duty of paying tithes, of making gifts and offerings to the cause of God. Of what weight were his professions of faith in the testimonies

when he gave not the least heed to their practical teachings? He withheld from God His own; he was an unfaithful steward of the goods that the Lord had entrusted to him. He robbed God in tithes and offerings. You might have helped him, but instead of this you strengthened him in his unbelief by your own manifest neglect of this duty. Brother Deiver was very much exercised because he thought the church did not appreciate health reform, but his soul was not disturbed because he was indifferent to his duty in regard to tithes and offerings. Oh consistency, thou art a jewel!

How long God has borne with the perversity of men! Again and again He has been disappointed in those who, while they claim to be His followers, act on impulse and, although the voice of Jesus calls to them, "This is the way, walk ye in it" [Isaiah 30:21], they take the path of their own choosing. Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. If you really believe the testimonies, you will not be partial in your observance of the messages, exalting one part—one portion—because it suits your own ideas and rejecting another because it fails to meet your mind and reproveth a course of action that you choose to follow. This is the way in which many believe in Christ. They are hearers of His word, but not doers of them. Men show by their fruits just what faith they really have. Those who declare that they believe the words of Christ and yet do those things that please themselves, neglecting to do that which the Lord has specified, are not obedient children. They are not the sons and daughters of God.

The character of one and all is to be tested by an unvarying rule—by God's holy law. The spirit and character of Christ will be revealed in His true disciples. Daily they will be bringing into their lives the life of Christ, for they will realize that vital and eternal interests are at stake. There are no moments to waste in selfish gratification, in building up selfish interests.

Brother Church, God calls upon you to consecrate yourself and all that you have to His service without delay. [One line unreadable.] ... why the managers of the Retreat did not accept the assistance from Brother Church. One says, He told me he went there with \$25,000.00 in his pocket, ready to help the Retreat; but that he was treated so indifferently and coldly that he did not do as he had intended to, but took his money and went away. Then was repeated a tale of grievances. Letters of this character continue to come to me reiterating the story.

I know things were not all right at the Health Retreat, for I have had the matter placed before me by divine power, and have worked diligently to set things in order. Brother Church, you knew this, but in order that you might have an excuse to build an institution in Fresno, contrary to the light which God has given you, you sought to represent the Health Retreat in a bad light. In this instance you again have shown your lack of faith in the testimonies. God has signified His purpose that there should be an institution in St. Helena, but you have labored to build up that which God has shown should not be built up.

Did the Lord send Brother Church his money and influence to help the Retreat in a time of great necessity? Did He not move upon your heart and mind to do this work? And why did you not do it? Should the words of one man, or the wrong moves of a man connected with the institution, change your purpose and thwart you in doing your duty?

The Lord knew all about the institution before you went there with your money, and if you were directed to go, it was that you might help at the very time when your help was most needed. Afterward, when you saw that God was laying the burden upon His chosen ones to set things in order, did you come forward to be a laborer together with God? Did you then come to the help of the Lord against the mighty? It was not your work to set things in order, to cleanse from all evil and ... [one line unreadable] ... the wounds that God was seeking to heal; but you went forth to sow seeds of doubt and suspicion, to spread evil reports, to undermine faith, and tear down what God was seeking to build up. While God was saying, "Let it live," you were saying by your influence and actions, "Let it die."

If it was the desire of God that you should help the institution with His entrusted goods, why did you not do as the Lord directed you, as a good steward should do? When you saw it struggling for an existence, you should have put forth a helping hand; but if you misdirected the means which God lent you for this purpose, then you will have to answer to the Lord for your mistakes. If the Lord did not guide you that you might help the institution, then I thank Him that you put your money in your pocket and went away. If you intended to invest your means on condition that you should have sole control of the Health Retreat, then it is far better that your money should not be placed in it, for this condition could never be met.

One man has not sufficient brain power to run a sanitarium or a church alone. We cannot place the slightest dependence upon humanity when it is not sanctified by the Spirit of God. If you had loved God supremely, and your neighbor as yourself, you could have been a blessing to the Health Retreat. Although the Lord has shown that you are not qualified either in experience or judgment, to be at the head of any health institution, still you could have been a help, connected with others; and your means might have been of great service to that instrumentality of God.

It would not meet the mind of God for you to be the governing power in the Health Retreat. Your traits of character, your past experience has made such a position impossible to you, and you would not be moving in the order of God if you were tempted to fill such a place. You could act as counsellor with others, and could exert an influence in its favor instead of against it. The motives that have prompted you to action have been laid open before me, and therefore I will lay them open to you. My heart is sad as I contemplate the feelings that have prompted you.

Brother McPherson wrote me a long letter in regard to the great things you purposed to do, but did not do, for the Health Retreat. He deplored the location of the institution. He stated that you said the curse of God was upon this place and told me many things that you had related to him concerning the past mistakes of your brethren. Why did you not seek to set things in order? If you had carried the burden that you should have carried, you would have seen the hand of God in the work, for the workers that had done wrong would have humbled themselves; and the institution, the child of God's care, would have been restored to a healthful condition.

While Satan lives to tempt, there will be weak souls who will yield to his suggestions in all our institutions; but disinterested, God-fearing workmen will not leave wrongs uncorrected. There is need of enduring patiently; there is a need of forbearance and charity. You should manifest invincible faith in the work of God in all its departments. If God should treat you, my brother, as you have treated the Health Retreat and the college, there would be little hope for you, for you have despaired of them because you have seen imperfections in their management. Souls are to be saved through these God-appointed agencies; then beware that you do not act contrary to the purposes of God, for you will surely be called to an account if you do so.

Our institutions have had hard lessons because some who have been connected with them ... [two lines unreadable] ... are discovered and evil things crop out in those engaged in the work. Shall we act as co-laborers with God and seek to set things in order, or shall we stamp the institution out of existence? Have you shown wisdom and submitted to the discipline of God? Have you sought to lay hold on the burden and to carry the load when there was a load to carry?

Many drop the burden when it grows heavier, and shrink from the painstaking necessity of setting things in order. They will not undertake this work, and yet they complain bitterly of the management of those who throw their heart and soul into the work, who seek to build up, to strengthen the things that remain that are ready to die. But those who try to do their best to build where God is building, who carry heavy, perplexing burdens with but little sympathy from these fault-finding lookers-on, are registered in the books of heaven as co-laborers with God. Those who are discouraged by this influence, who have been indifferent to the situation of God's institutions, will receive according to their works. If the hearts of those who find fault and discourage were right with God, they would encourage the institutions that they now depreciate and condemn. When Dr. Maxson and his wife see things as God sees them, they will understand that they have something to do, to lift the reproach that came upon the Health Retreat through their unwise moves.

All are required to be workers in the vineyard of the Lord. There are to be no idlers, and the heaviest obligation rests upon the worker whose means and opportunity are the greatest.

Today is a day of trust and opportunity; by and by will come the day of reckoning when it will be shown how our accounts stand. You have a heart to feel for the woes of others; you have helped men who have not appreciated the efforts shown them. This lack of gratitude has had a tendency to make you suspicious and distrustful. [Two lines unreadable.] ... your aid, at times you have become hard and exacting, and have felt that you were wronged, that your brethren did not deal honestly with you. At times experiences of this kind have dried up the milk of human kindness in your heart, but those who have been helped by you because you wanted to help them, who have abused the kindness and interest you have shown for them, must themselves bear the sin of ingratitude. They cannot be justified in their course of action in wounding and bruising your soul. Some men are deficient in financial ability, because they never learned how to expend means carefully, to bind about their wants, to educate their children in habits of economy. Such persons are always complaining of poverty; but when you aid these men and they fail to appreciate it, they suffer greater loss than you do. You have made a mistake sometimes in helping them too much, and when your interest was not appreciated, you have made another mistake and have gone too far in another direction. You have felt that you could not tolerate such brethren, and your efforts to help them in the end hurt them, because you expected too much of them and were disappointed. Through this [you were] led to take an unchristian course toward them. The church of Christ is made up of vessels large and small, and the Lord does not expect the smaller vessel to hold as much as a larger one. The Lord expects interest from the talents He has entrusted in proportion to the amount of capital He has given. Each one is responsible for the use or abuse of entrusted talent in proportion to his ability and opportunity.

Lt 8a, 1890

Church, Brother

Battle Creek, Michigan

July 7, 1890

[The original copy of this letter contains unreadable words and lines, which have been indicated by ellipses.]

Brother Church:

The Lord, whose I am and whom I serve, has given me a message for you. You have thought much upon certain subjects which you deem of great importance, and have exercised your mind in order to bring your theories into logical shape, so that you could present them to

others; but the Lord has not been your guide in all this work. From books you have read you have conjured up ideas and high sounding words whose meaning you did not know, but have searched out, and you have written and talked as though you knew much about the theories you advance, when in reality you knew little. Who is any wiser for your high-sounding words? Can you find anything in the work of Christ that is marked by this characteristic? No, not at all. Your only reason for doing this is that you might be exalted before the people. You are deceptive. What you believe to be of great value is simply a mixture of present truth and spiritualism. It is far from being clean provender for the flock of God. It has not been thoroughly winnowed from the chaff. You have failed to reflect rays of divine light.

A chart was presented before me which you esteem very highly, on which you have tried to illustrate the plan of salvation according to your ideas and theories. You flatter yourself that this chart serves to illustrate the truth, and you have memorized the theories you have gathered from the books of men and from the inspired Word of God. True, you have searched the Scriptures, but you have placed precious gems of truth in a false setting to substantiate errors. You seek to bring the Bible to your own ideas, and you claim to be making the Word of God a foundation for all your theories. But you are building wood, hay, and stubble ... [one line unreadable] ... weaving for yourself and others only deception and delusions. I cannot sanction the work you are doing.

When you talk long in meetings upon your chosen theories, you do not feed the flock of God. Your high-sounding words are not understood by them, no, and not even by yourself. God would have His children partake of the pure milk of the word, that they might grow thereby. You should call a halt and begin anew to learn in the school of Christ, His meekness, His love, His lowliness of heart. You should begin again to copy the divine pattern ... [half a page unreadable.]

... What difference will it make, either in this life or in the life to come, whether or not men call you great? Too often the praise of man is only flattery that pleases the ear and [it] is destitute of every real value. You may pay large sums of money in order to obtain the exaltation of M. J. Church, but it will not exalt you one iota in the sight of God. Should the means that God has entrusted to you to advance His cause, to bring glory to His name, be expended to glorify poor, erring, sinful mortals? Unless one who does this is transformed through the grace of Christ, his name will not be found upon the records of heaven.

I speak the things that I know in regard to this matter. When you humble yourself as a little child and sit at the feet of Jesus who is meek and lowly of heart, your name will stand registered in the books of heaven as a man in the sight of God. But all you now do is corrupted with self. That which Paul spoke to Timothy should be noted by you, "Take heed to thyself and to the doctrine." [1 Timothy 4:16.] It is yourself that first needs looking after. Do you keep the

way of the Lord? Is the inner man lacking? God will not accept your service or the service of any other man, whatever may be his position, unless he is first consecrated by an entire surrender of the world, to be a doer of the word and not a hearer only. Unless the root is holy, there will be no soundness in the fruit. I tell you before God, as His delegated servant, you are wasting your time, making no good, no real, genuine good, to yourself or to anyone else who may [accept] your theories. How much more ... [four lines unreadable] ... of heaven. Oh that you would be altogether what the Lord would have you to be!

Do you remember when we spent the night in prayer before God, that I spoke of a roll which contained a long list of names? Among them was your name, and against it a large sum of money was written off, with the charge that you had used this amount for the glorification of yourself. Oh, how I wish that you could see this as it was represented to me, and as all heaven looked upon it! There were very dark spots in your experience that I believed might not be explained to me; for I felt too much pained to see any more of your life.

How many there are whose life-long ambition it is to be esteemed great among men, that like Jehoiada they may be inscribed in the city among kings, and have their names handed down as great men. God's great ones have their names registered in the Lamb's book of life; and if they remain faithful to the end they will have a purer, nobler immortality than earth can conceive of. They will have a crown of immortal glory that will never fade away. Then why seek for the honors of earth? Rather, live in such a way that it may be written on your gravestone, "He hath done good in Israel, both toward God and toward His people." [2 Chronicles 24:16.]

Christ did not seek to be thought great, and yet He was the Majesty of heaven, equal in dignity and glory with the infinite God. He was God manifested in the flesh. What a rebuke is the life of Christ to everything like self-conceit, self-exaltation, seeking to be great among men! He was a man of sorrows, and acquainted with grief. Wonder, O heaven, and be astonished, O earth! The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in Him dwelt all the fullness of the Godhead bodily, and yet He calls to a suffering world, "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." [Matthew 11:28-30.]

My brother, the lesson of meekness and lowliness of heart you must learn more fully than you ever yet have done, or you will never see the kingdom of heaven. In your present condition you would even think in heaven that you could improve upon the management of Christ. In learning in Christ's school ambition, pride, self-esteem, will all be subdued; self will be hid in Christ, and you will find peace and rest to your soul.

We are to look constantly upon the meek and holy sufferer who in His own body bore our sins, who knew our griefs, who has carried our sorrows. In Him mercy and truth met together, righteousness and peace have embraced each other. Infinite wisdom, infinite love, infinite justice, infinite mercy, depths, heights, lengths, breadths, all passing knowledge, are found in Him. I call upon you to learn of the great Teacher the simple lessons of self-abasement, that you may unite with the family of God. When you do this, you will reveal the fact to the world, to angels, and to men. You will make it manifest that you have been with Jesus and learned of Him, that you are not walking in sparks of your own kindling, that you are not drinking of the turbid streams of the valley, but the water of life, proceeding from the throne of God and of the Lamb. When Christ is in you, a well of water springing up into everlasting life, you will not have such implicit confidence in the ideas and opinions of human authors; you will realize that you have learned of Him who is mighty in wisdom and counsel. Impressions that are vivid and forcible will be received from the Word of life; your ideas will not be stale and ... [Unreadable lines.]

... your mind that you can give to others. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" [Jeremiah 18:14.]

It is a dangerous thing to leave persons in the path that you have taken for granted was the true path. I tell you it is not the Bible path. "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." [Jeremiah 17:5-8.]

My brother, not you only, but others also, have "hewn out cisterns, broken cisterns that can hold no water." [Jeremiah 2:13.] Have you felt the necessity of feeding the flock? ... You do not yourself understand enough to teach, and you must present the lessons of Christ in a clear, distinct manner so that people may see the practical application of them and set upon them to the saving of the soul. "Without me," says Christ, "Ye can do nothing." [John 15:5.] Woe will be yourself, woe will be the church, if they accept any such confused, tangled theory; these themes will lead to discouragement and despair, because there is no Christ in them; there is no more light in them than there is in the traditions and commandments of men in the days when our Lord was upon the earth. Your theories are what may be termed "vain philosophies." [Colossians 2:8.] The people are not fed by them. You put the crib too high.

It is the duty of every minister of Christ to guard souls against presumption, to guard them against the belief that they can sin, that they are safe for eternity. On the other hand, it is the duty of ministers to see to make everyone realize the value of his privileges in the gospel. The sinner may have an understanding of the provisions for his salvation that has been purchased at infinite cost; he may know that he has a right to secure a title to an immortal inheritance. It should be set before the people that to mourn constantly over sin, to chasten themselves, is no evidence of Christian humility. To always be in doubt of your acceptance with God, to live under a cloud of God's displeasure, is not true religion. You are to cease to sin because Christ is formed within, the hope of glory.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us." [1 John 1:5-8.]

O, how many who claim to be the children of God are simply making a profession instead of doing the words of Christ. They do not carry out the principles of truth, but follow their own unsanctified way, not the ways of the Lord. Many claim to believe, but the truth is kept in the outer courts and is not brought into the inner sanctuary of the soul. Therefore, it does not sanctify the thoughts, the words, and the notions of those who profess to be the followers of Christ. A profession of the Christian religion, without a manifestation of its [practical] workings, is a stumbling block both to the brethren and to those desiring to be the followers of Christ.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Verse 9.] We are to rest our faith upon the foundation of God's Word. A happy flight of feeling is no evidence that we are or are not the sons and daughters of God. The Saviour of the world declares that the evidence of our acceptance is [sure if we] lay hold of the righteousness of Christ, the robe woven in the heavenly loom, by faith in His merits. We are to know the children of God by the fruits they bear. Good fruit is borne upon the Christian tree, but corrupt fruit is borne on a corrupt tree. Christ said of His disciples, "Ye are the light of the world." "Ye are the salt of the earth." [Matthew 5:14, 13.]

... John said, when he saw Jesus, "Behold, the Lamb of God which taketh away the sin of the world." [John 1:29.] But ... all these dark problems and mysterious theories which lead men to think that they may do something to merit the favor of God is full of danger. It leads men to [trust] in their own citizen's dress, and to refuse the wedding robe of the righteousness of Christ, which only will make them [ready] to appear before God. Anything less than entire dependence upon Christ does despite to the Spirit of Grace, and [will so mislead souls] that they think they can obtain something that is unobtainable, namely, worthiness in and through

themselves to earn the approval of God. They are made to believe that they [can make] themselves good enough to pray in such a manner that God will hear them, but this is a delusion. The righteousness of Christ is a free gift received by faith, and it is the beginning, the [middle, and the] end of the only thing God will accept. Jesus became our Substitute, our Surety, and it was necessary for Him to die in order that man might be saved. Man is a fallen being; his faculties are weakened; he is incapacitated for any successful [battle] with evil. It is only as the divine Son of God [shall give] divine power to combine with human effort that man may be an overcomer.

... Man cannot successfully cope with the enemy of his soul, but the Son of the Highest came to our world to give strength to man, that he might wage a successful warfare with Satan. Man has destroyed himself; he has not the power which our first parents had before the fall. He is utterly void of the ability to have the holy desire to advance one step in his way back to God, to do the things that are pleasing in the sight of heaven. Self-sufficiency is only inefficiency. The law of God denounces all sin. "The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing of the soul and the spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." [Hebrews 4:12.] Even the imaginings of the heart, every [thought] of wickedness, small or great, is open before the eyes of Him with whom we have to do.

On the mount, Christ clearly defined the principles of the commandments of God; and he who knows the truth as it is in the law, knows the truth as it is in Jesus; for the righteousness of the law is the righteousness of Christ. This righteousness we may claim by faith; and through faith in Christ man works out his own salvation with fear and trembling. "For it is God which worketh in you both to will and to do of his good pleasure." [Philippians 2:13.] The sinner will then "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;" he will "be renewed in the spirit of his mind," and "put on the new man, which after God is created in righteousness and true holiness." [Ephesians 4:22-24.] The truth as an abiding principle will be brought into the inner sanctuary of the soul, and this is the truth as it is in Jesus. No man [is capable] of leading the sheep and lambs of God's flock without this genuine experience.

The shaft must be sunk deeper into the mines of truth that we can have access to spiritual riches. We must [commune] with God that we may be able to discern the character and work of the Son of God and be able to reveal the power of His grace to others. As we behold the truth as it is in Jesus, we will receive increased knowledge, and increased knowledge will [aid] our souls' salvation if we are obedient.

You are to strive for the crown of immortal glory, yes, to strive, but in the strength of Him who gave His life for us, and who has brought life and immortality to light through the Gospel. It is

only through Him that you can strive successfully. The lessons of Christ have been sinfully neglected. It is Satan's design to keep the practical truth in the background. Jesus has not been lifted up among us as He should have been, and the state of helplessness, confusion, and destitution in the churches has been the result.

Thank God, it is not essential that we have numerous talents and cultivated minds in order to understand how man is to obtain salvation. We have reason to bless God night and day that the poor have the Gospel preached to them. The Bible language will be intelligible to those who are hungering for salvation. As I listen to lectures and doctrinal discourses, I have felt in my soul like crying out, Speak to the perishing souls of man concerning what they must do to be saved. Tell them what Jesus has done for them, and what He is to them. There must be more preaching of Christ and Him crucified. The life, the character, the patience, the meekness, the lowliness of Christ needs to be often rehearsed in the pity and love of Jesus, that the hearts of men may be melted and subdued and drawn to Him who can impart His own righteousness to us. The presentation of the dry theories of man is fruitless. The theories you have woven are mingled with the truth, but if they are followed they will imperil the soul.

Brother Church, you should not feel that you are the only man who has wisdom to guide the church in Fresno. Woe would be the church were this the case! You may spread yourself like a green bay tree; you may use the means in your possession to build structures that will glorify you, but will they infuse life and godliness into the church? No. You lead men to walk in the sparks of your own kindling, to lie down in sorrow. Some church, some [mission], some of God's instrumentalities would be crippled for the want of every misspent dollar.

You place your hand upon anything you possess and say, "It is mine, it is mine." "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. ... But unto the wicked God saith, What has thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." [Psalm 50:2-5, 16, 17.]

See to it that no such sentiments are advanced that man, by a certain process, by his own efforts, may become good enough to enable acceptable prayer to God, may then receive the new birth, and be no more tempted by sin. Why is it that some men are always inclined to go to extremes? When the view is presented that after the new birth men will not fall into sin, those who are led to believe that they have reached this perfection, have received the new heart,

flatter themselves that they will sin no more, and then when they find themselves tempted and overcome ... [several lines unreadable].

Let those who suppose that they have penetrating minds seek to realize as they open the Word of God that they are in the presence of the Majesty of heaven; let them cover their heads before God, and bow their knees in admiration and awe; and with the docility of a little child, let their will be brought into entire submission to the will of God, and let them then come to the searching of the Scriptures. Let those who would know the truth realize that Christ is by their side. Let them come with a willingness to have their ideas corrected by the word of prophecy. Come with a determination to yield anything and everything that cannot be substantiated by the Holy Oracles.

The Holy Spirit alone can illuminate the understanding and prevent the inclination to wrest the Scriptures to sustain a favorite philosophical theory. Never open the Bible without praying that the Lord may teach you and guide your mind to a correct understanding of His Word. ... [next sentence unreadable].

Brother Church, you feel that it is your privilege to say many things to the church that, instead of giving light, cast a shadow of darkness. You place stumbling blocks before the feet of the people. Your words lead into a mist, for you have gotten above the simplicity of the truth that must be taught to the people. You must [abandon] the study that you have engaged in for years, or you will [preach] fables for truth. Through dwelling upon your theories [you are] disqualifying yourself for the giving of an intelligent reason for our faith. Your words and expressions are ambiguous. You sadly failed to instruct and to interest the church. The people of Fresno have not received their portion of meat in due season and would famish immediately if they were dependent only upon this kind of nourishment.

I tell you plainly that the Lord has not laid upon you the work of the ministry. [You may] serve the cause the cause and the church of God in many ways if you are a humble, consecrated, pure, and devoted man. But without a connection with heaven your human wisdom will be foolishness.

The church must come up to a higher standard; they must have increased discernment. They are bound about by poverty of soul and they must obtain spiritual riches. But they know not that they are wretched, poor, miserable, blind, and naked. I plead with you to dwell upon the life of Christ, to present His lessons that are simple enough to be understood by a child. You are in need, great need, of having your lips touched with a divine coal from off the altar.

I cannot admit that you are qualified to hold a position of elder of the Fresno church. Your idea of independence of mind is not a Scriptural one, and it is not your privilege to rule over the church of God. You have neither experience nor wisdom necessary to deal with human minds

as Christ would have you. You have not that living connection with God that you should have. You are not learning daily in the school of Christ how to supply the deficiencies that exist in your education and experience and practical godliness. You are far from being a man of spiritual and heavenly growth. You have not the qualifications necessary to make you a presiding power in the sanitarium, or to have the oversight in the church. You are a man of decidedly strong tendencies, and if people do not meet your ideas you are ready to cut them, to have nothing to do with them, and you are not at all careful in your condemnation of those who differ with your ideas. If you think they do not give you credit for having advanced spiritual knowledge, you have no use for them. Your likes and dislikes are strong and not after Christ's order.

The Fresno church was presented to me as in a very distracted condition, while you represented it to me as in harmony. This shows your lack of spiritual discernment. Most earnest work needs to be done in the Fresno church that things may be set in order. The Lord arranges His plans in heaven with the design that men shall be laborers together with Him in their appointed places, and reflect the light given them of God upon others. The work of God is not to be planned and executed with rashness, with unsanctified hearts and minds, and in a loose, slipshod manner. God is our chief magistrate, and He guides and rules the churches in every land.

The apostle writes, "I John, who also am your brother, and companion in tribulation, and in the kingdom of patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

"And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven

churches: and the seven candlesticks which thou sawest are the seven churches." Revelation 1:9-20.

The True Witness declares, "I know thy works." [Revelation 3:15.] "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Revelation 3:1-4.

My brother, you have thought that you were laboring in the interests of the church, but you were not doing so, for you were not walking softly and humbly before God. You do not have wisdom from above; you are not walking closely with God. You do not discern that the kind of labor that you are giving the church is not the kind of which it stands in need. You have had an experience in a kind of work that does not tend to encourage devotion or cultivate piety, or make you spiritually minded that you may understand the way of the Lord, and enable you to work for the best interests of the church.

Your ways, your methods, are not God's ways or God's methods. You feel at perfect liberty to complain of those whom God has ordained to work for the upbuilding of His cause. If their ideas conflict with your ideas, you criticize and condemn them; but you have no right to do this. In doing this you are not strengthening the things that remain, that are ready to die. Men who have had a long experience in the cause of truth have not had an easy, self-indulgent experience; they know what hardships and privations are; they know what self-denial and self-sacrifice is. They have had to economize, for they have not worked for riches, but rather invested their all in the cause of God.

God is not all pleased with your speeches against Elder Loughborough. I have been shown that you have had more to say and more to do to instill doubt in the minds of others than any one else in regard to him. To pronounce judgment on this one and that one, to make sweeping denunciations against the institution that God has established, is not your work. Elder Loughborough should be relieved of many wearing responsibilities, and the reports you have circulated in regard to him are an offense to God. It is easy to criticize a thing after it is done, suggesting improvements, to point out defects when a work has been accomplished, not so easy to appreciate the value of what has actually been done.

When you see supposed defects in the brethren who are preaching the Word of God, you talk of their mistakes and seek to uproot the confidence that others have in them, simply because they do not meet your ideas; but are your ideas without a flaw? Are your ways perfect before God? Has He placed you on the judgment seat to discover defects in others, to denounce and condemn them? I tell you He has not; it is a work you have taken upon yourself. In place of humbling your own heart before God you have watched for something to accuse in your ministering brethren. Elder [E. P.] Daniels has helped you, and you have helped him in this work which is condemned of God, for it is most cruel work. To accuse others is to work in harmony with the great adversary of souls, to bring deception upon others. Satan is an accuser of the brethren, and all this accusation on your part will not make right one of your own errors, will not make less grievous one of your own wrongs. The spirit of criticism fastens you in the snare of Satan, for he desires you to think yourself better and wiser than your brethren. When you closely examine your own case, when you are sure that you are a doer of the words of Christ, that you are walking in His footsteps, you will not have time or desire to weaken your brethren. You will know how displeasing to God it is.

You should not stand ready to pick flaws, to criticize any man whom God has placed in a position of trust. It is true that every man is imperfect, but God has chosen to connect His ... [several lines unreadable]. If they [will] seek to lay aside everything that will [lead] to spiritual declension, they may grow up into Christ, their living Head. When I realize your position before God, I feel deeply moved over your strong assertions against your ministering brethren. Those whom you criticize are not all perfect in judgment, but I know they would rather sacrifice their lives than the principle of truth and righteousness.

For Christ's sake, for your soul's sake, I entreat you, do not talk of the deficiencies of your brethren! Go to work for yourself. Do not any longer grieve the Holy Spirit of God. The question is asked, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" And the answer is, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Psalm 15.

The ministers whom you condemn God has ordained to do a work for which He has not qualified you. Money cannot supply your deficiency. Your prejudices, preferences, dislikes, your sweeping condemnation of both the Healdsburg College and the Health Retreat have been active influences in encouraging fault-finding, jealousy, evil surmising throughout all the churches. When your ideas and expectations are not met, you have talked out your

dissatisfaction, but God has not prompted you in your independent spirit, in your accusation of His instrumentality. There can be no unity where such things exist. Confidence cannot live amid suspicion and evil surmisings.

I opposed the building of the sanitarium in Fresno because the Lord had shown me that you were in no way fitted to manage such an enterprise; and since the time I spoke to you by pen and voice, I have been still further enlightened by the Lord in regard to this matter. He has presented before me your spirit and attitude in regard to the church built in Fresno. Your motives were actuated by spiritual pride, and made a grand investment for display. This never should have been. A building erected at less expense, with more simplicity would have been more pleasing to God. It would have been proper to build a plain, comfortable, respectable house for the worship of God in keeping with our faith. But there was no call for any such building as has been put up. Wisdom was not manifested in the direction.

There are missionaries working in Europe who lack comfortable clothing, who scarcely have food enough to sustain their families, and every needless article of dress, every needless expenditure for the sake of display—to glorify self as did Nebuchadnezzar—is placed on the losing side in the books of records. There is need for every dollar of means that God has entrusted to men. You need, oh, so much you need at this time, to buy the gold of love and faith, that you may be rich, to buy the white robe of Christ's righteousness that you may be clothed, that the shame of your nakedness may not appear at the tribunal of God. You need to buy the eyesalve that your eyes may be anointed, that you may discern things as God looks upon them.

Lt 10, 1890

Fulton, John

Battle Creek, Michigan

January 2, 1890

Dear Brother John Fulton,

I am much pained at heart to see your course of action. If I should judge you by the fruits you bear, I should suppose you were not a tree in the Lord's garden, but a bramble bush. I supposed when you were connected with Homer Salisbury that you would be a blessing to him as a soldier of Christ, leading him to Jesus while the sweet invitation of mercy is heard, that you

would listen to its voice yourself and draw Homer to the attractive loveliness of Jesus Christ. We see you working in entirely an opposite line from this. Had it not been for the influence that you have had over him, I have not a doubt but that he would have been seeking the Lord most earnestly and repenting of his sin. I am deeply disappointed in you.

I inquired Monday evening just before the close of the old year if Homer would be at the meeting for the youth and was told by Sister McDearmon that she feared that he would not. Then she told me that her heart was sorely distressed on Homer's account; that in company with you he was doing that which she never allowed him to do—going to parties in the evening and not coming home until a late hour in the night. She was greatly burdened and distressed for Homer. She feared that if he did not seek the Lord during the special meetings he would go on as he had done, in careless neglect of his own soul.

I asked her if she had talked with Homer. She said she had, but she—to whom he ought to listen and whom he ought to obey—has but little influence over him now, because your influence is so much stronger. I asked her, "Have you talked with John?" She said she had, and you stood up boldly and asserted that there was no harm in your visiting good society and her words of solicitude and remonstrance had no effect.

Last night I was solicited to go to the meeting for youth in the tabernacle, although I had sent for the doctor, because several of us were sick and I myself was sick; yet my interest was so great for the young I went to the meeting. I looked to find you and Homer present but you were not there. Sister McDearmon thought you would be at the meeting but you were not of the number present. We had a very precious meeting. Fifty came forward for prayers and many of them were seeking the Lord for the first time. I was sorry that you and Homer were not present. It might have been the time when the Lord would have impressed his heart and he would have heard the voice of the dear Saviour inviting him to open the door of his heart and let Jesus in. I watched everyone that came in but you were not among them.

At such a time as this, when the servants of God are bearing the heavy burden of souls, some are on the devil's enchanted ground. They have no deep work being done for them. God has been sending messages of warning, of reproof, of entreaty for the youth to awaken from their careless sleep, to lift the burdens of Christ, and to be obtaining a valuable experience, for now we are having golden opportunities that we shall not always be privileged with.

I have, while speaking in the desk, set forth the duties and responsibilities of young men, dwelling upon the principles that should govern and control the actions, and I had your case before me and made it plain. Did you take heed to these warnings? If you had discernment you could know it was your own situation that was on my mind, although I did not specify you by

name. I suppose you had such an estimate of yourself as a Christian that the words spoken made no impression on your mind and heart, for I have seen no change in you.

While I enjoy seeing young men and young women cheerful and happy, I am pained greatly to see them pursue the path you are traveling, because your influence and example lead others away from Jesus. You are cultivating the tastes and appetite in yourself and others for those things which do not give solidity to your character and do not represent the Christian life. Homer says to his grandmother, "John is a Christian; he belongs to the church; he will not do anything that is wrong." But his grandmother who has had charge of him from his childhood, feels greatly distressed over the way things are going. When God's servant, a mother in Israel, expostulated with you, did you respect her heart feelings? Were you so engrossed in your own amusements and pleasure-loving propensities that all your course seemed righteous in your eyes? Did you have more confidence in your limited experience than you had in the experience of one who has lived a holy, devoted life for scores of years?

I want you to look in the mirror of God's Word and see yourself, if you have been exerting an influence over Homer to be a doer of the Word. Have you been teaching him to obey all the injunctions of God, especially the fifth commandment, which is the first commandment with promise? I have been much surprised at the quality of your experience in religious things, for it certainly is greatly wanting in the elements essential to stand the test of the proving of God. Everything is to be shaken that can be shaken, that those things which can not be shaken may remain. Where will you stand in the testing time?

Are you, my brother, growing up heavenward? Are you growing to the full stature of a man in Christ Jesus, your living Head? Are you becoming fixed, rooted and grounded in the truth as it is in Jesus, who is your source of joy, your peace and your happiness? Is He the crown of your rejoicing? If so, you will reveal this.

"I am the true vine, my Father is the husbandman. Every branch in me ... that beareth fruit, he purgeth it, that it may bring forth more fruit ... Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing ... Herein is my Father glorified that ye bear much fruit; so ye shall be my disciples." [John 15:1-8.]

Can you, my brother, claim the right of discipleship? Are your fruits unto holiness? "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy might remain in you and that your joy might be full. This is my commandment, that ye love one another as I have loved

you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are [my] friends if ye do whatsoever I command you." [Verses 10-14.]

Will you thoughtfully and prayerfully not merely read but study these words? They mean much to you—yes, everything to you and to me and to Homer. Every word spoken by Christ should be graven upon the tablets of the soul. From the lips of Jesus are the words spoken, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [Verse 8.] Here is the evidence of your discipleship. "By their fruits ye shall know them." [Matthew 7:20.]

Will you consider what is the quality of the fruit that you are bearing? Are you a fruit bearing branch in the parent vine stalk or are you producing fruit that bears no resemblance to the living vine? I ask you seriously and solemnly, What is the character of the fruit that you produce? Does it do good to souls? Is it the fruit of self-denial, of self-sacrifice, the fruit of meekness, patience, long forbearance, love, joy, peace, long-suffering, gentleness, goodness and love? Is this fruit budding and blossoming for God and His glory in working as Christ worked to save perishing souls?

Remember, if "ye bear much fruit, so shall ye be My disciples." [John 15:8.] Without this evidence ye are not Christ's, neither is Christ yours. You have no right to the Christian name. "Yet is not a man crowned, except he strive lawfully." [2 Timothy 2:5.] Your striving for grace and perfection of Christian character must be according to the will and ways of God. If you abide in Christ, the fruits you bear will be unto eternal life. I tell you frankly, you bear no such fruits and Christ is not abiding in your heart by faith. You love just such amusements as the world loves and you are not abiding in Christ and the love of God is not revealed in your works.

"This is my commandment that you love one another." What quality is this love? A love just as Christ revealed in His life? "Love one another as I have loved you." [John 15:12.] A love for the soul that would part with selfish gratifications and practice stern self-denial, to elevate, ennoble, sanctify those with whom we associate. "And for their sakes I sanctify myself, that they also may be sanctified through the truth." [John 17:19.]

Do you love those with whom you associate well enough to forego your desire for amusement and self-pleasing that you will not place these souls in the path of temptation, that you will not beckon them to pursue a course of fun and frolic which leads to the extinguishment of serious thoughts in regard to the salvation of their souls? Do you cultivate personal piety and living principles, plainly inculcated by Christ, that your youthful friends may follow where you lead the way, upward and forward to obedience to God?

No doubt you please the unconsecrated and unconverted. It is no marvel they enjoy your companionship, for your course of action gives no disturbance of conscience, where Christ's love and praise and honor is not expressed in words or actions. But what is the quality of your

love? Is it of a character to make your associates more Christlike? Will it have a tendency to bring the solid timbers into their character building?

What sort of a character would you like to possess before the whole world? Would you like to be respected and valued by those who are good and God-fearing? Then act in a manner to gain their respect. You will surely have an account to render to God for the fruits revealed in your associations with Homer and the youth generally. All the excellency of character you obtain must be through the grace of Christ and the fruit of your own labor. You are living an un-Christlike life. You are a false guidepost, pointing the wrong way, misleading souls who are blinder than yourself, who have never known what it is to be under the control of the Spirit of Jesus Christ.

Those whom you suppose to be your friends may love the half-hearted, unconsecrated, un-Christlike life you are living. They may, through their association with you, encourage you to think that in order to be happy you must have pleasurable enjoyments called innocent amusements, but masked by Satan to destroy your spirituality and theirs. They cannot pay a ransom for your soul, neither can you pay a ransom for theirs. Every one who is saved must be saved by his faith in Jesus Christ.

All who are daily Christians will present good fruit. They will put forth most earnest efforts putting to the use their skill to make those with whom they associate look to the Lamb of God who taketh away the sins of the world.

Here is the young man Homer, the offspring, left [to her] mother by a much-loved daughter. The grandparents have loved him, labored for him, and prayed for his salvation, that he might meet his mother in the kingdom of God, and that they might say, Here is your child that we have educated and disciplined, prayed for and labored for. He is made white in the blood of the Lamb.

But here has this young man been in your society, and the hearts of those who love him and want him to be saved see that you, who should be a laborer together with God to draw and attract this youth to Him, are leading him away from God. If you, the leading element, are indifferent at such a time as this, when ministers of God are burdened and pressed as a cart beneath sheaves and are wrestling day and night for these souls to be wrenched from the snare of Satan, as a brand plucked from the burning, how can the universe of heaven look upon you? At the very time when every jot of your influence should be on Christ's side of the question, your name is registered as a trifler, a vain, self-sufficient, self-confident person, leaving the character to form itself as chance may direct. Will not your name be spued out of the mouth of God because you are neither cold, or hot, but lukewarm? How little foresight, how little spiritual discernment is revealed in your course of action at such a time as this.

Now is the golden opportunity to seek the Lord yourself, and the golden opportunity for you to work in harmony with God's delegated servants for the salvation of perishing souls. Now, while mercy's sweet voice is inviting, "And let him that is athirst come and partake of the waters of life freely," is your chance to say, "come." [Revelation 22:17.] It is your chance to yoke up with Jesus Christ. "Ye are laborers together with God." [1 Corinthians 3:9.]

How do you know that there will ever be another opportunity so favorable for Homer and other of your associates to fall in with the overtures of mercy? Why do you not reflect as to what seed you are sowing if you deliver yourself up at such a critical time as this to indifference, spiritual sloth and pleasure loving? Whom are you serving, God or the devil? If you refuse to listen to the words of counsel and follow your own humor and inclination and enjoy amusement, if you allow yourself to float carelessly down with the current on the tide of life, ready to receive any impression, or go in any direction the current of pleasure may lead you, what kind of a harvest do you expect to gather?

You need to seek God now while He is to be found, for I know that God is not pleased with you. Would you demerit or leave the slightest question in regard to the influence exercised by his grandmother? Homer needs to cultivate respect for age and gray hairs. Do not communicate irreverence to one who is not governed by religious principles and confirm him in the idea that his parents and guardians are too particular and exacting; that he need not regard their feelings, and their advice and counsel need not make any material difference with him. Are you leading a youth to disregard parental counsel, for Mother McDearmon has been such to Homer. You may think the boy is safe with you. But we know he is in danger, in your company, of receiving impressions contrary to the way and will of God that will be enduring as eternity. Impressions have already been made upon his susceptible mind by yourself that will, unless speedily counteracted, do much harm.

What kind of fruit are you bearing? Is there any safety in wrong doing? Is your heart being made softer and nobler and more holy by the course you are now pursuing? Deceive not yourself. You are in danger. Your character is not what you would wish it had been when everyone will receive his just reward. Character must be made, and it is the work of a lifetime through patient continuance in well doing.

It requires much meditation, forethought, steady, undeviating principles to build day by day for time and eternity. Now is our probationary time, now is the period to prepare for eternity. Where is your burden bearing? Where is your drawing nigh to God? Where do you show decided fruits of righteousness? You are losing precious time when every moment is golden. Now you can work in the Master's vineyard. "Now while it is called today harden not your heart." [Hebrews 3:13, 15.]

How many souls, as precious sheaves, have you brought to the Master? Are you sowing beside all waters? Are you a faithful soldier of Jesus Christ? Has it not entered your mind that it is not only your privilege, but your duty, to be a sweet savor to Jesus Christ? If you have the grace of Christ transforming your character, you will discern that it is not becoming. It is not rank or wealth that elevates man, but consecration to Christ and His Cause, and for His glory, that are required to accomplish great things.

You are educating Homer to receive ideas that will lead him to superficial views of what constitutes a Christian character. You do not come up anywhere near to the Bible standard yourself, and your influence is to lead others to be satisfied with low attainments. While we have been earnestly laboring for the conversion of the youth, you have been with other youth leading them to be satisfied with hopes and pursuits that will disqualify them to stand amid the perils of the last days. You have had great light. You have been placed where you have had opportunities and privileges to know God's requirements, and you are quick to discern evidence presented as to what is truth. You will be without excuse in the great day when every soul will be judged, not by his own ideas of the standard of righteousness, but [by] God's own moral standard of holiness; by that he will stand or fall.

I love your soul. I have been deeply interested in you. I want you to be right with God. I greatly desire you should be truly and unmistakably converted to God and sanctified through the truth. Eternal life is worth everything to you, or it is worth nothing. Truth will produce beauty in the soul. A mere profession of faith will never save you, for it is as a sounding brass and tinkling cymbal. God forbid that you should longer remain in a deception, that the fountain which should send forth sweet water should be poisoned; the vine which should bear rich clusters of grapes produce only wild berries.

May God help you to see the value of the soul for which Christ has paid the purchase money of His own precious blood. Take right hold in earnest to work for the salvation of souls. God requires this of you. I will leave these lines with you. I deeply deplore that the fear and love of God is not circulating more thoroughly through the family where you make your home. We are amid the perils of the last days, and now if a man is to be connected with God he needs to cleave close to the only power which can give him the victory, and that power is Jesus Christ.

John, I had hoped that you would do honor to your Redeemer. You greatly need depth of thought and deep heart work. Youth are generally ready to say, when appealed to, "I am as good as that young man. He loves pleasure and sport, and practices no more self-denial and self-sacrifice than I do. He belongs to the church as a Christian. I am not a Christian, and I fear I would do no better than this young man I mentioned."

Because [of] so many half-hearted professors, very many youth are inclined to think that religion that needs fun and frolic, jesting and joking, would not be any benefit to them, and the subject of religion is presented in an unfavorable light. Religion should not be made to appear gloomy and unattractive, something calculated to detract from their happiness, making life tasteless and unenjoyable. Those who really enjoy the love of God will have joy and peace. Religion was never designed to make one pleasureless. What can be productive of greater happiness than to enjoy the peace of Christ, the bright sunshine of His presence? Can darkness or discontentment surround your soul? Will dark despair brood over you? Never, while your faith is in Jesus Christ.

John, you have been cultivating your fun and frolic-loving propensities. Have you grown in grace? Have you felt the great importance of daily educating the heart and mind to cultivate your higher, nobler faculties? You need to obtain more correct views of religion. You are impulsive, emotional, spasmodic in your religious service. Great caution needs to be exercised by you, else you will make great mistakes. You do not go to the bottom of things. You must not follow the bent of your own mind.

You have hereditary tendencies not the most favorable for the perfection of Christian character, and you may lose your soul unless you view the great matter of eternal interest in a different light. There is such a want of harmony in the truth and in your practical life; there is most complete contradiction. I hope you will take to heart what I have written and let it sink deep in your heart. You can be kept by the power of God alone. Then yoke up with Christ. Make your aim high, and dig deeper than you are now doing. Lay your foundation on the rock.

Will you serve God or Baal? "Choose ye this day whom ye will serve." [Joshua 24:15.] I know you are not serving God with your undivided affection. Stand not in the way of sinners—which you are certainly doing now. Make straight paths for your feet, lest the lame be turned out of the way. I hope you will put away your trifling and be watchful unto prayer. Be sober, be serious and yet cheerful and a sunny Christian.

Is it possible you have ever tasted of the blessings which come from genuine service to Jesus Christ? Is it true you have enlisted under Christ's banner, and shall we be compelled to look upon you as a deserter to the ranks of the enemy? It appears thus to us. You certainly are not today under the banner of Jesus Christ. Your influence is against Christ and is opposed to the work of God, opposed to the work now being done by His delegated ministers. You are working to destroy interest in the things of the greatest consequence to every soul which is the turning of minds from the truth to pleasure loving, pleasure seeking. What, I ask you, as a man claiming to be a Christian, what are you doing for the Master? Who, I ask with the great apostle, has bewitched you, that ye should not obey the truth? The Christian life is repeatedly set forth under the figure of a warfare. Those who are standing under the blood-stained banner of Jesus

Christ have a special service to do to communicate every particle of light in religious instruction and religious practice to those who they desire shall enlist under Christ's banner, enforcing spiritual truths which come in clear straight lines from the lips of the servants of God. They bear their message and your words, your deportment, and your influence has counteracted the work of God. Have you been an honor to the dear Saviour? Have the words spoken by the servants of Jesus Christ found an enlodgement in your heart and subdued, refined and ennobled your life?

Is not Christ ashamed of such a soldier as you have been for at least the larger part of the year that has rolled into eternity with its burden of record? How will your self-indulgence stand in the sight of God and in the sight of holy angels as the representative of Jesus Christ, in self-denial and self-sacrifice to save the souls of those who are ready to die? What answer can you give in the judgment when your name shall stand as it now appears in the heavenly records? What have you done in harmony with the life of Him who gave His life for you? What has been done by you to evidence that you appreciated the great sacrifice made in your behalf for the great and priceless treasure of the Son of God? What have you done at this important time when the servants of Christ are exerting every power they possess to awaken conviction in the hearts of the impenitent? What have you done for Jesus? How stands your record in the book of God's account? Oh, the fickleness of unsanctified human nature! Many think they belong to Christ, but Christ will not own them at all.

When you pursue a course which will have a tendency to efface the mold upon one human soul that has been made in respect and reverence for one who bore him on her soul during his babyhood and motherless childhood and whose prayers have ascended in his behalf when he was sick and suffering, who supplied his wants in his necessity, who gave him in her watchful care the love and greater love than flowed to the mother who gave him birth, you, John, have done the work in your unsanctified course of action which has placed your mold upon Homer, where the mother, for such she is to him, has been trying to place the image of Jesus Christ. You have nearly broken her heart and need to humble yourself and repent before God. How could you cause sleepless nights and a crushing burden to come to this mother who has been deeply interested in the soul of this youth for whom Christ has died. You would pursue a course that causes pain to tug at the heart of one of God's loved ones, precious as gold. I do not think you know what you are about. Homer should not be influenced by one who claims to be a Christian to break the fifth commandment and show less reverence and less respect for the mother. He has not had enough respect and reverence. He needed to be encouraged and strengthened, both by precept and example, never to slight or go counter to the advice of his godly grandmother. But you are cutting him away from his guardian who could hold him by the hand of faith and prayerful influence from the dangers and actual perils [to] which youth are exposed. Homer is bound to attention to his mother in her widowhood and she has been kind and true and patient to him in his wayward boyhood. He should cling to the one who has loved

him, worked for him, sacrificed for him. Let Homer now look at the past as God looks at it and be dutiful and kind and attentive to her who has been both father and mother to the motherless boy.

Must it be that Mother McDearmon shall have her soul burdened, her heart bruised, to see Homer's scruples brushed away by your precept and example who claim to be a follower of Jesus Christ? You are leading him away from duty and from God. I think you must have easily forgotten your own mother, and your standard of duty to her must be of a very low character. Your discerning powers of duty are very dim to make a boy naturally inclined to be thoughtless more so by your training.

How did that mother's heart, before she closed her eyes in death, yearn longingly over her helpless little one. She was comforted in thought that she had a good, conscientious, tenderhearted, God-fearing mother to whom she could commit her child; that if the father should forget his duty and the claims of his son upon his care and purse, the grandmother would be faithful and true, and never leave, never suffer any influence to come in to swerve her from her position of trust or to forsake this son of her motherly care. Homer should not have the tiniest seed sown to lessen the effect and counsel and the influence of the instruction that has come from the godly grandmother.

There are those who are very thoughtless and inconsiderate of the feelings and their duty to those faithful guardians. They do not willfully mean to be selfish, but they are absorbed from their own private interests and forget and slight, dishonor, the very ones whom God honors, whose heart would break if they had not learned to cast their care upon one who is faithful and true and never forgets.

Do you attend the Sabbath School? Do you encourage or discourage Homer from attending? You should never be associated with a youth like Homer Salisbury. He hears your words and you are not slow of speech. You tell him your opinion of different ones. You express just that which comes into your head. You do not stop to think that by your words ye shall be justified and by your words ye shall be condemned. Words that are so carelessly spoken have frequently a power of influence. One who listens to them takes assertions for truths, presumption for promise. Your much talk without forethought or consideration does harm. You are a reckless talker. I beseech you to be more choice of your words, think before you speak and then do not speak everything that comes into your mind. May the Lord help you to be a full Christian, entire, wanting nothing.

Lt 11, 1890

Garmire, Brother and Sister

August 1890

Bro. and Sr. Garmire, (for thus I shall call you),

Since visiting your house Sabbath afternoon, August 23, some things have rested on my mind to say to you. I have no hesitancy in saying that Annie's visions are not of God. The dreams that the members of your family have had are a deception of Satan. Will the Lord give light through an impure, corrupt channel? No. This wonderful interpretation of Scripture which you have accepted, came from a man who was wholly deceived. Such ideas as he advanced, such interpretation of the third angel's message and other Bible truths, such corrupting, sensual things, could only come from a mind defiled. My pen refuses to trace his blasphemous pretensions. Here is where you received your light. Annie's visions have no higher source than the ideas you accepted from the blind man Jones. Can an impure fountain send forth pure water? Never. The imagination of the man was wholly defiled, and yet he presented his error as solemn, sacred truth. Think you the Lord would pass by His people, who are striving to do His work, and impart light to one corrupt in heart, whose theories would lead to moral pollution and defilement of soul and body? No, indeed no.

Satan saw that he could work upon your fruitful imagination and lead you, with others, into his net. Did God give you that time message? No, for no such message comes from the true source of light. You present your calculations and figures, as many First-day Adventists have done; but your reckoning is founded on false premises. In the little leaflet you sent out you speak of "the judgment" coming in one hour, and that God will work "His strange work," and "cut it short in righteousness," and seal to himself a remnant in fifteen days. On page 8 you present Annie's vision in regard to a certain woman as a confirmation of your theory that probation would end in October 1884. There is nothing to this. Probation is not yet closed; the saints are not yet sealed. In the next paragraph you give Annie's dream in regard to her father. Neither has this any weight, nor the dream your wife has had. They are all false.

I quote from your tract: "The Lord plainly tells you the literal days he will be pleading with you, in (Hosea 5:7), for fifteen days on the testimony, and fifteen more days on the laws, in the loud cry. I shall not be able to get this tract before any of you more than thirty days before the time is accomplished." You say, "Hundreds will be in the Tabernacle; and as they have rejected the Lord, he will reject them, and send them strong delusions, that they may believe a lie." Who was it that was deluded? Who was it that believed a lie? Then you make quotations from Sr. White to substantiate your false theories.

Forty thousand of these leaflets were sent out. One of your party prevailed upon a young man who was naturally conscientious to steal the mailing list of the Review and Herald, from which to obtain names to send your falsehoods. This was a State's prison crime. Such work in no sense

bears the divine mark. Time has proved you to be a false prophet and Annie's visions false exercises. God never works in this way.

Satan has other and stronger delusions prepared for you. You will claim, if you have not already done so, that you have a work to do in connection with Annie's visions, corresponding to that of the mighty angel that came down from heaven, whose glory lightened the earth. Satan sees that your mind is all ready to be impressed with his suggestions, and he will use you to your own ruin, unless in the name of the Lord you break the shackles that bind you.

The parable of the call to supper has no bearing on your theories. It is a lesson given by Christ to reach to the close of probation. You dwell on this parable, and call it the Scripture, when you have wholly perverted and misapplied its meaning.

You and your wife and Sr. Eastman have said, "Show us from the Bible that we are in error, and we will give it up." But how can I prove your error by Scripture, when you misinterpret and misapply it as you do?

It was this same spirit in the Jews which called forth the words of Christ, "Ye are both ignorant of the Scriptures and of the power of God." [Matthew 22:29.] They entertained the idea that Christ at His first advent was to break the Roman yoke from off their necks, and that He would then honor Israel by placing them above every other people on the earth. And they produced Scripture to sustain them; but they were deceived. The Old Testament prophecies which relate to the glorious second appearing of Christ, they applied to His first advent, and many, even the wise and educated, were deceived. Their error was fatal.

Several times during our conversation, in which you became very much in earnest, you repeated the sentence, "O consistency, thou art a jewel!" I repeat the same with decided force to you. You say that Annie's visions place the forming of the image of the beast after probation closes. This is not so. You claim to believe the testimonies; let them set you right on this point. The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived.

In (Revelation 13) this subject is plainly presented: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." [Verse 11.] Then the miracle-working power is revealed: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both

speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [Verses 14-17.]

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday Sabbath, will receive the mark of the beast. What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? "O consistency, thou art a jewel!"

You have taken the history of the disobedient prophet, as given in the Old Testament, and applied it to Sr. White. You say she is perfectly honest, but the deceived prophet. For this reason the testimonies of the Spirit of God can have no effect on you. Has the Lord opened to you or your daughter, your wife or your children, the disobedience of Sr. White? If she has walked contrary to God, will you show in what? My duty is to make plain statements of my position, for you misinterpret my testimony, wrench it from its true meaning, and ring in my name whenever you think it will enforce whatever you have to say. But when the testimonies do not harmonize with your theories, I am excused, because I am the false prophet! There are many ways of evading the truth.

You seem to have special bitterness against Eld. [Uriah] Smith and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Eld. Smith, to give him words of reproof because he had erred. But is this an evidence that God has forsaken him? No. <He has taken his position clearly and [is] on solid rock.> "As many as I love I rebuke and chasten. Be zealous therefore, and repent." [Revelation 3:19.]

The Lord reproves wrongs in His people, but is this an evidence that He has rejected them? No. There are errors in the church, and the Lord points them out by His own ordained agencies, not always through the testimonies. Now shall we seize these reproofs and make capital of them, and say that God is not imparting to them His light and love? No; the very work that God is trying to do for them shows that He loves them, and wants to draw them away from paths of danger.

God has spoken in reference to yourself. That which you term light from heaven, He has pronounced darkness, and the visions born of this error, He calls a delusion. Will you believe this testimony? Will you heed what the Lord has spoken through Sr. White, or will you cast the

word of the Lord behind you? Will you quote this testimony as readily, and make capital of it, as you have of testimonies of reproof given your brethren who have erred in some things? "O consistency, thou art a jewel!"

Lt 12, 1890

Garmire, Brother and Sister Lt 12, 1890

Petoskey, Michigan

August 12, 1890

Bro. and Sr. Garmire,

I received both of your letters; and if the sentiments therein expressed are the true sentiments of your heart, I know that you will receive the light from God, which will discover to you the darkness and error which has held you so many years in deception. But I am not as confident as I would like to be that this is the case.

My brother, you have been deceived yourself, and have deceived others. You have not searched the Scriptures in the right way. You must search them to learn the mind of God, not to prove your theory. You read the Word of God in the light of your own views. You build up a false structure, and then barricade it with texts which you claim prove it to be true; but you pass over those passages which prove it to be untrue. You say, "The Bible is my foundation of faith." But is it? I answer, The Bible does not sustain your position. Again you say, "Show me by the Bible that I am wrong, and I will give up my views." But how can you be convinced by the Bible as long as you wrest and misapply its utterances? By so doing you cut off the only source by which God might reach and convict you.

The only true way to search the Scriptures is to lay down every prejudice, every preconceived opinion, at the very door of investigation, and then enter into the work with an eye single to the glory of God, with an understanding open to conviction, and a heart softened to believe what the Lord says to you.

The opinions of men are many and varied in regard to the interpretation of Scripture; but the Scriptures are not changed to suit men's ideas. The blessed Book is yea and amen; it remains firm, eternal. The commentaries of men do not all agree, but the great and blessed facts remain the same. God's word is immutable; "It is written."

You have also taken from their connection portions of the testimonies which the Lord has given for the benefit of His people, and have misapplied them to the support of your erroneous

theories, borrowing or stealing the light of Heaven to teach that which the testimonies have no harmony with, and have ever condemned. Thus you place both Scripture and testimony in the frame-work of error.

All who are in error do as you have done. It is the great sin of the Roman Catholic church,—this bringing evidence from the Scriptures and from the Fathers to sustain false theories. But does the Bible <give any foundation to> these claims?—No, indeed. It cannot, because the structure they rear is founded in error. Will such ones admit anything in the Scriptures to be true which corrects their wrong theory?—No; for they <do as did the Jewish nation,> pervert the Scriptures <to sustain false theories.>

You do not have real faith in the testimonies. If you did, you would have received those which pointed out your delusion. You have <been drinking> at polluted streams. You were wrought up to a high state of fanaticism, and sent your lying messengers broadcast, stating that probation would close in 1884. These predictions <and the visions of your daughter Annie were false, and time has> proved them false. I <bore a message> [to] Bro. Schrock and Frank Allen <at the Jackson camp meeting> that which I knew to be from God, that time could not end when you declared it would, for there is a great work yet to be done <in sending the message of warning to all nations, tongues, and people. The binding claims of the law of God must be proclaimed.> There were events that would transpire before the end could come. But your ideas and the messages of your daughter held these <very few men and women> from accepting the true message. After the time passed, then was your opportunity to put yourself in harmony with your brethren, to make confession to them and to God, and to humble your wayward, guilty heart under the divine influence of the Spirit of God. Had you done this, you would have recovered yourself from the snare of the fowler. Why did you not then yield to your convictions that you were wrong—for you were convinced—accept the light, humble your heart before God, and honestly confess that you had not been led by the Lord? It was because you loved your own way; your opinions were dearer to you than the sure word of prophecy.

Satan has arranged things so that you should be ensnared. <Fanaticism, deception, and strong delusion hold you captive in Satan's snare.> You have talked your ideas in your family, misinterpreting Scripture, <wresting the Word of God from its true interpretation,> and have thus led them to believe that the views held and advocated by our people are not correct. Your interpretations of Scripture are not in harmony with the positions taken by Seventh-day Adventists. Your false interpretations have also affected those who are ignorant of our faith.

You have been prepared to accept Satan's suggestions to give to the world something new and strange and startling, something in opposition to the positions that have been so long held as truth by our people. <Your daughter's false productions have exalted [you] to do a great work.> You have <been flattered> [and] have made yourself an agent of the enemy in bringing about

results which it is impossible for you to estimate. You have published heresies and theories which could only excite animosity. The result is lamentable <to your family and all who are in sympathy with the false theories you have advanced.>

Bro. Garmire, there is a work for you to do for yourself which no one can do for you, <which is [to] humble your heart before God, confess your sins, and be converted.> The Lord has a people, and He is leading them. Though there certainly are things existing in the church which are not right, Jesus has not placed you at the helm, to guide the church. Unless you change your attitude, you cannot be saved. "Repent, and do the first works," is the only condition upon which God can restore you to favor. [Revelation 2:5.] Those whom the Lord pardons, He first makes penitent. The genuine work of the Spirit of God in the heart is necessary in your case, if you are ever recovered from the snare of the enemy. I have but little hope in your case, <for your principles are tainted.> You are a man of defective character; yet you claim great things for yourself.

Satan has succeeded in making you think that you are selected by God to act a special part <as a representative man> in connection with the third angel's message, as it goes forth with power. But you are not right with God, and God cannot administer to error. You make the most of the errors you see in the responsible men of the church, and make capital of the reproofs given them, because these men do not harmonize with you, or regard as correct the religious experience which you hold as superior to the light God has let shine upon the church. Who placed you on the judgment seat to condemn others? Not God, but yourself.

You claim to be entrusted with a great work, but is it so?—No: God has not selected you to do the work, as you imagine. Your work is not to pick flaws in others. Your criticism of ministers who have acted an important part in the work and cause of God, is out of place. This is the kind of work Satan is doing. He is an accuser of the brethren, day and night. Have you considered how long the Lord has borne with you while you have been in darkness and error, drinking at an impure fountain? Do you contemplate how justly He might have visited you in wrath while you have turned from His counsels and stubbornly followed your own mind, your own judgment, calling it the way of the Lord? Your course has been an offense to God.

The mold you have given to your children's minds savors of the errors that have corrupted your own mind. You have educated them to see spots and stains in others, and to criticize them. By your words and example in thus talking against your brethren and picking up their faults, you have set in motion a train of circumstances that, <through your own power combined with satanic agencies,> have resulted in the visions of your daughter. All this fault finding, this accusing of your brethren, is Satanic. All who do such work are agents of Satan. There is none of the love of God in it.

Your self-righteous feelings, your condemnation of others better than yourself, has opened a way of temptation whereby your own soul has been shrouded in darkness, and your family has been enveloped in darkness with you. They have been under your training and discipline, and that of the great deceiver, not under the influence of the Spirit of God. There must be a change in your relation to God and to your fellowmen, before you can walk in safe paths.

There are two classes of people in our world who profess Godliness, the self-complacent, and the self-aborrent. The first class do not practice the lessons of Christ. They search the Scriptures, but it is for the purpose of picking out incidental portions, which they misinterpret to strengthen their own peculiar views. They flatter themselves that they find a high morality reflected in their character.

The lesson of Christ in the parable of the Pharisee and the publican is recorded for the benefit of all who believe the words of Christ. It was spoken to some who the Great Teacher saw were self-conceited, full of their own righteousness, and despised others. "Whosoever exalted himself shall be abased; and he that humbleth himself shall be exalted." [Luke 14:11.] Your position is that of exalting self. Your assumption of excellency that does not belong to you will certainly exclude you from the grace which can truly exalt. True righteousness never produces such fruit; false righteousness always does.

If you could only see yourself, and that past experience which you value so highly, as God sees you, you would abhor yourself. While you congratulate yourself that you are not like those in whom you see faults and wrongs, you are not awake to your own state. You will have no credit for your keen eyesight in discerning others errors, for you do not see that you are making far greater blunders than you accuse them of making. Were your eyes anointed with the spiritual eyesalve, you could but have bitter self-upbraidings. You do not know what spirit prompts you to action. You are self-deceived. God alone can change your perverted heart, He alone can transform your character and prepare you for the kingdom of heaven.

The words you have spoken in condemnation of your brethren have not been few. It seems to be your meat and drink to condemn. <Your spiritual experience is composed of that which you give it to feed upon.> You also love to present your false ideas before your family, and before any one who will hear you. Can you be surprised, then, that the unholy leaven has worked? You may call this blasphemy, if you will, but it is what the Lord has shown me. Annie's visions come in to confirm you in your wrong views. <You are deceiving and being deceived.> Satan has so arranged matters that you have barricaded your soul with falsehood.

That which you claim to be great light, which is nothing but darkness, you received from [Frank] Jones, the blind man—<a poor, afflicted man in physical, mental, and moral power. He was moved with a power from beneath to not only ruin his own soul but the souls of others.> At the

very time you believed him to be [under] the power of God, he was separated from God because of wicked works. <Iniquity was in him.> His heart was corrupt, his imagination defiled. He had polluted his soul and body before God. Yet with all this iniquity upon him, he could criticize with a bitter spirit those who were in responsible positions. Both he and Frank Allen were wicked men, debased in character. I have received letters of confession from both married and unmarried women, saying that when they first received my warnings in regard to Jones, they could not think they were true. They received the messages that he claimed were from God, and rejected the message God gave me, showing the falsity of the positions taken by him. As the result, these poor women had yielded and fallen into grievous sin. The second warning stated their iniquity, and they were in despair. A fascinating, mesmeric power, they said, was upon them. The devil was present with his hellish suggestions, and they fell. These souls were honest and conscientious, but they were deceived and ruined. Two of them, who were almost gone, were saved by a miracle of mercy. One mourned herself to death.

Such hellish, Satanic delusions, advocated by Jones and seconded by Frank Allen, are the same that prevailed among the inhabitants of the Noatic world. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." [Luke 17:26.]

Your connection with these men, the false warnings you have given to the people, and the reproach you have brought upon the cause of God, by setting up a false light, have been distinctly shown me. And I have seen that you will not clear yourself until with contrition you confess your error. <Your setting the time for the Lord to come gave occasion for the world to call Seventh-day Adventists a deluded set of time-setters.>

When I came from the Ohio camp meeting to Jackson, Michigan, to attend the camp meeting there, as we left the cars to take the hack, Frank Allen stepped up, and handed me your tract. I read it, and in a large assembly made the statement that I knew that this appeal was not of God, for it was not founded on the truth. The Lord would never give a message to His people through an impure channel. Pure truth He gives to men who are the most closely connected with Him. If the Lord has such solemn truth to give to our world, it would not come through one whose whole mind and soul was debased, to whom there was nothing pure. I also had a message of warning for Frank Allen and Bro. Shrock; but they were full of self-conceit, and did not receive the testimony. Again I was compelled to bear my testimony to Frank Allen in the presence of several of our brethren, setting before him his wicked, deceptive course; but his only answer was, "I suppose a man can repent and be forgiven." I answered, "Yes, oh yes, and this is what I want you to do." Then he repeated what he claimed Annie had seen in vision. I told him <these visions of Annie were not of God,> that if he would now repent and turn to the Lord, God would have mercy upon him, and would abundantly pardon. But the man did not confess, he did not repent of his sins.

Your expressing so much faith in the testimonies, and making them so prominent, is no help to me or my work because you place the false visions of your daughter on the same level with those the Lord gives to me, and thus lower the sacredness and exalted character of the work God has given me to do.

The Lord has plainly shown me that what you regard as communications from God to you and others through your child Annie, are not from Him. They do not bear the divine credentials. It is another spirit that controls the child. It is the enemy that works in her. Such manifestations will be more and more common in these last days. They do not lead to unity, into all truth, but away from the truth.

One decided evidence we have that these exercises are not of God is that they concur with your views, which we know to be erroneous. Things she says she sees in vision are not sustained by the Word of God, but are contrary to it. Satan is constantly at work to imbue her with his own spirit, that through her, under a cloak of righteousness, he may bring in <commonness,> heresies, and defilement. As you regard her utterances as from God, your faith in the true testimonies is <valueless>; and thus Satan hopes to disconnect you, and all who have any confidence in your ideas, from the agencies that God has ordained, that you may be left to believe a lie. <The Scriptures speak of those who are deceived and are being deceived. [2 Timothy 3:13.] This is your case. You deceive your daughter; she deceives you—the blind leading the blind.> The enemy seeks to accomplish his purposes by various means, as shall best meet the circumstances and situation of those whom he sees he can allure by temptation.

I tell you plainly, the messages of your daughter Annie are not from God. This the Lord has shown me, and He will not lie. She may say <many> good things, may speak much that is truth, but so does the enemy of souls. <The counterfeit will in many respects resemble the true.> It is the fruit borne that testifies of the character. Annie is in sin, corrupt before God. Some things in regard to her I withhold at the present time; they will appear in the future. She is not a pure, virtuous girl. I know what I am writing about. And by your credulity, and your management of her, you have ruined her experience in religious things. For your own sake, and for the sake of your children, I sincerely hope you will see these things in the light of God. I feel sorry for your wife and children, and especially for your deluded, unfortunate Annie. She has much to say of the wrongs of others, but, poor child! What is her own condition before God? God pities her ignorance and youth. She should set her own heart in order, and not speak bitter words against any in the church. <She is a falsifier. She is not truthful. She is a deceiver and her sin lies at your door.> Neither you nor your daughter can read the heart, hence you should not judge. The <condemnation of God is upon you> in your thus holding the church up to condemnation, as though you were in the light.

Would that you might stand in the light, and be a vessel unto honor; then your works would be wrought in righteousness. Whatever errors may be committed in the church, you cannot correct them; you can only correct your own wrongs. If God's people err and then see and confess their errors, the Lord will pardon them, for this He has promised to do; but if all the Lord's people should err, it would not excuse you for your feelings of enmity toward them, or your bitter criticisms. <God has not made you the sin-bearer for His people.> It is for you to confess your own sins, and make all the restitution in your power. Your limited conceptions need to be broadened; your dark ideas need to be enlightened; your beclouded understanding needs to be cleared and brightened by the Sun of Righteousness.

Your whole history being spread out before me, I know that the rebuke of God is upon you for your past <and present> course. Your predictions have proven to be untrue, <and yet you continue to prophesy lies while> you cling to your faith in them. You have a perseverance that is worthy of a better cause. I pity your children, but cannot see what we can do for them under the circumstances, as long as you keep Annie's utterances before them as from the Lord. We might labor for them to be converted, but what could we say, with you and their mother deluded as you are? I love your children; my heart yearns toward them.

In the work in which my husband and I were called by the providence of God to act a part, even from its very beginning in 1843 and 1844, we have had the Lord to devise and plan for us, and He has worked out His plans through His living agents. False paths have been so often pointed out to us, and the true and safe paths so clearly defined in all the enterprises connected with the work given us to do, that I can say of a truth I am not ignorant of Satan's devices, nor of the ways and works of God. We have had to tax every power of mind, relying upon wisdom from God to guide us in our investigations, as we have to review the different theories brought to our attention, weighing their merits and defects in the light <shining from the Word of God and the things> God has revealed to me through His Word and the testimonies, in order that we might not be deceived nor deceive others. We surrendered our will and way to God, and most earnestly supplicated His aid; and we never sought in vain.

Many years of painful experience in connection with the work of God have made me acquainted with all kinds of false movements. Many times I have been sent to different places with the message, "I have a work for you to do in that place; I will be with you." When the occasion came, the Lord gave me a message for those who were having false dreams and visions, and in the strength of Christ I bore my testimony at the Lord's bidding. The most terrible denunciations were hurled against me, which they said were from the Lord, because I was opposing His work. They said that terrible calamities would come upon me, just as your Annie has prophesied; but I passed along perfectly conscious of the guardianship of heavenly angels.

During the past 45 years, I have had to meet persons claiming to have messages from God of reproof to others. This phase of religious fanaticism has sprung up again and again since 1844. Satan has worked in many ways to establish error. Some things spoken in these visions came to pass; but many things—in regard to the time of Christ's coming, the end of probation, and the events to take place—proved utterly false, <as your prophesying and Annie's have done.> Yet they would try to excuse the blunders by twisting the statements about, and giving them another meaning, and go on in the same way, deceiving and being deceived.

When I was first wrought upon by the Spirit of the Lord, I was shown that I would be brought in contact with those who claimed to see visions, but that the Lord would not permit me to be deceived. My work was to unveil this falsehood, and to rebuke it in the name of the Lord. As the end drew near, I was to see more of these manifestations.

Letters have come to me from different ones, relating visions that they said God had given them; but the Lord Jesus tells me, "Believe them not; I have not sent them." Some write to me saying that God has revealed to them that Sr. White is in error, that she is influenced by the leaders to believe some things that are not true, and to reject some things that are true. But the word comes again, "Heed them not; I have not spoken by them, nor given them any word or message. They have spun lying words, from the suggestions of Satan."

Some have come to me claiming to be Christ, and have apparently worked miracles. They have said that the Lord led me in many things, but the Sabbath was not a test question; that the law of God was not binding upon men; all we had to do was to accept Christ, and they themselves were Christ. I have had experience with all these pretentious claims, and I have no faith in them. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Isaiah 8:20.]

In one place, four in one family professed to have communications from the Lord, reproofing wrong, and they predicted things that actually did take place. This inspired confidence in them. But the things that did not take place were kept in the dark, or were treated as something mysterious, which would be understood later. <Whence did these receive their inspiration? From satanic agencies, which are many.>

The Lord laid it upon me to meet these things, and bear a decided testimony against them.

In several cases the ones who claimed to have visions had a testimony for me, that I must do certain things—a class of humiliating acts which I will not mention, all the outgrowth of fanaticism. The Lord presented the true situation before me, and said, "Give no heed to these things, not for a moment. I have not sent them, yet they ran. They cover their deceptions with the garments of truth: be not deceived."

I have seen several fall in vision; but when I rebuked the spirit which controlled them, they immediately came out of vision, and were in great distress of mind.

Such experiences as these came to be very common. Several in one family were under this species of deception. One would see that Sr. White was exalted; another, that Sr. White was not humble because she would not get down upon her hands and knees and creep, another, that Sr. White would be rejected and lost because she did not believe the visions they had were from God. Another would see that he must go to a certain place, and remain there two, three, or four weeks. These visions found credit with some who were lacking in wisdom.

Messages would be given for different members of the church, telling some poor trembling soul, "You are proud;" another, "You are unbelieving; you will be lost." The Lord gave me light in this instance <to speak words of comfort and encouragement. I bore> my testimony <to these deceived ones> whether they would hear, or reject it. Their visions were Satan's work. The things revealed were often common, earthly matters, such as, who should get breakfast the next morning, who should prepare the dinner, who should wash the dishes. Mingled with these frivolous things were sacred truths, which they had found in the <Bible and testimonies.> Satan's hand was in all this, to disgust people and cause them to spurn everything in the nature of visions. Thus the false and the true would be rejected together. And even those who were engaged in the deception, when they should become weary of it, would be inclined to doubt all visions.

After a very solemn meeting with <these deceived ones, confessions were made> that they threw themselves into attitudes resembling Sr. White, as nearly as they could. It was all a farce, a deception. Yet many things they told, came to pass as they predicted.

I was asked how this could be if the visions were all false. I told them that it was Satan's purpose to mingle truth with error, that through these deceptive exercises he might make of none effect the genuine work of God. From that time all their <many> visions ceased.

What has become of those who had the visions, and those who encouraged them? The father and mother received my testimony, and began to undo their work; but four of the children now living are skeptics, have no belief in the gifts of the church, no faith in the truth, no religion at all. Such, I have been shown, is the sure result of spurious visions.

The manifestations of your daughter are a similar deception. And your encouraging these things in her will prove her ruin, and the ruin of others, unless something breaks the deception. You called these false visions and meaningless dreams the wonderful light of God, but it is like the chaff to the wheat. This is a serious matter. It will have a decided influence upon your family. While you regard your daughter's words as spoken under the influence of the Spirit of God, it will be the same to you as though they were true. <You are under strong delusion of Satan.>

You will <claim to> credit them, and thus your confidence in the veritable, genuine messages from God will be uprooted. And so will it be with all who believe as you do. This is why Satan is so constantly pressing in the spurious—to lead away from the truth.

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. “Where there is no vision, the people perish.” [Proverbs 29:18.] Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony. He will bring in spurious visions to mislead and mingle the false with the true, and so disgust people that they will regard everything that bears the name of visions, as a species of fanaticism; but honest souls, by contrasting false and true, will be enabled to distinguish between them.

Likewise, he works through persons who have been reprov’d for some inconsistency in their religious life, for some course of action which was dangerous to themselves and others; and instead of receiving the testimony as a blessing from God, they refuse the means God uses to set them right. Such may be apparently very zealous for God, but they put their own interpretation upon the Word, and make it contradict what the Lord has revealed in the testimonies. They think they are doing God’s service, but such work God has not given them to do.

You, Bro. Garmire, have a reasoning mind, but in this matter your reason is perverted. You should have clear spiritual eyesight. You ought to know that the great and holy God will not condescend to open to a child, or even to a man or woman, such frivolous matters as your Annie claims that God teaches her. God will not lie, nor deceive His people.

Your past experience has been opened before me. I <was shown> that you have not carried yourself right in your business relations. Have you not given occasion for your good to be evil spoke of? Your zeal carries you too far in advocating that which you claim to be truth. You believe in health reform. That is good, but you are in danger of making your ideas of it too prominent. You take too strong positions, carry your remarks to extremes, and thus prejudice people against our denomination. Here you show lack of tact and wisdom. Minds to whom this subject is new are not prepared to receive strong statements.

Many are doing this same thing. They leave impressions on minds that are hard to efface. Many think that health reformers are fanatics. We are misrepresented on this subject, therefore we need to handle it with great wisdom, lest the false impressions that have prevailed be deepened, and our efforts to convince people only fasten them more strongly in their own ways.

Again: The testimonies of Sr. White should not be carried to the front. <God’s Word is the unerring standard. The Testimonies are not to take the place of the Word.> Great care should

be exercised <by all believers> to advance these questions carefully, and always stop when you have said enough. <Let all prove their positions from the Scriptures> and substantiate every point you claim as truth <from the revealed Word of God.>

The question of the non-immortality of the soul also needs to be treated with great care, lest in introducing the subject there be started a deep and exciting controversy, which will close the door to further investigation of the truth.

Great wisdom is required in dealing with human minds, even in giving a reason of the hope that is within us. "Be ready always to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear." [1 Peter 3:15.] You should fear lest you be imprudent in speech, or make too strong impressions, or advance ideas that your hearer is not prepared to receive, and so leave unfavorable impressions upon the mind, and the inquirer be turned from the truth, instead of won to it. What is the hope of which we are to give a reason?—the hope of eternal life through Jesus Christ.

When the love of God is abiding in the soul, you will talk of it. Do not get into an argument, if you can possibly avoid it. You need that faith which works by love, and purifies the soul. You dwell too much upon special ideas and doctrines, and the heart of the unbeliever is not softened. To try to impress him is like striking upon cold iron. The love of Jesus, and a personal, experimental knowledge of His ways, will lead the believer to talk of those things which will not raise prejudice.

Jesus said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." [John 16:12.] Had He told them those things which He left unsaid, they would not have comprehended them for they were surrounded with human prejudices, jealousy, and tradition. They could not have had wisdom to communicate His instruction to others, after the Master's presence should be withdrawn, so that the same impressions would be made on other minds that had been made on theirs. The disciples would have to meet the bitterest opposition from Pharisees, priests, and rulers, and angry controversies would be the sure result. Christ said to the scribes and Pharisees, "Ye do err, not knowing the Scriptures, nor the power of God." [Matthew 22:29.]

We have to meet men in our day who are giving false interpretations of the Scriptures, who wrest the Word of God from its true meaning, and misapply its utterances, <as you have done and are continuing to do;> and we are in constant need of wisdom to know when to speak and when to keep silent. But there is always perfect safety in talking of the hope of eternal life. And when the heart is all melted and subdued by the love of Jesus, the inquiry will be, "Lord, what must I do to be saved?" [Acts 16:30.] It is not our words that have the greatest influence, it is

the love of Jesus in the soul. This will melt the heart, and then it is in a condition for the seeds of truth to be planted.

My brother, you need an entirely different religious experience. Those who are called by God must be pure in heart and holy in character. Your influence over your daughter Annie has injured her. Did you not know that she was simply a medium for your thoughts, a channel for your accusations? The church will never receive her messages. <They bear not the divine credentials.> God is not yea and nay, but yea and amen. And while you weave your daughter's experience into every thing, you cannot be in harmony with God's people. When you drop these things <and purify your soul by obeying the truth,> and try to eradicate <the same> from your poor child, you will be doing the work God would have you do.

It is entirely useless for you to write or repeat to me any expression or message your daughter may have, because I know these things do not bear the heavenly credentials. This is my position and has been from the first. Do not misunderstand me; your daughter stands today as a deceiver. All apologies and excuses for sin are in vain. Who can testify for the sinner when God testifies against him? The verdict from God has gone forth, and no human reasoning can reverse it. Let the opinion of her father and mother fall before the decision of the Lord.

Yet Annie's case is not hopeless, unless you make it so by encouraging her in these exercises, and giving credence to her messages. I speak as your friend. I want you and your family to be saved from these Satanic delusions, to break this spell that binds your daughter to the powers of darkness and makes her a channel of darkness to others. May the Lord open your eyes to see that He cannot communicate His special, sacred light through any such channel as Annie. Precious truth never steps her pure and delicate feet into the slough of error <and licentiousness.> God can speak by whom He will; and when He speaks, it is not rapid words, but a solemn message, powerful to accomplish that whereunto it is sent. The spirit and power of truth sanctifies the heart, purifies the thoughts, and cleanses the hands of him to whom God would reveal anything.

Your ideas, your theories, have been brought out in Annie's visions. Some of them have proved to be untrue, yet you sanction and encourage them. Your daughter is a ruined girl. <She has sacrificed her virtue.> God, in His mercy, can tear away the garb of deception, but you, <her father,> bar the way by your spirit and influence. You are encouraging that which should have no existence. You talk about Annie's book of visions. God forbid that such things should ever see the light of day. Their only inspiration comes from her earthly father, aided by the great deceiver.

How is it with your other children? They can but soon discover the inconsistencies and contradictions in these purported visions. They can but see that the girl <is in moral pollution

and> does not bear the heavenly credentials. Every one of your children is now susceptible to the influence of the Spirit of God. If they could be removed from the influence of these false theories, they might be converted; but if things continue as they are, there will certainly be a reaction, and they will despise all religion, as did the family I mentioned. Their reasoning powers will be aroused, and they will see that the words and character of Annie are not in accord with the Spirit of God. They will soon begin to think for themselves, and will get entirely beyond the narrowness that now binds them. Then they will be in danger of hating all religion, because the only kind they have known presents to them principles and motives which do not recommend it to their intelligence. If their parents lead them away from the truth as revealed in God's Word, who is to blame? I see no prospect of success with your children unless you parents first set the example.

Sanctified knowledge is power, life, peace, and joy forever. If you had all your powers under the control of the Spirit of God, you could be a blessing to others; but, as you are, you simply bring in confusion and heresy. Every effort you make to lead souls into the truth is fruitless, because you bring up your daughter's spurious visions, comparing them with Sr. White's, and thus lead souls to believe a lie. Satan can speak some truth to those he wishes to deceive, as he did to Christ. We can so interweave truth with falsehood that the truth will be of none effect.

I call upon you, parents, to heed the warning I now give you. Your oldest boys need to be educated to receive a mold of character that will fit them for usefulness. Where is your daughter Annie? God has not told her to leave her father's family. She needs the home influence of a kind, patient father and mother, who will not in the least degree encourage her vision-mania, but will show her the inconsistency of it. Just as long as you, my brother, foster these visions and furnish subject matter for them, you will be the guilty one. You are the one who will be registered in the books of heaven as a deceiver.

Do not say you are in harmony with the testimonies of Sr. White while you hold the position you do. Until you renounce your belief in the visions of your daughter, you cannot be in harmony with the work God has given me to do. <What communion hath light with darkness or he that believeth with an infidel?> Your daughter is being educated in falsehood and deception which will, unless corrected, leave her <a moral wreck> outside the city of God with all who love and make a lie. Under the management which she has had for years, she is not growing into purity, chastity, and modesty. None but the sanctified, the pure and holy, can enter the holy city. Dare you take the position that your poor deluded child is a fit vessel for the Master's use?

Sanctification is a state of holiness, without and within, being holy and without reserve the Lord's, not in form, but in truth. Every impurity of thought, every lustful passion, separates the soul from God, for Christ can never put His robe of righteousness upon a sinner to hide his

deformity. The sin must appear as sin; the guilt must be discerned. The conscience must be aroused, the sin abhorred, and overcome by the grace of Christ. Then, in the place of defilement will be the pure love of Jesus. The man is a new creature in Christ. He is sanctified.

Christ says, "Ye must be born again." [John 3:7.] There must be a progressive work of triumph over evil, of sympathy with good, a reflection of the character of Jesus. We must walk in the light, which will increase and grow brighter unto the perfect day. This is real, substantial growth, which will finally attain to the full stature of <men and women in> Jesus Christ. What a blessing it is that we are not left to follow the blind, inconsistent utterances of a child, who is impure, unholy, unsanctified!

My brother, I have a word from the Lord for you. You have many things to unlearn before you can learn the lessons in the school of Christ, before you can be an accepted son of God. You are to use every means within your reach that will help you to grow in grace and in the knowledge of our Lord. Heaven is a happy place because it is a holy place. Conformity to the likeness of Christ's character, overcoming all sin and temptation, walking in the fear of God, setting the Lord continually before us, will bring peace and joy on earth and insure us pure happiness in heaven. "Sanctify them through thy truth." [John 17:17.] "Born again, not of corruptible seed, but of incorruptible." [1 Peter 1:23.] The seed here referred to is the truth planted in the heart—the Word of God that abideth forever. We cannot be sanctified by a mixture of truth and error. We are chosen of God through the sanctification of the Spirit.

Jesus Christ is the source, the Author, of truth. "Without faith it is impossible to please him." [Hebrews 11:6.] Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies.

The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action. "The entrance of thy word giveth light; it giveth understanding unto the simple." [Psalm 119:130.] Our minds should be continually brought in contact, not with men's ideas and opinions, but with the truth; and "thy word is truth." [John 17:17.] That word, the law and the testimony, is to define the truth.

There are so many foolish things, so many condemnations, so many things of divers character, spoken by your daughter, that they cannot even be tested <or compared> by the law and the

testimony. It would be an insult to the Spirit of God to credit, for a moment, the High and Holy One with such things. It would be making God altogether such an one as ourselves, filling the mind with foolishness, and removing all that is sacred from the work and dealings of God. No person, unless his mind is darkened in regard to religious things, can accept the saying of your daughter as communications from Heaven.

There is no time for you to lose in unlearning what you have been learning. Begin in earnest. Cease trying to interpret the visions of Annie to find truth. They are not truth, they are falsehood. Truth bears the stamp of God's approval. The evidence of its inspiration is its sanctifying power. The truth is ever elevating, ennobling, purifying. The exercises of your daughter bring reproach on all that is pure and elevating; they make common all that is sacred and divine.

O, how deceptive is the human heart! How easy it is to harmonize with that which is evil! There is nothing more detrimental to the soul's interest, its purity, its true and holy conceptions of God, and of sacred and eternal things, than constantly giving heed to and exalting that which is not from God. It poisons the heart, and degrades the understanding. Pure truth can be traced to its divine Source, by its elevating, refining, sanctifying influence upon the character of the receiver. The Author of all truth prayed to His Father, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [Verses 20, 21.]

Things will be constantly arising to cause disunion, to draw away from the truth. This questioning, criticizing, denouncing, passing judgment on others, is not an evidence of the grace of Christ in the heart. It does not produce unity. Such work has been carried on in the past by persons claiming to have wonderful light, when they were deep in sin. Heresy, dishonesty, and falsehood were all blended in them.

The present is a time of great peril to the people of God. God is leading out a people, not an individual here and there. He has a church on the earth that abides in the truth; and when we see, not only men, but young girls, crying out against the church, we are afraid of them. We know God has not sent them, yet they ran, and all who do not accept their erratic ideas, are denounced as warring against the Spirit of the Lord. All such things <are in Satan's line, but the work of God will go forward while there are now and ever will be those who work> directly against the prayer of Christ. <The work will advance, leaving them with their satanic inventions far behind.>

Jesus has made an infinite sacrifice for the redemption of His people, those who believe in the efficacy of His precious blood. He died, the just for the unjust, that He might lead us, and work

through us, and sanctify us. If there is in our hearts a love for Him who first loved us, and gave Himself for us, we will be eager and earnest to overcome everything that destroys that unity.

“Take heed, therefore, how ye hear,” is an admonition of Christ. [Luke 8:18.] We are to hear for the sake of learning the truth, that we may walk in it. And again: “Take heed what ye hear.” [Mark 4:24.] Examine closely, “prove all things,” “believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world.” [1 Thessalonians 5:21; 1 John 4:1.] This is the counsel of God; shall we heed it? A man may hear and acknowledge the whole truth, and yet know nothing of personal piety and true experimental religion. He may explain the way of salvation to others, and yet himself be a castaway.

The truth is holy and powerful, and searches the intents and purposes of the heart. The importance and authority of the truth in the great plan of salvation originated in the divine Author, and are not rendered void or worthless because the instruments employed in their administration are unholy or unfaithful. “Why,” asked a man who had been and still was practicing wickedness, “are souls converted to the truth through my influence?” I answered, “Christ is constantly drawing souls to Himself, and flashing His own light in their path. The seeker after salvation is not permitted to read the character of him who teaches him. If he himself is sincere, if he draws nigh to God, believing in Him, confessing his sins, he will be accepted.”

The Word of God is sure and steadfast; it abideth forever. Christianity has ever been a cause of discord and strife, not because men believed the Scriptures, but because it strove against superstition and heresy and false interpretations of the Word, which, through the spurious devices of the enemy, held power over human minds. Satan’s work began in a lie to our first parents, and he has continued in the same deceiving line ever since, striving to efface the truth, and bring in the false.

The pages of history are blackened with the register of crimes that have been perpetrated because of religious differences. Satan now works with two-fold power. He deceives souls, and then makes them zealous in the advocacy of error. They urge their erroneous views, seeking to sustain them by misplaced and misinterpreted texts of Scripture. God has given His church a charge, to discern that which comes from above, and to separate the precious from the spurious.

In the time of the Reformers, some were afraid of the influence on the church of those in error, and hence special pain was taken to make iron rules that the common people should not read and interpret the Scriptures for themselves. Thus the church came to exercise tyranny over dissenters.

In your case, and those connected with you, the church has been zealously seeking to keep out those heresies. They have openly protested against them, and this has caused those in error to raise the cry, "Persecution!" The ones who dealt with these persistently inconsistent elements, became excited and harsh, moved unwisely, and thus gave Satan great advantage. This is not the way to deal with the erring. The standard of truth should always be held up in the Spirit of the Master. God alone is able to decide how far circumstances and personal infirmities were responsible for their accepting heresies, whether it was a sin of ignorance, or a lack of wisdom.

Some are so bold and defiant, so self-sufficient, and believe such inconsistent and superstitious things, that it is necessary to take decided action in their case. But after the reproof is given, it is not necessary to neglect them, or meet them with coldness, with an unsympathetic, denunciatory spirit. <If you see them working their deceptions on other minds, do all that you can to save the souls who are being led astray by the error of the wicked seducers. God will reward them according to their works.>

The evils which have existed in all ages will continue to exist till the close of probation. We need to understand the cause of these evils, and the modes of Satan's attacks, that we may be able to resist them. We have to meet not only men who fall into error, but principalities and powers, spiritual wickedness in high places. Satan is battling for his empire, which the servants of God are determined to wrench from him; and in this sharp warfare, for fear that errors will come into their ranks, they have sometimes turned their weapons against the true messengers of God. What can keep the church from making these sad blunders, from putting light for darkness?—Only the spirit of the blessed Jesus. They cannot avoid meeting these errors, and will have to deal with them, but they should never do it in a harsh manner, with a fierce, haughty, tyrannical spirit.

Those who are sent by God to do a special work, will be called to rebuke heresies and errors. They should exercise Bible charity toward all men, presenting the truth as it is in Jesus. Some will be most earnest and zealous in their resistance to the truth; but while their faults must be exposed unflinchingly, and their evil practices condemned, long-suffering, patience, and forbearance must be exercised toward them. <["And of] some have compassion, making a difference: [and] others save with fear, pulling them out of the fire; hating even the garments spotted [by] the flesh." [Jude 22, 23.]>

The church may be called upon to dismiss from their fellowship those who will not be corrected. <It is a painful duty that has to be done.> Sad indeed is such a step, and it should not be taken until every other means of correcting and saving the one in error has failed.

Christ never made peace by anything like compromise. The hearts of God's servants will overflow with love and sympathy for the erring, as represented by the parable of the lost

sheep; but they will have no soft words for sin. They show the truest friendship who reprove error and sin without partiality and without hypocrisy. Jesus lived in the midst of a sinful and perverse generation. He could not be at peace with the world unless He left them unwarned, unreprieved, and this would not be in accordance with the plan of salvation.

Those who err from the truth will differ in opinion among themselves, but they will be united in their opposition to God's work. Their life and character may be inconsistent with their own faith. They may introduce ideas of their own, as you, Bro. Garmire, have done, teaching for doctrines the commandments of men. Unsound theories may be entertained by them, or some portions of the truth may be made of so much greater importance than others that fanaticism may be brought in. Here is where the church needs spiritual eyesight, the heavenly anointing, that they may know how to deal with these cases. While they may be compelled by the Spirit of God to exhort and rebuke, it must be done with all long-suffering and doctrine. <The resistance to truth, the stubbornness of men, may demand sharp rebuke.>

We should never let the impression prevail that only a privileged few have a knowledge of the Scriptures and that others must refer to these—one or another of their favorite ministers—as authority for their doctrines. Men should be educated to search the Scriptures for themselves, to dare to think for themselves, taking the Bible as their guide book, their standard of faith. Although heresy may lift its head boldly, and insult the truth by perverted ideas and false interpretations and misapplication of Scripture, there should be no suppression of religious freedom by reformers.

The church should ever bear in mind that they are never to ascribe to fallible man the unerring wisdom of the one living God. We must keep our hearts full of love, full of the milk of human kindness, not only for a few in lofty positions, but for every soul for whom Christ has died. We want every soul to have a pure gospel and to feel the necessity of searching the Scriptures for himself, to know what saith the voice of the Eternal, and bind himself to the great heart of Infinite Love. Let the watchmen stand as faithful sentinels, and have spiritual eyesight to see the perils of the church, and then let the bold-hearted Calebs sound the note of warning.

Lt 13, 1890

Gibbs, Brother and Sister

Battle Creek, Michigan

October 1, 1890

Doctor and Sister Gibbs,

I appreciate your invitation to come to your place and be at home. I thought for a time I could do this, but circumstances have prevented me. I received your message asking when you could come to visit me, but was so weak, so dangerously sick even, in consequence of feeble action of the heart, that I could not bear one additional tax. On the day when I designed to write to you, a letter was received from W. C. White, stating Mary's condition. I knew that her symptoms were what might be expected just before her life closed, and I hastened to Healdsburg, then to Oakland. I had overtaxed my strength, and here had another chill, followed by fever; but nevertheless we started on our way to Colorado. I was very weak; for two days of the journey I thought I must be left by the wayside. Although the weather was cool, and everything favorable, I could scarcely breathe. The third day the Lord strengthened me. We entered New Mexico, and I grew a little stronger. This gave me courage, and I completed the journey.

I am grieved to hear of Sister Gibbs' affliction, and was shocked to learn of the death of your mother, which must have been a severe affliction to you. I had great respect for your mother.

Bro. Gibbs, I am glad to learn that you are prospering. I hope you will not let go where you are, but hold fast. If you put your whole trust in God, He will be your helper, your front-guard, and your reward. He will not leave you nor forsake you. If you walk humbly before God, you can be a means of great good. You can show forth the praises of Him who hath called you out of darkness into His marvelous light.

I mean to watch every day, to pray and believe; for I know that the end is near, our battles will soon be over, and if faithful, we shall see the King in His beauty. Home, sweet home! If we can only be overcomers through the blood of the Lamb and the word of our testimony, we shall have all the treasures of heaven; we shall have a place at the right hand of God, and shall praise Him with an immortal tongue.

What do you think of the climate where you are? What are its advantages? and what [are] its drawbacks? According to what I can learn, you have extra advantages. Not only do you have a favorable climate, but you can secure a good location at a reasonable price. If so, do not let go your hold there, but put all your tact and strength and energy into your work, and let nothing divert you from making a success. I believe you will do this if you keep your will on the side of God's will, if you feel the need of His presence and rely fully upon Him for counsel. I felt sorry to have you leave the Health Retreat, but perhaps it was for the best. I cannot tell. I hope you will succeed where you are.

Dr. Burke's great success is largely due to his giving attention to his patients. Here I know that you lacked. You have ability, but you allowed other things to take up your mind, when the patients needed your time, your care, your undivided attention. I know that in this you needed to reform. You neglected to speak words of tender sympathy and assurance to suffering ones.

You said too little. Comforting words were often needed, but they were left unsaid. Dr. Burke carries into the sick room a heart full of sympathy, and words that are necessary for the patients. You are too reticent. It is in your power to bind the sick to your heart; and if you do not obtain the confidence of your patients, it is because you do not see the great need of tact and ingenuity in ministering to the soul as well as to the body.

You have no right to shut yourself up within yourself and say scarcely anything to patients. You should not keep a patient waiting for your decision in his case. Every case deserves immediate attention in its turn and according to its necessity. It is not right to cause patients suffering of mind by delay. Negligence in this respect has hurt you from the very first of your medical practise. It need not be; it should not be. I have been shown that this defect in your character has caused men and women to curse you in their hearts, and almost to blaspheme God. Now if I thought this could not be corrected, I would not write as I do. It is your duty, as a Christian physician, to educate your manners and your habits for the sick room, and to be cheerful and affable, to show tender sympathy, to converse freely on the subjects essential to your patients who come within the sphere of your practice. You can reach a high standard in your practice.

Do not, I beg of you, lay blame on others. Your mind has pondered over disagreeable matters altogether too much; there are many things that you do not view in a correct light. Now cease to think of the disagreeable things; cease to talk of them; fix your mind on Jesus, your Helper, and work in faith and confidence. Disappoint those who have prophesied that you will fail. By disciplining yourself you can have greater success than you have ever yet had.

While at the Health Retreat you were too reticent in religious exercises. You must bear with me while I present these things before you. You need to educate the soul religiously. You need to pray and believe, to hang your helpless soul on Jesus.

A physician needs to be daily in communion with God, that he may be a constant channel of light to his patients. He should be an imitator of the Lord Jesus Christ. While daily conversant with death, working for those on the verge of the grave, he requires a constant supply of the grace of God, for there is danger that the mind will become indifferent to eternal realities. His only safety is in keeping the Lord ever before him, his mind constantly under the influence of the Spirit of God.

The physician should be governed by a strict sense of propriety in the sick room, and at all times and on all occasions, else he will unguardedly shock sensitive patients, who are pure, modest, and refined. Above all other men filling positions of responsibility and trust, he needs to be connected with God, to be taught constantly by God, else there is danger that, under temptation, he will become coarse and profligate. I speak plainly because I know that it is my duty to do this. He needs pure and undefiled religion, and those who are by his side as

assistants should be wise and calm, nurses who fear God. You cannot be too chaste in your words or too modest in your examination of patients. Coarseness or indelicacy in the operating room or by the bedside of the suffering is a sin in the sight of God, and in the minds of patients it will tell with power against the operator. You are safe only when connected with the Source of all power, all purity and elevation of character.

There are coarse and even sensual minds among physicians. God forbid that this should be the character of one who claims to believe sacred truth. The Spirit of God will shield us from all evil, and will give us an appreciation of the reality and importance of spiritual things. The solemn truths which we profess will sanctify the soul if we bring them into the inner sanctuary of the heart. O that every physician would be what God would have him—pure, holy, undefiled, barricaded by the grace of Christ, knowing that Christ is his personal Saviour.

Ever bear in mind, Dr. Gibbs, that the sick room is a place where Christian courtesy, delicacy, and politeness should always be manifested. There should be no approach to commonness. The actions of the physician are making their impressions; the tones of his voice, the expression of his countenance, the words he speaks, are weighed by the patient. Every movement is scrutinized.

If the invalid is relieved from pain, and brought back, as it were, from death to life, he is inclined almost to worship the one who he thinks has saved his life. He seldom thinks that it is God who does this work through the human agents. And now is the opportune moment for Satan to come in and lead the physician to exalt self instead of Christ. You should lead the patient to behold Jesus as the physician of the body as well as of the soul. If the physician has the love of Christ in his own heart, he will use his influence to set the mighty Healer before the afflicted one. He can direct the thoughts, the praise and gratitude to the Source of all mercy and power and goodness. If he fails to do this, he is neglecting the most precious opportunities. O, what a chance for the Christian physician to exercise his talents to the glory of God, and thus put them out to the exchangers to be reproduced, and send back to heaven a flood of light in praise and thanksgiving to God for His mercy and His love. O, what opportunities to drop in the heart the seed which will bear fruit unto holiness.

He who loves God supremely, with all the heart, with all the soul, mind, might and strength, will love his neighbor as himself, and will strive for his highest good. He will not lose an opportunity of setting the Lord before the afflicted one.

There are false ideas of consistency and etiquette which lead to neglect of sacred duties. Worldly etiquette, which stands in the way of saving men's souls and of seeking to do them good, is to be discarded. It should be our constant study to learn how the example of Christ may be best copied and the Saviour's glory best promoted. Connection with God is everything.

What physicians aim to do, Christ accomplished in the fullest sense. The physician labors with zeal to prolong life. Who gives him his reason and intelligence? He who is the truth and life itself. He applies the Balm of Gilead. He is the great restorer. He is the One who repeatedly vanquished death. He is the Giver of life. He is the one who grants eternal life—God over all. If the physician has learned in the school of Christ, he will, while ministering to the diseased bodies, watch for the souls as one who must give an account.

Christian physicians need to pray, to watch unto prayer. Before them is opened a door to many temptations, and they need to be awakened to a lively sense that there is a Watcher by their side assuredly as there was a Watcher in that sacrilegious feast of Belshazzar, when men praised the gods of silver and gold, and drank from the sacred vessels of the temple of God. When men take honor to themselves, God is dishonored. Whenever one by any action leads men to be forgetful of God, the unseen Watcher testifies as in the writing on the wall of the palace, “Thou art weighed in the balances, and art found wanting.” [Daniel 5:27.]

Dr. John Cheyne, while rising to a high point in his profession, did not forget his obligations to God. He once wrote to a friend, “You may wish to know the condition of my mind. I am humbled to the dust by the thought that there is not one action of my busy life which will bear the eye of a holy God. But when I reflect on the invitation of the Redeemer, ‘Come unto me,’ and that I have accepted this invitation, and, moreover, that my conscience testifies that I earnestly desire to have my will in all things conformed to the will of God, I have peace, I have the promised rest,—[the rest] promised by Him in whom was found no guile.”

This man was an eminent physician. Before his death he ordered a column to be erected near the spot where his body was to lie, on which were to be inscribed these texts, as voices from eternity: “God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have eternal life.” [John 3:16.] “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [Matthew 11:28.] “Follow peace with all men, and holiness, without which no man shall see the Lord.” [Hebrews 12:14.]

And while Dr. Cheyne thus strove, even from the tomb, to beckon sinners to the Saviour and to glory, he concealed his own name, withholding it from the column entirely. He was not less careful, however, to say, as speaking to the passer-by, “The name and profession and age of him whose body lies beneath are of little consequence, but it may be of great importance to you to know that by the grace of God he was brought to look to the Lord Jesus as the only Saviour of sinners, and that this looking unto Jesus gave peace to his soul.” “Pray to God, pray to God,” it says, “that you may be instructed in the gospel; and be assured that God will give the Holy Spirit, the only teacher of true wisdom, to them that ask him.” This memorial was to turn the attention of all to God, and cause them to lose sight of the man.

This man brought no reproach upon the cause of Christ. I tell you, dear brother, in Christ we may do all things. "Without me ye can do nothing." [John 15:5.] It is a consolation to remember that there have been physicians who were consecrated to God, who were led and taught by God; and there may be such in this age,—physicians who do not exalt self, but who walk and work with an eye single to the glory of God, true to principle, true to duty, <ever looking unto Jesus for His light.> When we shall have finished our work here, let it be with joy, and not with grief, that we meet our life record.

Dr. Gibbs, may the Lord bless you, is my earnest prayer. Be of good courage, faint not, but be strong in the Lord, yea, be strong. The Lord will open the way before you if you will keep His way and walk humbly before Him. "Draw nigh to God, and he will draw nigh to you." [James 4:8.]

One writer has said: "In ancient times it was proverbially true or alleged, that wherever there were three physicians, there were two atheists; that is, the majority of that profession were then deemed atheist or atheistic. How changed now!"

"William Hay, a surgeon of eminence, is described as one of those who fear God in youth, who walk with him through life, and to whom the hoary head is therefore a crown of glory. Arrested by the words, 'If any man be in Christ, he is a new creature' [2 Corinthians 5:17], and affected by the love of God in the Saviour, he devoted himself to that which God puts first in the soul. The holy duties and pleasures of the Sabbath rest were zealously cultivated by Hay: in short, he escaped from the dangers of his profession because he was afraid of them, and adopted the divine means of safety. His support and comfort were found in believing views of the atonement made by Jesus; and resting therein he was blessed and made a blessing. As we examine the records of the past, physician after physician rises up before us qualified to minister to the soul as well as the body, and some of them actually doing so. Driven by the perils of their profession, they sought the wisdom of 'God only wise,' and were guided by His Spirit in the path whose end is glory."

The Christian physician is a minister after the highest order. He is a missionary. He is where he can exert an influence for the Master. Those who through their skill and faithful, earnest effort, by wisdom from God, can relieve bodily pain, place themselves in such a relation to their patients that they can point them to the Soul-Healer, who can say, "Thy sins be forgiven thee." [Matthew 9:2.] The God-fearing, God-loving physician longs to reveal Jesus to the sin-sick soul, and tell him how free, how complete, is the provision made by the sin-pardoning Redeemer. "His tender mercies are over all his works" [Psalm 145:9]; but for humanity more ample provision is made, and the promise is full which points to Jesus as the fountain opened for sin and uncleanness. What can make a heart so light, what can spread so much sunshine through the soul, as the sense of sin forgiven? The peace of Christ is health and peace.

Then let the physician realize his accountability, and improve his opportunities to reveal Christ as a forgiving Saviour. Let him have a high esteem for souls, and do all in his power to win them to the truth. May the Lord put His Spirit upon the physician, and help him to work intelligently for the Master, because he loves Jesus, and all the souls for whom Christ has died.

Lt 13a, 1890

Hutchings, Brother and Sister

South Lancaster, Massachusetts

October 28, 1890

Dear Brother and Sister Hutchings,

I have just received a letter from Brother Dunlap. He speaks of setting out an orchard on my place in the valley. He specifies nothing, but says his bill is fifty dollars for trees and work and inquired if the place can be rented for one hundred fifty dollars. He says he can rent it for that. He had an offer for the place, twenty-five hundred. Up to the present time the place has cost me over twenty-seven hundred. Dunlap speaks of the necessity of putting a fence round the orchard, which will cost me, he says, about seventy-five dollars.

I need the money invested in the place so much, and I am paying interest on the money invested in it. I can not feel that you have done the right thing by me. When you had the place of me in shares, you put in no wheat, and left my part uncared for. I paid the sum of thirty dollars for baling hay, paid ten dollars to build a shelter over it; it cost me in all forty dollars, and the shelter was not thorough and all the hay was spoiled. That year I lost all. Now if you had done your duty to me, you would have seen that the hay was cared for and turned into money for me; you would not have left me at haphazard chances to those who did not care a cent how much loss I sustained.

Will you please tell me how much I paid you for fencing? I have the bill at home somewhere, and Pacific Press has an account of the money you drew, but I want the account now that I may see how I can afford to sell the place. I shall have to lose on it, but I had better lose on it now than wait longer and sustain any more losses. These things are a great perplexity to me. I never would have purchased one foot of land if I had known how the matter would turn out, adding to my cares and perplexities when I am full of burdens. The past two years no one has worked for my books and I have had to hire money for living expense. I want to sell that place in the valley, if possible. It brings me nothing because I have to trust to others to manage for me who

will do about as you have done, which is not very flattering to me. I would make more money to let the land lay uncared for. But in hope of selling, I must still keep it up.

Please answer at once in regard to the cost of fencing.

In great haste.

Lt 13b, 1890

Hutchings, George

Battle Creek, Michigan

January 15, 1890

Brother George Hutchings:

While on the cars for the East we had some conversation with you in regard to my place in Burrough Valley. You stated to me that Brother Dunlap wanted to rent my place. I told you I would rent both places and the house for \$175.00. You said you had a chance to sell the land, the twenty acres, but did not know as I wished to dispose of it. I told you I did, most assuredly. I related to you how much money had been expended on the place. I told you the particulars, why I had invested money in both these places, but dwelt especially on the last place, that twenty acres.

Your brother stated that he would sell off land from his place and then he would buy back the twenty acres as that was the best land in the Valley, and he would pay the one thousand dollars I had paid, and the taxes and interest. In fact, all that I was out and more, and then your brother moved away and I was sadly disappointed. I said I wished you would interest yourself to help me dispose of this property in the Valley. I told you we wanted trees planted and some other things I can not call to mind.

After we had left you at Fresno, Willie told me that you said that you would sell my place for five per cent on the money I received for it. I was more surprised at this than I can express, that under the circumstances you should require that sum of me. I do not think it is right that you should do this.

I was seeking to save your brother from losing all his property. I sent East to Iowa and hired the money, paying seven per cent interest on it and put it in these places. You know this and what kind of a conscience you have, to deal with me in this way, I can not comprehend. I was told by more than two persons that if it had not been for your management, my hay would have been

sold. I wrote to Brother Dunlap in response to a letter received from his wife, that I would let him have the land and house for \$175.00. He, of course, could have the entire management of the place. He said he would not be under an agent. I told him to carry on the place, for I had confidence that a man who had managed land in the East would be better calculated to manage land in the West than even Californians, because Eastern men had to make the most out of the land they worked. My letter was written to Brother Dunlap November 20, 1889.

Last evening I received a letter from Brother Dunlap, saying that Brother George Hutchings had some one else he wished to rent the place to, and in order to save any unpleasant feelings he would not take the place. Now I am afraid that I shall fail to have a proper person to care for my place. Will you please to write me what you are doing, and what you propose to do? I am thrown into confusion by this unsettled state of things. What am I to expect? Can I put confidence in my brethren and trust that they will consider my situation and do for me as they would wish me to do for them under similar circumstances? Or shall I be compelled to decide that selfishness controls the minds and movements of my brethren and that even my case is no exception to the general practice.

I am pained at heart to see the selfishness that exists in even those who are brethren in the faith; that selfishness which eats out vital piety and true godliness from the soul. I am a servant to the cause of God.

Since I returned from Europe I have seen places where money must be raised or losses would be sustained. I donated one thousand dollars to the Chicago mission and carry this debt, paying seven percent interest. I saw that different churches must be helped for they were under financial pressure, and I gave six hundred more. I had to hire the money and am still paying interest on this. I saw Brother and Sister Sawyer were struggling in poverty and affliction, and I made them a donation of fifty dollars. I saw the daughter, Nellie Leland, struggling in her widowhood to obtain a trade whereby she could earn means to sustain her fatherless children, and I sent them one hundred dollars. I saw that Mary K. White, in her affliction, must have a carriage. I bought a carriage for myself to use that cost thirty dollars and sent one hundred dollars to poor Mary. I expected that Volume 4 would sell, but Bible Readings came in and Volume 4 was dropped so that but little means has come in to me the last year.

Now I ask you if you cannot do as much for me as I am doing for others, and sell my place for me as soon as possible. One or both of them, and not charge me as you do outsiders. I never have dealt with my brethren after this fashion, for I would not want the books of heaven to reveal such transactions with my brethren. I know those who deal in real estate business, buying and selling, become selfish and grasping. And really, I fear the books of heaven show dishonesty, and I think it not a business that will strengthen solid, Christian principles. If we want to perfect a character that is tender, compassionate, pure, and uncorrupted, the sooner

our brethren let all such enterprises alone, the better for their present piety and their eternal interests.

I now ask you as a friend, if you can aid me in selling my land and house in the valley to do so, for I need the means to invest in the cause of God.

We have none too much time to set our own hearts and houses in order. I now commit this statement to you and ask you to do as a Christian should do for me, knowing the circumstances, and do not try to get all from me that you possibly can. I will pay you for your time and the real expense you are [put] to in doing this business for me, and this is all you ought to have from me. If you are not discerning enough to understand your duty I will lay it before you in the light God has caused me to regard such things. I do not want you to make any money out of me, considering all the circumstances in the case. And since my son told me your terms for selling the place, you have certainly fallen in my estimation. It is with pain I have thought of this matter ever since.

But now I am in perplexity, I begin to question whether any one will have unselfish interest enough to work for me to my best advantage, that I will not suffer loss. I speak these things to you in no unkind feeling, but with much pain as I see selfishness growing in the hearts of my brethren that seem to consider gain is godliness. O that the converting power of God may come into our midst, is my prayer.

This letter is written hastily and with no unkind feelings toward you, but surprise that you should exact from me five per cent on all you sell for me. I hope that you will take these plain words kindly. I have great respect for Bro. Joe Hutchings and wife. They have not acted a selfish part in their life, and apparently, this may not be termed with him a financial success, but I know that the Lord loves him and that the books of heaven will show a much better record than if they had cared only for themselves.

Please place this in the hands of Bro. George Hutchings.

Lt 15, 1890

Irwin, Brother

Petoskey, Michigan

August 12, 1890

Dear Brother Irwin,

I thought that I might come to your camp meeting in Ohio, and risk enduring the hot weather; but I cannot feel free to do this, and therefore will write to you.

There is one man in your conference (I know not his name) who should not be connected with the conference as a minister, for his influence on the minds of those seeking the truth is unfavorable. He was pointed out to me, and these words were spoken: "The cause of God in Ohio is in no need of unconverted jolly ministers. This man's spirit is not at all in harmony with the solemn work in which we are engaged." The truth we profess to believe needs no <trifling> men to present it. One man with such a light and jovial disposition will do more in leavening the churches with the same spirit than ten good men can do to remove the impression.

I cannot express to you my burden and distress of mind as the true condition of the cause in Ohio was presented before me. There are men in the Ohio Conference, working in the capacity of teachers of the truth, who need to learn their first lessons in the school of Christ. The converting power of God must come upon the hearts of the ministers, or they should seek some other calling. If Christ's ambassadors realize the solemnity of presenting the truth to the people, they will be sober, thoughtful men, workers together with God. If they have a true sense of the commission which Christ gave to His disciples, they will with reverence open the Word of God, and listen for instruction from the Lord, asking for wisdom from heaven, that as they stand between the living and the dead, they may realize that they must render an account to God for the work coming forth from their hands.

What can the minister do without Jesus? Verily, nothing. Then if he is a frivolous, joking man, he is not prepared to perform the duty laid upon him by the Lord. "Without me," says Christ, "ye can do nothing." [John 15:5.] The flippant words that fall from his lips, the trifling anecdotes, the words spoken to create a laugh, are all condemned by the word of God; and are entirely out of place in the sacred desk.

I tell you plainly, my brother, unless the ministers are converted <men>, your churches will be sickly and ready to die. God's power alone can change the human heart, and imbue it with the love of Christ. God's power alone can correct and subdue the passions and sanctify the affections. All who minister must humble their proud hearts, submit their will to the will of God, and hide their life with Christ in God.

What is the object of the ministry? Is it to mix the comical with the religious? The theater is the place for such exhibitions. If Christ is formed within, if the truth with its sanctifying power is brought into the inner sanctuary of the soul, you will not have jolly men, neither will you have sour, cross, crabbed men to teach the precious lessons of Christ to perishing souls.

If ever a conference needed to fast and pray, and to humble their hearts before God and become converted, it is the Ohio Conference. The ministers need a transformation of character. They should feel that if their works are not wrought in God, if they are left to their own imperfect efforts, they are of all men the most miserable. Christ will be with every minister, who, although he may not have attained to perfection of character, is seeking most earnestly to become Christlike. Such a minister will pray. He will weep between the porch and the altar, crying in soul anguish for the Lord's presence to be with him, else he cannot stand before the people, with all heaven looking upon him, and the angel's pen taking note of his words, his deportment, and his spirit.

O that men would fear the Lord! O that they would love the Lord! O that the messengers of God would feel the burden of perishing souls! Then they would not merely speechify, but they would have the power of God vitalizing their souls, and their hearts would glow with the fire of God's love. Out of weakness they would become strong; for they would be doers of the work. They would hear the voice of Jesus: "Lo! I am with you alway." [Matthew 28:20.] Jesus would be their teacher, and the word they minister would be quick and powerful, sharper than any two-edged sword, and a discernor of the thoughts and intents of the heart. Just in proportion as the speaker appreciates the divine presence, and honors and trusts the power of God, is he acknowledged as a laborer together with God. Just in this proportion does he become mighty through God.

There needs to be an elevating, uplifting power, a constant growth in knowledge of God and the truth, on the part of one who is seeking the salvation of souls. If the minister utters words drawn from the living oracles of God; if he believes in and expects the cooperation of Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer, his words will reach the hearts of his hearers, and his work will bear the divine credentials. The Holy Spirit must be the living agency to convince of sin. The Divine Agent presents to the speaker the benefits of the sacrifice made upon the cross, and as the truth is brought in contact with the souls present, Christ wins them to himself, and works to transform their nature. He is ready to help our infirmities, to teach, to lead, to inspire us with ideas that are of heavenly birth.

How little can men do in the work of saving souls, and yet how much through Christ, if they are imbued with His spirit! The human teacher cannot read the hearts of his hearers, but Jesus dispenses the grace that every soul needs. He understands the capabilities of man, his weakness and his strength. The Lord is working on the human heart, and a minister can be, to the souls who are listening to his words, a savor of death unto death, turning them away from Christ; or, if he is consecrated, devotional, distrustful of self, but looking unto Jesus, he may be a savor of life unto life to souls already under the convicting power of the Holy Spirit, in whose hearts the Lord is preparing the way for the messages which He has given to the human agent.

Thus the heart of the unbeliever is touched, and it responds to the message of truth. "Ye are laborers together with God." [1 Corinthians 3:9.] The convictions implanted in the heart and the enlightenment of the understanding by the entrance of the Word, work in perfect harmony. The truth brought before the mind, has power to arouse the dormant energies of the soul. The Spirit of God working in the heart cooperates with the working of God through His human instrumentalities. When ministers realize the necessity of thorough reformation in themselves, when they feel that they must reach a higher standard, their influence upon the churches will be uplifting and refining.

There are sinners in the ministry. They are not agonizing to enter in at the strait gate. God does not work with them, for He cannot endure the presence of sin. It is the thing that His soul hates. Even the angels that stood about His throne, whom He loves but who kept not their first estate of loyalty, He cast out of heaven with their rebel leader. Holiness is the foundation of God's throne; sin is the opposite of holiness. Sin crucified the Son of God. If men could see how hateful sin is, they would not tolerate it, nor educate themselves in it. They would reform in life and character. Secret faults would be overcome. If you are to be saints in heaven, you must first be saints upon the earth.

There is great need that the brethren in Ohio overcome secret faults. The displeasure of God, like a dark cloud, hangs over that conference. The churches are weak. Selfishness, uncharitableness, covetousness, envy, evil-surmising, falsehood, theft, robbery, sensuality, licentiousness, and adultery stand registered against some who claim to believe the solemn, sacred truth for this time. How can these accursed things be cleansed out of the camp, when men who claim to be Christians are practicing them constantly? They are somewhat careful of their ways before men, but they are an offense to God. His pure eyes see, a Witness records, all their sins, both open and secret; and unless they repent, and confess their sins before God, unless they fall on the Rock and are broken, their sins will remain charged against them in the books of record. O! fearful histories will be opened to the world at the Judgment, histories of sins never confessed, of sins not blotted out. O, that these poor souls might see that they are heaping up wrath against the day of wrath. Then the actions, as well as the thoughts of the heart, will be revealed. I tell you, my brethren and sisters in Ohio, there is need of humbling your souls before God. "Cease to do evil," but do not stop here: "learn to do well." [Isaiah 1:16, 17.] You can glorify God only by bearing fruit to His glory.

Ministers, for Christ's sake begin the work for yourselves. By your unsanctified lives you have laid stumbling-blocks before your own children and before unbelievers. Some of you move by impulse, act from passion and prejudice, and bring impure, tainted offerings to God. For Christ's sake cleanse the camp by beginning the personal work of purifying the soul, through the grace of Christ, from moral defilement. A jovial minister in the pulpit, or one who is stretching beyond

his measure to win praise, is a spectacle that crucifies the Son of God afresh, and puts Him to open shame. There must be thorough repentance, faith in our Saviour Jesus Christ, vigilant watchfulness, unceasing prayer, and diligent searching of the Scriptures.

God holds us responsible for all that we might be if we would improve our talents; and we shall be judged according to what we ought to have been but were not; what we might have done but did not accomplish, because we did not use our powers to glorify God. For all knowledge that we might have gained but did not, there will be an eternal loss, even if we do not lose our souls. All our influence belongs to God. All that we acquire is to be used to His glory. All the property that the Lord has intrusted to us is to be held on the altar of God, to be returned to Him again. We are working out our own destiny. May God help us all to be wise for eternity.

I will write to Brother Saxby soon. Hoping that the Lord will work mightily in your camp meeting, I remain your sister in the faith and love of God.

Lt 15a, 1890

Jones, Edwin

Crystal Springs, St. Helena, California

May 19, 1890

Dear Brother Edwin Jones,

I expected ere this to see you and talk with you, or write to you; but I have not been able to do either, neither am I now able; but I feel a deep interest in you, and am desirous that you shall not be separated from the work. I have not strength to do justice in conversation with you; your mind is so quick and your tongue so fluent that I fear I should become very much wearied, and that which I might say would not remain distinct in your mind.

I see your danger; you can readily put your thoughts into words. You put things in a strong light, and your language is not guarded. Your views on some points are so expressed that you make your brethren afraid of you. This need not be. You should not try to get as far from your brethren as you can, making it appear that you do not see alike.

I have been shown that your influence for good is greatly lessened because you feel it your duty to express your ideas on certain points which you do not fully comprehend yourself, and which, with all your efforts, you cannot make others comprehend. I have been shown that it was not necessary for you to feel that you must dwell upon these points. Some of your ideas <are> correct, others <incorrect and> erroneous.

If you would dwell on such subjects as Christ's willingness to forgive sins, to receive the sinner, to save that which is lost, subjects that inspire hope and courage, you would be a blessing. But while you <strive to be original and> take such extreme views, and use such strong language in presenting them, there is danger of doing much harm. Some may grasp your thought and seem to be benefitted, but when tempted and overcome, they lose courage to fight the good fight of faith.

If you will dwell less on those ideas, which seem to you so important, and will restrain your extravagant expressions, you yourself will have more faith. I saw that your mind was at times unbalanced from trying <very hard> to study into and explain the mystery of godliness, which is just as great a mystery after your study and explanations as it was before.

Lead the people to look to Jesus as their only hope and helper; leave the Lord room to work upon the mind, to speak to the soul, and to impress the understanding. It is not essential to know and tell others all the whys and wherefores as to what constitutes the new heart, or as to the position they can and must reach so as never to sin. You have no such work to do.

All are not constituted alike. Conversions are not all alike. Jesus impresses the heart, and the sinner <is born again> to new life. Often souls have been drawn to Christ when there was no violent conviction, no soul-rending, no remorseful terrors. They looked <upon an uplifted Saviour,> they lived. They saw the soul's need, they saw the Saviour's sufficiency, and His claims, they heard His voice saying, "Follow me," and they rose up, and followed Him. This conversion was genuine, and the religious life was just as decided as was that of others who suffered all the agony of a violent process.

Our ministers must cease to dwell upon their peculiar ideas with the feeling, "You must see this point as I do, or you cannot be saved." Away with this egotism. The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross, they must look and live. It is not your ideas they must feed upon, but it is the flesh and blood of the Son of God. He says, "My flesh is meat indeed." "The words that I speak unto you, they are spirit and they are life." [John 6:55, 63.]

The soul that accepts Jesus places himself under the care of the great Physician, and let men be careful how they come between the patient and the Physician Who discerns all the needs of the soul. Christ, the Physician of the soul, understands its defect and its maladies and knows how to heal with the purchase of His own blood. What the soul lacks, He can best supply. But men are so officious, they want to do so much, that they overdo the matter, leaving Christ no room to work.

Whatever molding and fashioning needs to be wrought in the soul, Christ can best do. The conviction may not be deep, but if the sinner comes to Christ, viewing Him upon the cross, the

just dying for the unjust, the sight will break every barrier down. Christ has undertaken the work of saving all who trust in Him for salvation. He sees the wrongs that need to be righted, the evils that need to be repressed. He came to seek and save that which was lost. "Him that cometh unto me," He says, "I will in no wise cast out." [Verse 37.]

Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome, not only the sinner but the prodigal. His dying love, manifested on Calvary, is the sinner's assurance of acceptance, peace, and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary.

Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind. While they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured and tells but little on the Lord's side.

Let every minister make earnest efforts to ascertain what is the mind of Christ. Unless your mind becomes better balanced in regard to some things, your course will separate you from the work, and you will not know at what you stumble. You will advance ideas which you might better never have originated.

There are those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon these and build themselves up in their own positions, when God is not leading them. Here is your danger. You will take passages in the Testimonies that speak <of the close of probation,> of the shaking among God's people, and you will talk of a coming out from this people, of a purer, holier people that will arise. Now all this pleases the enemy. We should not needlessly take a course that will make differences or create dissension. We should not give the impression that if our peculiar ideas are not followed, it is because the ministers are lacking in comprehension and in faith and are walking in darkness.

Your mind has been on an unnatural strain for a long time. You have much truth, but <precious truth> mingled with suppositions. Your extreme ideas and strong language often destroy the effect of your best efforts. Should many accept the views you advance, and talk and act upon them, we would see one of the greatest fanatical excitements that has ever been witnessed among Seventh-day Adventists. This is what Satan wants.

Now there are in the lessons of Christ subjects in abundance that you can speak upon; and mysteries, which neither you nor your hearers can understand or explain, might better be left

alone. Give the Lord Jesus Christ room <Himself> to teach; let Him, by the influence of His Spirit, open to the understanding the wonderful plan of salvation.

There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people and rein them up to have a time of trouble beforehand. There is to be a shaking among God's people, but this is not the present truth to carry to the churches, <but results [from] decisions made to refuse to receive the truth presented.>

The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken out, and a people will arise to go forward and upward to the victory. Some of those who are resisting the very principles of the message God has sent for this time present just such cases as yourself. They point to your extreme views and teachings as an excuse for their neglect of <receiving> the Lord's messages.

Satan's object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hand, as when they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling blocks.

Some zealous ones who are aiming <and straining every energy for> originality have made a grave mistake in trying to get something startling, wonderful, <entrancing> before the people, something that they think others do not comprehend; but they do not, themselves, know what they are talking about. They speculate upon God's Word, advancing ideas that are not a whit of help to <themselves or to> the churches. For the time being, they may excite the imagination, but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in a wrong direction.

Let the plain, <simple> statements of the Word of God be food for the mind; this speculating upon ideas that are not clearly presented there is dangerous business.

You are naturally combative. You do not care much whether you harmonize with your brethren or not. You would like to enter into controversy, would like to fight for your particular ideas; but you should lay this aside, <for this is not developing the Christian graces.> Work with all your power to answer the prayer of Christ that His disciples may be one, as He is one with the Father.

<Not a soul of us is safe unless we learn of Jesus daily, His meekness, His lowliness of heart.> When you go any place to labor, do not be dictatorial, do not be severe, <do not be antagonistic;> preach the love of Christ, and <this will> melt and subdue hearts. Seek to be of one mind and of one judgment, <coming close in harmony> with your brethren, and to speak the same things.

This talking about divisions because all do not have the same ideas <as present themselves to your mind,> is not the work of God, but of the enemy. <Talk the simple truths wherein you can agree.> Talk of unity; do not become narrow and conceited; let your mind broaden.

Christ does not weigh character in scales <of human judgment.> He says, "I, if I be lifted up, will draw all men unto me." [John 12:32.] Every soul who responds to this drawing will turn from iniquity. Christ is able to save to the uttermost all who come unto Him. He who comes to Jesus is setting his feet upon a ladder that reaches from earth to heaven. Teach it by pen, by voice, that God is above the ladder; the bright rays of His glory <are shining> upon every round <of the ladder.>

He is looking graciously upon all who are climbing painfully upward, that He may send them help, divine help, when the hand seems to be relaxing and the foot trembling. Yes, tell it, tell it in words that will melt the heart, that not one who shall perseveringly climb the ladder will fail of an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ; those who believe on Christ shall never perish, neither shall any pluck them out of His hand.

Tell the people in <clear,> hopeful language how they may escape the heritage of shame which is our deserved portion. But for Christ's sake do not present before them ideas that will discourage them, that will make the way to heaven seem very difficult. Keep all these overstrained ideas to yourself.

While we must often impress the mind with the fact that the Christian life is a life of warfare, that we must watch and pray and toil, that there is peril to the soul in relaxing the spiritual vigilance for one moment, the completeness of the salvation proffered us from Jesus, who loves us and gave Himself that we should not perish but have everlasting life, <is to be the theme.>

Day by day we may walk with God, day by day following on to know the Lord, entering into the holiest by the blood of Jesus, laying hold on the hope set before us. If we reach heaven it must be by binding the soul to the Mediator, becoming partakers of the divine nature. Leaning on Christ, <your life> being hid <with Christ in God> and led by His Spirit, <you have the genuine faith.> Believing fully in the efficacy of His atoning sacrifice, we shall be laborers together with God. Trusting in His merits, we are to work out our own salvation with fear and trembling: for it is God that worketh in us both to will and to do of His good pleasure. Always keeping hold of Christ, we are coming nearer and nearer to God. Jesus desires us to keep this <always> prominent. Do not arouse your combative spirit; the wisdom that is from above is first pure, then peaceable, easy to be entreated, full of mercy and good fruits.

My brother, do not by your extreme views and unguarded words lessen the confidence of your brethren in you. Do not think that you must make prominent every idea your <imagination>

receives. Jesus said to His disciples, "I have many things to say unto you, but ye cannot bear them now." [John 16:12.] How much more should we, who are constantly liable to err, beware of urging upon others that which they are not prepared to receive. <Constantly looking unto Jesus,> restrain your strong, extravagant expressions. But while you should be cautious as to your words and ideas, it is not necessary that your labors should entirely cease. Seek to be in harmony with your brethren, and there will be plenty for you to do in the vineyard of the Lord. But exalt Christ, not your ideas and views. Put on the armor, Brother Jones, and keep step with God's workers, shoulder to shoulder, press the battle against the enemy. Hide in Jesus. Dwell on the simple lessons of Christ, feed the flock of God, and you will become settled, strengthened, established; <and you will work to build up others in the most holy faith.>

If you differ with your brethren as to the understanding of the grace of Christ and the operations of His Spirit, you should not make these differences prominent. You view the matter from one point, another just as devoted to God, views the same question from another point and speaks of the things that make the deepest impression on his mind. Another, viewing it from a still different point, presents another phase; and how foolish it is to get into contention over these things, when there is really nothing to contend about! Let God work on the mind and impress the heart.

The Lord is constantly at work to open the understanding, to quicken the perceptions, that men may have a right sense of sin and of the far-reaching claims of God's law. The unconverted man thinks of God as unloving, as severe, and even revengeful; His presence is thought to be a constant restraint, <His character> an expression of "Thou shalt not"; His service is regarded as full of gloom and hard requirements. But when Jesus is seen upon the cross, as the gift of God because He loved men, the eyes are opened to see things in a new light. God, as revealed in Christ is not a severe judge, and avenging tyrant, but a merciful and loving Father.

As we see Jesus dying upon the cross to save lost man, the heart echoes the words of John, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore the world knoweth us not, because it knew Him not." [1 John 3:1.] There is nothing that more decidedly distinguishes the Christian from the worldly man than the estimate he has of God.

<Some> workers <in the cause of> God have been too ready to hurl denunciations against the sinner; the grace and love of the Father in giving His Son to die for the sinful race has been put in the background. The teacher needs the grace of Christ upon his own soul, in order to make known to the sinner what God really is, a Father waiting with yearning love to receive the returning prodigal, not hurling at him accusations in wrath, but preparing a festival of joy to welcome his return. Zephaniah 3:14-17.

O, that we might all learn the way of the Lord in winning souls to Christ! We should learn and teach the precious lessons in the light that shineth from the sacrifice upon the cross of Calvary. There is but one way that leads from ruin and continuously ascends: faith, all the time reaching beyond the darkness into the light until it rests upon the throne of God. All who have learned this lesson have accepted the light which <has come> to their understanding. To them this upward way is not a dark, uncertain passage; it is not the way of finite minds, not a path cut out by human device, a path in which toll is exacted from every traveler.

You cannot gain an entrance by penance nor by any works that you can do. No, God Himself has the honor of providing a way, and it is so complete, so perfect, that man cannot, by any works he may do, add to its perfection. It is broad enough to receive the greatest sinner if he repents, and it is so narrow, so holy, lifted up so high, that sin cannot be admitted there.

When God is seen as He is, the blessed truth shines with a new and clearer light. That which kept the mind in perplexity is cleared away by the bright beams of the Sun of Righteousness. And yet there are many things we shall not comprehend; but we have the blessed assurance that what we know not now, we shall know hereafter.

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Lt 18, 1890

Kellogg, J. H.

South Lancaster, Massachusetts

October 18, 1890

Dear Brother,

We had some conversation in Petoskey in regard to establishing a home for orphan children at Battle Creek. I said that it was just what was needed among us as a people, and that in enterprises of this kind we were far behind other denominations. In our conversation, I spoke to you my fear that we were centering too <many> weighty responsibilities at Battle Creek, and I am of the same opinion now. I have been looking over some of my past writings and I find that warnings were given to me years ago upon this very point, and we were instructed not to accumulate special interests in Battle Creek. There is danger that it would become as Jerusalem of old, a powerful center. The evils that ruined Jerusalem will come upon us if we do not heed these precautions. It is perilous to center everything in Battle Creek; for while you are expending means in this one center, you are neglecting cities that will become more and more

difficult to work as time goes on. Pride and self exaltation, neglect of the poor, and the partiality to the wealthy, were the great sins of Jerusalem. When we build up large interests in one place the temptation will be to become lifted up in self, and when we begin to work in this line we are not laborers together with God. Instead of seeking to increase our responsibilities in Battle Creek, we should carry the responsibilities we have already on hand bravely and willingly and in a Christlike manner.

Ye are a spectacle unto the world, to angels and to men. Your mission is the same as that which was pronounced by Jesus as His mission at the beginning of His ministry. He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." [Luke 4:18, 19.] "Ye are laborers together with God. Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] We are to carry forward the work placed in our hands by the Master. "As ye would that men should do to you, do ye also to them likewise." [Luke 6:31.] "If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shalt thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Isaiah 58:10, 11.]

"But thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] "The poor shall never cease out of the land: therefore I commend you, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." [Deuteronomy 15:11.]

We shall be tempted to be covetous, to be avaricious, to cultivate an insatiable desire for more, and this will bring upon us the same perils that fell upon ancient Jerusalem. Thus we shall fail to know God and to represent Him in character. Christ represented God as paternal in character, full of tender compassion and yearning love. "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] We need to closely watch ourselves, lest we fall after the same example of unbelief as did the Jews. We must work unselfishly. We must feel a deep interest in the establishment and growth of other institutions besides those over which we have superintendency. I almost wish that the sanitarium was miles away from Battle Creek. I know it would be better for its spirituality and usefulness. The college in Lincoln will take a large number from the Battle Creek College, and this is as it should be. The light should shine forth from other localities as well as from Battle Creek. God designs that the light should shine forth from different cities, and from various localities.

I find, in looking over my writings, that it is plainly stated that buildings should not be enlarged, that building should not be added to building to increase facilities in Battle Creek. The enlarging of your facilities, the increasing of your numbers is not after the order of the Lord. Large buildings call for large patronage, and large patronage calls for men of education and talent, for men of deep religious experience to conduct them in the ways of God and to manage them with tact and skill.

It demands that there should be a general increase of humble, spiritual experience, that the fear of God should circulate through the institutions in order that popular patronage shall not mold and fashion the Sanitarium and thus cause it to cease to be a refuge for the poor and the lowly. The class who are steadfast in the truth should not be set aside in favor of the worldly class. Prices should not be set so high to meet current expenses that the poor, to a large degree, will be excluded from the benefits of the Sanitarium.

A limit must be set to the expansion of institutions in Battle Creek. The field is the world, and God has an interest in other parts of His great vineyard. There are churches and institutions in other parts of the field that are struggling for an existence. Let the institution that is prospering keep in mind the institutions that are straining every nerve to get standing room that they may live.

Let our prosperous institutions see to it that they strengthen the things that remain and are ready to die. How easily might the large church at Battle Creek appropriate some of its means to the aid of the poorer churches, who are nearly crushed with discouragement beneath a weight of debt.

Why is it that these sister churches are left to struggle with poverty and debt from year to year? "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplies the want of the saints, but is abundant also by many thanksgivings unto God; whilst by the experiment of this ministration they glorified God for your professed subjection unto the gospel of Christ and for your liberal distribution unto them and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." [2 Corinthians 9:6-15.]

To cherish selfishness in the churches will bring only spiritual death. Centering so much in Battle Creek savors of selfishness, and is a mistake. Were these important interests divided and subdivided, and located in other communities, strength would be diffused to other churches. We are to work in the Lord's great moral vineyard in an unselfish way, and divide up our time, money, educational interests and ministerial institutes, so that as large a number as possible may reap the benefits. To plan so largely for Battle Creek is not a wise thing. The world is the field of labor, and the money expended in this one place would go far toward doing successful, aggressive work in other places. The ambition that leads to spreading out your facilities in one place should be bound about. Other territories could be blessed with the benefits you have planned to center in Battle Creek. In centering everything in Battle Creek, you are giving a wrong education to the people. Battle Creek is having more than her share of light, and the facilities accumulated there call for strenuous activity, for talent of a varied character. They call for every agent to find his place, and to work without crowding another.

Instead of centering all the talent at Battle Creek, men of sanctified ability should be assigned posts of activity in different localities. They should have a living interest in many places, studying ways and means by which to advance the work. They are not to move upon their own independent judgment but blend together in the great work. From year to year as they strengthen, let them send help to other places. What great good the more able church might do if they would aid their poorer sister churches and bring them to a condition of healthful prosperity.

Under the providence of God the sanitarium has greatly prospered and this coming year those in charge should bind their many wants and not do all that they would desire to do in enlarging their responsibilities. Instead of gratifying their ambition they should do some unselfish work for God in reaching out the hand of charity to those interests that are not centered in Battle Creek. What benefit they could confer upon the Health Retreat by donating a few thousand dollars to that enterprise! Such a donation would give courage and inspire those in charge to move forward and upward. Donations were made to the sanitarium in its earlier history, and should not the sanitarium managers consider carefully what they can do for the Health Retreat on the Pacific Coast?

Does it not seem that it is according to God's order to bind about your wants at Battle Creek and to curtail your building operations and not extend our institutions in that center? Why should not those at Battle Creek feel that is their privilege and duty to help those who need help? I have been shown that there needs to be a reformation along these lines and that more liberality should prevail among us. There is constant danger that even Seventh-day Adventists will be overcome with selfish feeling and will desire to center all the means and power in the interests over which they specially preside. There is danger that men will permit a jealous

feeling to arise in their hearts and become envious toward interests that are equally as important as those which they are handling. Those who have the grace of pure Christianity cannot look with indifference upon any branch of the work in the Lord's great vineyard. They will feel an equal interest in the work in all parts of the vineyard and will be ready to help wherever there is need that help should be rendered.

It is selfishness that hinders men from sending help to those localities where the work of God is not as prosperous as it is in the institutions over which these men have supervision. Those who bear responsibilities should carefully balance the good of every branch of the work of God; and as far as consistent, they should encourage and sustain the interests in other localities, as well as in their own. Thus the bonds of brotherhood would be strengthened between the believing members of God's family on earth, and the door would be closed to petty jealousies and heart-burnings, which position and prosperity are sure to start into operation unless the grace of God controls the hearts of men.

With the present talent and facilities, it is impossible to carry forward, with wisdom, so mammoth an institution for the sick as that of the sanitarium. It is impossible that there should be proper development in all parts of the work when there are so few competent, reliable physicians to help in its management and to exert a controlling influence.

It is impossible for Dr. Kellogg to do all the work, much as he may desire to do the work that is essential to be done in the various branches and departments. It is not possible for him to give personal supervision to all parts of the work. This matter has been opened before me again and again. While there is continual growth in the sanitarium and the buildings are continually enlarging, there is not a corresponding growth in talent and capability for the management of so large an enterprise. Will Doctor Kellogg and the Board consider this matter as it is? Doctor Kellogg, you are not immortal. Thank the Lord that you are as wise concerning your own health as you are, but you cannot always do as you are now doing. Your health might fail. Life itself is insecure, and it has been set before me that there ought to be three times the forces that there are engaged in the work at the sanitarium. Even then all would have an abundance to do if they did it well.

There is need that institutions should be opened in different localities so that men and women might be set to work to do their best in the fear of God. No one should lose sight of his proper mission and work. Every one should aim to carry forward to successful issue the work that is placed in his hands. All our institutions should keep this in mind and work for success, but at the same time men will find that with God's help their success will largely increase. It will increase in proportion as they exercise disinterested liberality, in sharing their abundance with others who are struggling.

Our prosperous institutions should care for those which God has said should live and prosper and which are yet struggling for an existence. There is a very limited supply of real true love among us. The Lord says, "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love ... If we love one another, God dwelleth in us, and his love is perfected in us." [1 John 4:7, 8, 12.] It is not pleasing to God to see every man looking upon his own things and closing his eyes to the interests of others.

The great standard of God's law is fulfilled only as men love God with all their heart, might, mind and strength, and their neighbors as themselves. It is the manifestation of this love that is glory to God in the highest, and on earth peace and good will to men. The Lord is glorified when the great end of His law is achieved. It is the work of the Holy Spirit from age to age to implant in human hearts love, the living principle of brotherhood. Not one nook or corner of the soul is to be a hiding place for selfishness. God desires that heaven's order, heaven's plan, heaven's divine harmony that is manifested in wisdom and mercy, should exist in every family, in every church, and in every institution. Did love leaven society, we should see Christian refinement of feeling, the outworking of noble principles in true heavenly courtesy and Christian charity toward the purchase of the blood of Christ.

Moral transformation should be seen in all our families, in our schools, in our institutions and churches. When this takes place, these agencies will become instrumentalities by which God shall impart heaven's light to the world and thus, through divine discipline and training, fit men and women for the society of heaven. Jesus has gone away to prepare a mansion for all those who are preparing themselves through His love and grace, for the abodes of bliss. Selfish persons will not compose the family of God in heaven. No one who is rough and unkind will be found in heaven to mar its peace and harmony. No one who exalts self in the work given him to do will see the kingdom of God unless he is changed in spirit, and becomes meek, sincere, and have the simplicity of a little child.

Those who bear responsibilities in our institutions should daily seek the ways of the Lord. They should not feel qualified to choose their own way, for in so doing they will walk in sparks of their own kindling. God alone should be their chosen guide. Those who seek a wider sphere, who would have greater freedom than God appoints, who fail to make Him their counsellor, their wisdom, their sanctification and righteousness, will never win a crown of life and will never come into the possession of the immortal inheritance. Day by day the soul needs the religion of Christ. Those who drink deeply of the Spirit of Christ will not be ambitious for themselves. They will consider the fact that they cannot go beyond the domain of God, for God reigns everywhere. Heaven is the treasure for which they must seek.

He who is fully content to receive his commission from above will be cheered by the promises of God as he seeks the way of the Lord to do justice and judgment. To have an unwavering trust

in God, to be a doer of His Word, is to pursue a safe course. The counsel of God simplifies all perplexities of business transactions and domestic affairs. The followers of Christ, who have an eye single to the glory of God, have heavenly wisdom. But it is a painful fact that there is a great want of true Christianity among the churches and in all our institutions. May the Lord help the men who are bearing responsibilities to unite together and to become laborers together with God.

Christ said of his disciples, "Ye are the light of the world." [Matthew 5:14.] Then how important it is that every soul shall keep his light trimmed and burning in order to give light to all those with whom he comes in contact. God has made His people the depository of sacred truth. Talents have been committed to them for wise improvement, for God designs that by constant use our talents shall be multiplied. As God's living agents we are to have hearts of flesh, full of charity that will prompt us to be helpful to those who are more needy than ourselves.

If we see our brethren and sisters struggling under poverty and debt, we see churches that are in need of financial help, we should manifest an unselfish interest in them and help them in proportion as God has prospered us. If you who have charge of the institutions see other institutions bravely struggling for standing room to do a similar work to your own, do not be jealous. Do not seek to push any working force out of existence and seek to exalt yourselves in conscious superiority. Rather, curtail some of your large plans and help those who are struggling for an existence. Seek to aid them in carrying out some of their limited plans to increase their facilities. Do not exhaust every dollar in enlarging and increasing your responsibility. Reserve a fund for locating Health Institutions and limited schools in other localities. You will need great wisdom to know just where to locate these institutions so as to most benefit the people; but all these things must receive candid consideration.

You will need to be guarded in order to deal justly, to love mercy and to exercise it not simply toward a few, but toward every individual with whom you are associated. Christ identifies His interests with those of His people, no matter how poor or weak or needy they may be. Missions must be opened for the colored people, and every one should seek to do something and to do it now. The Sanitarium is in a prosperous condition and its managers should not insist on the low rate of wages that was necessary during its earlier years. Those who are worthy, efficient workers should receive reasonable wages for their labor. Let them be stewards of their own means, and in no case allow them to over work. Doctor Kellogg himself should have larger wages.

Doctor Kellogg, though you do not have the matter of wages under your personal supervision, yet it is best for you to look carefully into this matter, as you are responsible as the head of the institution. Do not call upon the workers to do so much of the sacrificing, but bind about your ambitions to extend the institution and to accumulate responsibilities. Let some of the means

flowing into the sanitarium be donated to the aid of other institutions that need help. This is certainly right and consistent and in accordance with God's way and will, and it would bring the blessing of God upon the sanitarium. But bear in mind the fact that the workers should be paid in accordance with their faithfulness in the work.

I am speaking of this more particularly to the Board of Directors than to Dr. Kellogg personally. God requires that we should deal, one with another, in strictest faithfulness. Some of you are over-burdened with cares and responsibilities, and yet I have been shown that there is danger of your becoming selfish and of wronging those whom you employ. You should seek to have every transaction, though it be in relation to the humblest soul connected with the sanitarium, such as God would approve. Walk in the light while you have the light, lest darkness come upon you. It would be far better to expend less in the building line and to give more to those whom you employ, exercising toward them the mercy and justice which you should.

From the light which the Lord has given me, I know that He is not pleased with many things that have taken place at the sanitarium in reference to the workers. God has not laid open every particular before me, but warnings have come to the effect that there is reformation needed in many things. I have been shown that there is need of having mothers and fathers in Israel united with the sanitarium. Devoted men and women should be employed there who are not continually pressed with cares and responsibilities, who can look after the spiritual interests of those who are connected with the sanitarium. It is necessary that men and women of talent and influence should be continually at work in missionary lines in this large institution.

Not one half is being done in this line that should be done. It should be their business to work with decided interest in behalf of the employees. They should have instruction of such a character as would teach them how to win souls, not by much talking, but by a consistent Christlike deportment. This is a positive necessity. The workers are exposed to worldly influences; but instead of being molded by them, they should be submitted to an influence that will ever elevate and refine them, and thus be learning how to meet outsiders and how to exert an influence over them that will win them to Christ.

Lt 18d, 1890

Larson, Matthew

[March 6, 1890

Dear Brother Larson,

Since our conversation I have felt urged by the Spirit of the Lord to write to you. I had hoped that I should not be compelled to give any personal testimony in this meeting, but that the Lord would require me only to dwell upon general principles. In the interview with you, I sought to say nothing that would agitate or stir up your mind, and I had hoped that the words addressed to those assembled in the ministers' meeting would have a different result than they have had. I now see that your call upon me was to utter complaint against me. You say, "While I shall accept your explanation that you intended nothing against me, the manner in which you spoke to me, and the response you made when I explained to you why I was smiling, i.e. that 'if the illustration fits you, take it', seems to have left the impression that I had done something that I ought not to have done; and this made it necessary that you should give me a public rebuke, and in a rather keen manner upon the minds of those who were present."

I had hoped when you left this meeting you would be in an entirely different spirit than that which you brought to it. I bore my testimony in regard to things which transpired in Minneapolis. This I did because it was urged upon me by the Spirit of the Lord. But what influence did the words and reading of the manuscript have upon your mind? What effect did it have? Not that which it should have had, by any means. I labored in the morning meeting to help my brethren. I presented the state of things as God had presented them to me. I illustrated the positions we should occupy as they had been presented to me. I had no personal feelings in the remarks made to you that morning. In the line of my work I speak the things the Lord gives me. And in my words to you I would no more dare to say that the Lord did not move me to make the remarks which I made in that talk all the way through. It is not in me to wish to hurt the feelings of my brethren, not the least or the greatest. I had a word for you, and I wanted you to explain the demonstrations that you made. I asked you to do so, and when you explained that it was because you appreciated the remarks, the Spirit of God brought that answer to my lips. You needed those words or they would not have been spoken. From the lines you have traced to me, I am thoroughly convinced that you needed those words.

I see that you regard my work and my mission as on a level with your own work. It is now evident to me that the demonstration that you made in effect was, "Now, this is what you need, my brethren; this applies to you." But to make an application of the word spoken to yourself was the fatherest thing from your mind. When I stand before the people I do not stand in my own spirit. My words are not mine but His who sent me and has given me a message to bear. If you consider the words a rebuke, take them, for the Lord meant them to you as such. The Lord has not left me in ignorance of the spirit which some of my brethren have brought to this meeting. It savors not of the Spirit of God.

I have no explanation to make, no apologies to make. I have spoken to you the words of the Lord; I stand before the people bearing a testimony which is not premeditated, and which I do

not manufacture. You have now opened the way so distinctly that I cannot forbear to further make known the word of the Lord for you. Unless you humble your heart as a little child, and are willing to receive the lessons which the Lord has for you in His school, lessons of humility of mind, meekness, and lowliness of heart, you will not see the kingdom of God.

I hoped not to be compelled to give you a personal testimony, and shall not now, further than the Spirit of the Lord urges me; but in His name who has sent me and given me words to speak to the people as they need it, I speak to you. Humble yourself under the hand of God, "Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." [Isaiah 55:6, 7.] I say unto you in the name of the Lord, You will never come to a knowledge of the truth as it is in Jesus, until you put away the spirit which has controlled you at this meeting and has led you to take the place of teacher rather than that of a learner.

I will not to you refer to others who have had the same spirit; but I now say to you, my Brother Larson, that you are not fitted to teach the truth to your brethren until you have the transforming grace of Christ upon your own heart. Then you will sit at the feet of Jesus and learn lessons from Him that will be of the highest consequence to you in this life, and in the future immortal life. You need to come to the searching of the Scriptures with a heart softened and subdued by the Spirit of God; you need to talk far less and to pray far more than you do. You get such lofty ideas of yourself that the Lord's voice is not heard. How few of those who claim to believe the truth carry it out practically in their characters. He who possesses the Christlike spirit will possess the child-like faith. God's blessing is on those who hear and those who recognize the light which He sends, who behold the traces of His footsteps and hear His voice. Of yourself you can do nothing. Yet in God's hands, and in the name of Jesus, when commissioned of divine authority, you can do all things, God Himself being your strength.

You, who have not spiritual enlightenment, may ask, Why do ye so? Why do you speak these words? Men may want to put words in my mouth which would save them from any embarrassment, but God is my shield; I lift up my head in the storm, for He, the Lord, whose I am and whom I serve, will not allow the billows to go over me. If God strengthens me as He did on the last Sabbath and every day since then, I shall feel myself strengthened with a courageous and joyful spirit, for I experience within me a divine power by which, and through which, I can accomplish the work He has given me to do. Satan's work has been to erect barriers against me and my work that would keep my message from coming to the people. He would rejoice to have me in weakness, and to see me trembling at the sight of dangers which surround me and mountains of difficulties which rise before me. My nature shrinks, but, notwithstanding, I advance with holy boldness to meet one difficulty after another which arises

to obstruct my way; yet I move forward in the name of the Lord in simple faith to meet them, relying upon Him who is eternally near and who will go with me and who will, when it is for His name's glory, rebuke with a word the ocean's wave, and thrash the mountains that they shall become a plain.

Again, my brother, I tell you that you know not what manner of a spirit you are of. You have great zeal, but it is not a zeal that God imparts. The Great I AM speaks to you, Know thyself. The spirit you have brought to the investigation of Scriptures is the very same spirit the Jews possessed in the days of Christ. They thought they knew it all; they thought they were wise and could learn nothing. Christ said, "Ye have ears, but ye hear not; ye have eyes, but ye see not." [Jeremiah 5:21.] The prejudice, the self-esteem, the pride of heart which you now possess, unless it is removed by the Spirit of God, will cause you to walk in the sparks of your own kindling, and lie down in sorrow. There can be no calamity greater that could come to our conferences, than for men to go to the different churches with such a blind zeal and such a lofty self-sufficient spirit as some have carried through this meeting. Yourself being one of them I tell you, in the name of the Lord, to search your own heart. Humble yourself under the mighty hand of God, else He will humble you. Seek the Lord; break your heart by falling on the Rock, Christ Jesus.

Many things I might say to you, but I stop right here, and again I say, Do not leave this place till you are fitted up for the work. You can be a blessing for the cause of God, or you can be a curse. Which will you be? I have to refer you to One mighty in counsel, who gave to the Laodicean church a message which is wholly applicable to this time. I am willing you should show this letter to anyone and everyone you choose. I hope it will be received in a different spirit than the words spoken to you Tuesday morning.

The Lord casts down all who dare present themselves before Him on their own footing, according to their own ideas, and who behold Him and serve Him in their own way and in their own strength, or lift up their heads before Him in their own righteousness. But to the contrite and penitent and humble He says, Lift thyself up; stand before Me; behold My face with comfort and assurance and with joy; be not afraid. He who would lift himself up in His presence must first prostrate himself at the foot of the cross of Calvary. Then can man be reconciled to God in Christ Jesus, and be clothed with Christ's righteousness. What is it to stand before the Lord? It means to desire His way above all things, that the will of the Lord may be at all time plainly manifested to us, and that we may do nothing from moment to moment but what shall please Him and promote His glory. Self is put out of sight; we are to watch for any tokens from the Lord, listen attentively with our mind and heart to hear His voice, His directions and His reproofs and commands, that we may know the way of His commandments. This is walking with God, and this is standing before the Lord. Let self die in you; have humble ideas of

yourself; you are not fit to be a teacher, unless you are daily a learner in the cause and work of the Master.

Lt 18e, 1890

Lindsay, Brother and Sister

Battle Creek, Michigan

February 5, 1890

Dear Brother and Sister Lindsay,

Your letters I have read with interest and sympathy. I would say your son now needs a father as he has never needed one before. He has erred; you know it, and he knows that you know it, and words that you would have spoken to him in his innocency with safety and which would not have produced any bad results, would now seem like unkindness and be sharp as a knife. I am a mother of boys, and I know in this age, when the enemy of God and His workmanship is seeking to destroy the youth under his hellish banner, he will make every effort to lead them into temptation and into sin. Then they become desperate and discouraged as this sin is kept ever before them.

Some natures cannot bear censure. This is the case with yourself, my brother. Nothing will make your heart so heavy and you so completely shorn of your strength, whether you think you deserve it or not. If you do merit any reproof, then almost any movement in this direction seems to be construed by you to mean more than it truthfully does mean, and it makes you just as wretched and unhappy in supposing they reflect on you, and mean to hurt you, as if it were all verity and truth. When our children fall into sin and every one draws away from the misguided youth and would condemn him in an unsparing manner, should not the father and mother show a remarkable tenderness, not making sin appear the less grievous and abhorrent, but helping the inexperienced youth to recover himself? Should not your son who has erred be encouraged to consider that if he returns to his father, confessing his sin, he will be freely and fully pardoned and his disgrace covered with your own pitying love? I know that parents feel the shame of the wrong-doing of a child that has dishonored them very keenly. But does the erring one wound and bruise the heart of the earthly parent any more than we, as the children of God, bruise our heavenly Parent who has given us and is still giving us His love, inviting us to return and repent of our sins and iniquities and He will pardon our transgression?

Do not withdraw your love now. That love and sympathy is needed now as never before. When others look with coldness and put the worst construction upon the misdeeds of your boy,

should not the father and mother in pitying tenderness seek to guide his footsteps into safe paths? I do not know the character of your son's sins, but I am safe in saying, whatever they may be, let no comments from human lips, no pressure from human actions, who think they are doing justice, lead you to pursue a course which can be interpreted by your son that you feel too much mortified and dishonored to ever take him back into confidence and to forget his transgressions. Let nothing cause you to lose hope, nothing to cut off your love and tenderness for the erring one. Just because he is erring he needs you, and he wants a father and a mother to help him to recover himself from the snare of Satan. Hold him fast by faith and love, and cling to the all-pitying Redeemer, remembering that he has one who has an interest in him, even above your own. Jesus died to redeem him. He is the purchase of the blood of Christ. His soul is of value with God. If you can turn a sinner from the error of his ways, you have saved a soul from death.

I know that many parents are in danger, through the shame and disappointment brought upon them by one of their children, to treat the erring one with greater severity than they would one who is not related to them, because then our heart has been bruised and wounded. But without Christ we are all liable to go astray, to do those things grievous in His sight, and this should make us kind and forgiving.

Justice has a twin sister that should ever stand by her side, which is Mercy and Love. I again say to you, Take this erring one to your heart of love, just as Christ takes His erring ones to His heart of infinite love.

My brother and sister, let us be like Jesus. Throw around your son the atmosphere of tenderness; now manifest your affection and your forgiveness, and this will do for him just what it would do for you, break every barrier down and melt your heart of stone. Hold your son in faith, grieved and disappointed and dishonored as you may feel. Save him, save him, save him from ruin! He needs you now, father and mother. I know you will not give him up to his deadly foe.

Do not talk discouragement and hopelessness. Talk courage. Tell him he can redeem himself, that you, his father and mother, will help him to take hold from above to plant his feet on the solid Rock, Christ Jesus, to find a sure support and unfailing strength in Jesus. If his fault be ever so grievous, it will not cure your son to press this constantly upon him. A right course of action is needed to save a soul from death and keep a soul from committing a multitude of sins. In your humiliation do not forget that Jesus knows it all, that His love is deep and unchangeable, that He pities our woes, He carries our sorrows, He is our Helper in whom we may trust. Draw nigh to God as you never have before, for I know there is no sorrow, no grief, like that which a parent can feel for an erring child. But trust in God, be cheerful, do not appear as though the

rays of the Sun of Righteousness no longer came to your hardened hearts. Look up to the mighty Healer. Look and live.

P.S. I have just received your letter and your son's letter. I deeply sympathize with you, his father and mother. But I feel the deepest interest for your son. I see nothing in your letter but the tenderest sympathy. Do not think I mean to wound you by censuring you, for I would not open a wound afresh.

Lt 18f, 1890

Lindsay, Charley

Battle Creek, Michigan

February 5, 1890

Dear Friend Charley Lindsay:

I am interested in your case, as one who has erred; but I know not your sin, or the nature of your present sad condition. But I say to you the words of Christ, "I come not to call the righteous, but sinners to repentance." [Mark 2:17.]

Charley, I am a mother of boys, and I have deep interest in all youth. I have interest in you, and I would help you to fix the eye of faith upon Jesus, the Lamb of God, who taketh away the sins of the world. You may come to this Saviour just as you are, confess to Him your sins and your waywardness, ask His forgiveness, and He will pardon you. Do not delay, like the prodigal son; come back to your natural father and mother, and to your God with a humble heart, and in the strength of Jesus you may deliver yourself, but never in your own strength. Jesus has evidenced His love for you in that He gave His precious life that you might be rescued from the power of Satan and become a soldier of Jesus Christ.

Do not be discouraged. Jesus Christ will forgive the sinful, and lift up the soul that has a sense of guilt. Jesus is drawing you to Himself. Take your position firmly with the help of God, saying, "I repent, I accept Jesus as my personal Saviour. I will henceforth be a child of God. I shall have no part in any sin which nailed my Saviour to the cross of Calvary. Transgressions great or small shall not condemn me, for I lay my hand in the hand of Jesus Christ."

Give yourself to Christ, heart, and mind, and body, and then remember that it is your duty to watch and pray and keep your own soul through the help which Christ can give you. Turn from the temptations which assail you. You have weak points of character, but those may, through watchfulness, become your strong points; and in place of your being influenced in a wrong

direction, you will influence in a right direction. You have as your helpers the angels of heaven, who are appointed to do just such a work as you need to have done for you. If you will ever bear in mind that you have an angel by your side, who is acquainted with all your dangers and all your weaknesses, then you will ward off, as far as in your power lies, all that would corrupt or debase your thoughts and your character.

Dear brother, there is an unseen witness to every action, whether it is good or whether it is evil. A record is made of all your works, and you must meet this record in the judgment. If you repent of your evil works and put away the evil of your doings, then your name will not be blotted out from the book of life, but pardon will be written over against your name. The blood of Jesus Christ cleanseth you from all sin.

You should now take your feet from the broad path which leadeth unto destruction, and place them in the narrow path which leadeth unto life. It is the only royal path to heaven, for it is a path cast up for the ransomed of the Lord to walk in. Jesus has purchased you by His own blood. You are His property. And you may make Christ your property, your personal Saviour. Then you will not by your words and example lead others in the downward path, to be thoughtless, to be irreverent, to be despisers of the grace of God; but you will lead them by your own example to see the claims the Lord has upon them, and to accept of Jesus. Yes, you may become an instrument through the grace of Christ, in leading souls in the heavenly path.

In order to do this, you must have personal culture. No one but Jesus can give you the mold of character that will make you fit for the society of the angels. You want to bring your own life to Jesus Christ, to learn in the school of Christ, and be trained by the grace of Christ in firm, correct principles. Be resolute, be honest, close the door of your heart to the suggestions of evil associates. You have not strength now to be in their society; keep away from them.

And now when you have learned your own weakness out of Christ, you may come to Jesus with a contrite heart and He will pardon you, and you may learn [that] "in Him is strength" and fortitude, and courage; and you may learn something of the pardon of sins forgiven. You have learned something of what Satan is, and have tasted of his wages, and you have fallen, but you may learn of the One who can lift you up. You are not fallen hopelessly, and you may work for Jesus as earnestly as you have worked for [Satan]. You have opportunity now to make a different record in the books of heaven.

Working for Jesus is not sullen drudgery as a task. No, in this work is joy and consolation. It carries its reward with it every day. The soul is uplifted constantly to the Sun of Righteousness. When buffeted with a baffling tempest, how gladdening is the glimmer of a light in the darkness; just this is Christ to you. Press to the light; in the name of Christ who died for you, press to the light, rejoicing at every step that your probation is not ended. When buffeted by

Satan's temptations, and the sinner has been overcome, hope has fled, the exertion seems paralyzed, how welcome is light amid the darkness. This, Jesus is to you. He is your refuge; He is your stronghold.

Take the Word of God as your guide. It will irradiate your path, and be to you a pillar of cloud by day, and a pillar of fire by night. You will have a director at every step. You need a counselor in every difficulty. The truth in the heart will sanctify the life. The directions given in the word of God are authoritative and divine. Can my friend ever find a path more pleasant than that of perfect obedience to God? Is not every youth under a terrible deception, who thinks he has discovered a happier way?

True religion never makes its possessor gloomy and unhappy. True religion, which the Spirit of God invites you to accept, consists in being under the guidance of One who never errs, One who is holy in word, thought, and deed. The Lord reaches out to you His hand that He may place your feet in the narrow path and guide you in thought, word, and deed. Jesus loves you, and wants to make you happy. Make the Bible standard the rule and aim of your life.

What can bring you back to your God-given manhood and bring sunshine into the chambers of your mind and heart but the sense of sins forgiven? What can give you true nobility and restoration to the image of God but Jesus? Who can give peace, if not the Prince of Peace? What can bring rest to the soul but making Christ your refuge? Will you think any longer as you have done, that only a license in sin is liberty? Is the truth of heavenly origin a yoke of bondage to you?

May the Lord Jesus Christ give you that repentance that needeth not to be repented of. Make the happiness of your parents your happiness. You owe them more than you can ever repay, but show your love for them by respecting yourself. Show your love for them by making their hearts glad, because you love Jesus whom they love.

You will never find a wiser guide than the ever-wise God. The time of your probation is now extended to you. Make diligent work for time and eternity. Your father and mother will help you; but God will be your helper above all, and above every earthly relation or friend. Will you trust in Jesus?

Please write to me, and I will try to find time to answer you.

Lt 20, 1890

Olsen, O. A.

Battle Creek, Michigan

October 7, 1890

Dear Brother Olsen,

My mind has been troubled over the things in Michigan and other conferences. But Michigan is the great heart of the work; here are the working powers that have a decided influence upon the work in all its movements throughout all our conferences. As matters have been presented to me again and again in reference to the spiritual condition of the publishing house in Battle Creek, I see a very sad picture.

Responsibilities are borne by men who have had no living experience in the rise and progress of the work. Brother Amadon and Elder Smith have had this experience, but Elder Smith is ensnared by the enemy and cannot in his present state give the trumpet a certain sound. Elder Butler is in the same condition. They are both unable to help just where the help is needed. They have by their course made of none effect, with a large number of others, the messages of communication which the Lord has been giving his people the last forty-five years. The displeasure of God is upon them both, yet Elder Smith is placed in positions as teacher to mold and fashion the minds of students when it is a well known fact that he is not standing in the light; he is not working in God's order. He is sowing seeds of unbelief that spring up and bear fruit for some souls to harvest.

I know of not one man who has length of experience from the rise of the message to make his voice heard, or influence to tell [for] the cause of God at this time. With the exception of Brother Lunt nearly all are sleeping in their graves. Those who are living, who have had an experience in the work which the Lord has been pleased to give me are Elder Smith, Brother Amadon, and Elder Loughborough. Elder Smith will not receive the light God has given to correct him; he has not a spirit to correct by confession any wrong course he has pursued in the past and thus put up the bars behind him which lead into dangerous paths.

I hear everywhere I go objections to the testimonies, quoting Elders Smith and Butler. They do not believe the testimonies; they do not accept that which Sister White has had in reproof of their course. Are not these good men? Have they not stood high in the work and cause of God? Then the seed of doubt and unbelief is sown in minds by those who have been themselves reproved. These men are, and have been for years, counteracting the work the Lord would have done to keep clear eyesight in the church and purge them from wrongs.

There are great responsibilities placed on unconsecrated, inexperienced men in our councils, in interest connected with the great heart of the work—their decisions are not all sound, healthy, and consistent. A class have the molding and fashioning that know nothing of my work from the rise of the message. If Elder Smith stood where God would have him, if he had stood in the clear light from years back, his influence would be a power for good. But blindness is upon him

and he senses it not. I have been shown that as he now stands Satan has prepared his temptations to close about his soul, that if he is not rescued the banner of truth will not be held aloft by him. Other hands will carry forward the sacred work to its close. Elder Butler will be left in the same position. This was shown me clearly in years past. They are unfaithful; they do not work with the Captain of our salvation and keep step with the providence of God.

The work is onward; truth will triumph; but if these men do not receive the reproofs given them of God, and take their stand firmly on the right side after having so great light, they will be left in darkness corresponding with the light that God would have them receive and walk in, which they refused to accept because it did not meet their ideas. Human feelings, human prejudices, false ideas, have been corrupting the gold of character; the most fine gold has become dim. The part that they might act in the work and cause of God to its very close, they do not act, because they will not be set right by the light God has flashed upon their pathway. They have caused the lame in faith to wander and to stumble on the dark mountains of unbelief, and they themselves are so blinded that the angel of the Lord says of them, "and knowest not." [Revelation 3:17.]

There are those who are officiating in the great work who are not walking in the light; some are fashioned and molded in their experience by these men who ought to guide them and stand as faithful watchmen to give the trumpet a certain sound, but have been, in place of doing this, confusing minds and quenching the faith of God's people in the messages He has sent to them in reproof and warnings. The testimonies of His Spirit that would correct the erring are treated by them in such a manner as to leave many minds shrouded in uncertainty in regard to their true origin, and the voice of God is disregarded just as Satan wanted it should be.

Now I come to the point. Elder Loughborough has stood firmly for the testimonies, and should not he who dares to be true be especially cared for? Should not he be placed in a position where he can do the most good? Why should he be required to occupy a position in Nebraska? Why should he be called to that hard and trying field? I see no light in it, and I wish to have you reconsider this matter.

The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message.

I consider the position and work of Elders Butler, Farnsworth, Smith, and numerous others, is to unsettle the faith of the people of God by things which they say but which they ought not to say, and things left unsaid which they ought to say. And this state of things—unbelief,

prejudice, and Pharisaism—is leavening the church. God has spoken, but they hear not His voice. They have had all the evidence that will ever be given them in the manifestation of the fruit of the Spirit of God attending the messages given, but they have closed their eyes lest they shall see and hardened their hearts lest they shall feel. The Spirit of God has been grieved, and they are so dull of comprehension that they know it not.

Now, Brother Olsen, find some one else for Nebraska and let Elder Loughborough stand in his right place, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and doubts and skepticism. We are well able to go up and possess the goodly land. God said of him, “My servant Caleb ... hath followed me fully, him will I bring into the land.” [Numbers 14:24.] Calebs are most needed in the churches today.

Something must be brought into our churches to overcome this unsettled state of unbelief in order to make them vigorous and successful. We need to follow Christ with the whole heart. I ask you to prayerfully consider the situation. Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to any one special conference. If he has strength for Nebraska, he has the same capability for California. What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere.

There is much loose work done everywhere, and the efforts that have been made for the few years past tend to put out the eyes that Israel shall not discern their defections, and God withholds His Spirit from them and darkness envelopes them as it did the Jewish nation. What we want most is not learning and eloquence and the mastery in debating, but heart power, prayer to God in faith for His converting power, thoroughgoing piety. Half-way converts abound; singleness in love for Jesus is rare. It is not brain power or purse power, but heart power that the people need now.

I say, give Elder Loughborough men to work with him and let his efforts be put forth in Michigan from church to church. Let his experience, with the help that God shall give him, settle the wavering faith of the people who are losing their bearings because of the watchmen giving the trumpet an uncertain sound. Let everything be done that can be done for the churches in Michigan to strengthen the things that remain that are ready to die. Why not encourage Elder Loughborough and Brother Lunt to come to Michigan and work in this state? Both can do a similar work; they can bear a testimony of the things they have seen and heard, felt and handled. They will do more good in this kind of labor than the whole season of camp meetings, for what the people need is personal effort, and words and influence to settle the faith of those who are now in uncertainty.

May the Lord give you wisdom in this matter; but I cannot feel that you are moving wisely in calling Brother Loughborough to Nebraska. Something in line of decided testimony must be heard in vindication of the testimonies of the Spirit of God in our churches. Shall the people have it? Think of these things. May the Lord help you in your decisions, is my prayer.

Lt 22, 1890

Physicians and Managers of Health Institutions

St. Helena, California

May 20, 1890

My mind is much perplexed, my soul weighed down with burdens, because I discern many things which my brethren do not see in regard to the prosperity of our institutions. The medical branch of the work is the most difficult matter now before us. I have received letters from presidents of conferences and from men of property, and have also had interviews with these brethren in reference to building health institutions in different states. I could not encourage this without a careful consideration of the wants of the cause of God in every branch. I have brought before their minds the difficulties that we have had to meet in the institutions already established, the discouragements that came in because there was such a dearth of men of piety, of principle, of unswerving integrity, of well-balanced minds, or unselfish interest—men who were wholly consecrated to God. Men of this character are the only ones that should have a controlling power in our institutions.

The sanitarium at Mt. Vernon has been urged upon our attention; from the time it was first proposed to establish this institution, I have not given the enterprise the least encouragement. I have said, The Lord has shown me that if the brethren of the Ohio Conference were consecrated to Him, they would put forth earnest efforts to establish a mission in the city of Cleveland. If they would preserve humility and personal piety, self-denial and consecration to God, the Lord would give them wisdom, He, Himself, would be their counselor, and a house of worship could be erected in that city.

There was a wonderful interest there in 1843 and 1844. Those who accepted the testimonies brought to them, were happy in the Faith. As they assembled to bear testimony to the Truth, many were made to feel, "Surely the Lord was in this place, ... this is none other but the house of God, and this is the gate of heaven." [Genesis 28:16, 17.]

The great disappointment in 1844 was a trying ordeal. They had not the light that would have enabled them to discern the reason of their disappointment, some gave up the Faith; others held to their past experience, but became bewildered in regard to their position after 1844;

they were exposed to temptation, and received various errors as Bible truth. But I was shown that the Lord would, in His providence, clear away the rubbish of error and reveal to them the jewels of truth. These would be gladly received by many, and the harps that had been left tuneless would be taken from the willows, and again give forth sweet music. Many will discover the lost links in the chain of truth, and they will see a beautiful harmony in the whole. They will have a fresh experience, being assured that He whom they trusted has not forsaken them and left them in darkness. "The Lord will command his loving kindness in the daytime, and in the night his song shall be with me." [Psalm 42:8.]

But the churches in Ohio needed a work done for them, for both ministers and people. Not one was qualified for the work but those who were daily learning in the school of Christ to be meek and lowly of heart. Many had fallen into a shallow, superficial way of thinking and working. There were envies, jealousies and evil surmisings, and evil speaking. Some were cherishing malice toward one another, and provoking one another by criticism and censure. They did not have a clear understanding of their individual relation to the work of God and their personal responsibility, they did not realize their own weakness and inefficiency in the great work for the salvation of souls. They did not consider that they were only inferior instruments, and that the great efficient agent was God. The good accomplished was the result of divine power combined with human effort.

"Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." [1 Corinthians 3:7.] Here is presented the comparative value of the two agencies, the human and the divine. The Lord Jesus declared, "Without me you can do nothing." [John 15:5.] Man can accomplish nothing without God, but God has chosen human agencies to cooperate with His divine power. We are laborers together with God. He has made His church the depository of sacred trusts. His people are the channels through which spiritual light flows to the world. Your heart, your mind, and all your affections, belong undividedly and eternally to Christ. If you are accepted in Christ, what are you doing for Him?

The churches in Ohio are in need of divine enlightenment. Let the Bible truth be grasped firmly and practiced daily, and you will be girded for all labor and prepared for all trial. While the churches have been struggling for life, they have been turning their attention from the work that God has given them to do, and taking up a work He had not appointed them. Thus everything has moved hard. When their plans did not succeed, some have become angry with their brethren, sometimes for what they did do, and sometimes for what they did not do. It was found not so easy to walk in the sparks of their own kindling. Had they walked in the counsel of God, had they done just the work He had given them, the cause would have been years in advance, where it is now years behind.

There was a work to be accomplished in Ohio. Heaven was waiting to pour out its gifts upon men, and it was required of the believers in the truth that they work as God's agents, with unselfish interests, with painstaking, persevering energy. Not one must fail or be discouraged. They must constantly feed on Christ, the living bread which came down from Heaven. Then the laborers could give to every man his portion of meat in due season. But the enemy came in to distract minds from the work. The Mt. Vernon institution called the attention, and absorbed the influence and means, that should have been given to other branches of the work. The most flattering inducements were held out, the most glowing representations were made in order to raise means to build up this institution.

The Lord was not pleased with this arrangement. In order to accomplish anything, men must work in harmony with God, else they will be like men beating the air.

Much time and thought have been given to studying ways and means to make the Mt. Vernon institution succeed. Elder Underwood has not had clear discernment, and he has not seen what needed to be done in Ohio. He has planned, but the Lord has not planned with him. Because he could not prevail upon the brethren to invest their means in the Mt. Vernon Sanitarium, Bro. Underwood has felt irritated and has spoken unadvisedly. The Lord had other interests to build up in Ohio besides the Mt. Vernon Sanitarium, but those things that should have come first have received the least attention.

Things have been strangely neglected, for many have been discouraged, fearing that their investment in that institution would be lost.

In California Dr. Maxson drew off from the Health Retreat in a way that God did not approve. The only reason he gave was that his methods of treatment were not in harmony with those of Dr. Gibbs. He said, "I want to tell you, Sr. White, this eclectic and homeopathic practice is of the same piece as mesmerism, as spiritualism; it originated with the devil." Who gave him this information? Certainly not the Lord, for the statement has no foundation in truth.

I said, "Please do stop Dr. Maxson; however honest you may be in your statements, I know them to be without foundation." "Oh," he replied, "you will see, you will see, and say that I am right." To this I answered, "Never, Dr. Maxson, never. When you know more than you do now, you will not feel so wise as to make such statements as you have made today. Such assertions are unworthy of a Christian physician, and it is because you have not been thorough in your studies and investigations, but have only skimmed the surface that you make statements of this wild, extravagant character." It is always best for men to be modest, and meek, and lowly of heart. But Dr. Maxson was not. How few really know God and believe on Jesus Christ whom He hath sent.

I have been shown that the matter of establishing and conducting additional health institutions should come under the supervision of the General Conference. Such institutions should be established only when after careful and prayerful consultation, it is decided to be essential for the advancement of the work of Bible hygiene and temperance, for the good of suffering humanity. The strange movements that have been made in investing time and money in planning to establish sanitariums have not been in the order of the Lord.

It is enough to call your attention to the institution at Mt. Vernon. At the outset this was a private enterprise, but some of those engaged in it were laborers who were in the employ of the conference. These men were out of order when, acting on their own responsibility they started an enterprise that required money and perplexing thought and much time, and then made it a burden to the churches, as was the case with the Mt. Vernon Sanitarium.

There should be the most careful consideration, not only in planning for health institutions, but in the establishment of schools for the education of our youth. We must avoid investing so much means in the one interest as to cripple other enterprises, equally important. Here is a danger that must be guarded against. There are small churches in positive need of a house of worship. All who pay their tithes help to sustain the cause of God, and it is but just that their wants should be considered. In the erection of school buildings there must be a careful regard for economy, that the treasury may not be drained, and other interests be crippled.

When a school is established in the name of the Lord, with an eye single to His glory, God will give wisdom to the managers that it shall not demand so large investments as to restrict the work in other directions.

A weighty responsibility rests upon the managers of our schools to see that the educational forces are proportioned to the outlay of means in the erection of these large buildings. Great care and wisdom are needed for the selection of consecrated, intelligent workers. Such workers are the essential, the all-important factor in the success of the school. Efforts are made to bring in families to settle where a school is located. How important that these families should be good representatives of our holy Faith. To make it a success, a school needs as teachers and managers, cultivated, sanctified, self-sacrificing, brave, compassionate, whole-hearted men and women. And all who shall in any manner be connected with the school need the sanctifying grace of Christ, that the institution may be a bright light amid the moral darkness.

The church at Lincoln, Nebraska, where our new college is established, may well tremble as they see themselves entrusted with moral responsibilities too deep for words to express. Shall this work that has begun nobly, fail or languish for want of consecrated workers? Shall selfish projects, shall ambition, find room in this enterprise? Will the workers permit the love of gain, the love of ease, shallow piety, to banish Christ from their hearts and exclude Him from the

school?—God forbid! The work is already far advanced; everything is arranged for an earnest reform, for a truer more effective education. Will our people in the western states accept this holy trust? Will they humble themselves at the cross of Calvary, ready for any sacrifice and any service?

Our schools are under the supervision of the General Conference. This body decides as to the advisability of establishing new schools, as to how much means should be invested, and also as to the educational force to be employed. Our medical institutions should stand on the same footing. The establishment of a health institution is too important a matter to be left to the independent judgment and action of individuals.

If the enterprise is under the control of the General Conference, the way is open for a careful consideration of the matter, and if it is undertaken, there will be a united force to give it influence and standing. This will contribute largely to its success. Under such management a class of workers could be enlisted that otherwise could not be secured, and thus the enterprise would prosper when it would prove a failure in ordinary hands. And furthermore, there must be an authority to guard such an institution, so that persons who are not qualified shall not be allowed to grasp responsibilities through selfish ambition in their professional line.

I have been shown that the physicians in our health institutions should feel that they are under the same obligation to follow Christ as are the workers in our colleges or publishing houses. Not the least selfishness should be practiced. There should be no dishonesty, no hypocrisy, no partiality. Strict honesty and fidelity should govern all their dealings with one another. If this high standard is not maintained, there is danger that the people will suffer wrong in many ways through unconsecrated, selfish and wicked practitioners. All these things need to be strictly guarded that the influence of the physicians may be such as not to dishonor our holy Faith, but rather to recommend and extend it.

The idea has been more and more entertained, as revealed by practice, that physicians are under no obligation to be followers of Christ. Many of them are careless of their morals, careless of their influence, loose and dishonest; and they act as though God winked at these sins in them because they are physicians, when for this very reason they should be altogether different from what they are. The liberties that some physicians have taken have spread impurity, vice, and soul-destroying guilt. The fearful truth has never half been told. Under cover of their calling, they have destroyed many souls; while professing godliness, they were the servants of sin and their deluded victims are ruined for time and for eternity.

What is the reason of all this? The trouble is in the heart; it is impure. Every physician should have his heart garrisoned with the grace of Christ. But while physicians feel under no special obligation to attend religious services, and do not place themselves in the channel of light,

Satan has entrance to the soul and works his will. They follow his suggestions rather than the way of the Lord to do justice and judgment.

The Christian physician cannot maintain a supreme regard for his own individuality, acting in his profession without reference to his accountability to God or the relation he sustains to the cause of God at large. He should not enter upon important enterprises, such as the establishment of a sanitarium, upon his own independent judgment. The physicians employed in our institutions should have a sacred regard for honor and loyalty. If they fail to walk uprightly, if they do not honor the principles that should control the followers of Christ, then let the church take action in their case. Let the Bible rule be followed, just as the Master, Christ Jesus, has taught.

Be the physicians great or small, if they refuse to submit to church discipline, after suitable time has been given for patient labor as Christ has directed, they should be separated from the church as unworthy of its fellowship. Grave sins, registered in the books of heaven, have been concealed or passed over without action by the church as though wrongdoing in a physician must not be noticed. This is all wrong, and will bring reproach upon the cause of God. The fact that the physician occupies a position of influence is the very reason why, in case of wrongdoing on his part, there should be careful investigation by judicious persons. Let our health institutions be purged of every evil, that the blessing of God may rest upon these, His instrumentalities.

Men wonder at the course of Judas, who sold his Lord for thirty pieces of silver; but are not similar sins still committed by those who have the name of being the disciples of Christ? Do not men, yes, physicians, consider themselves at liberty, through pretense and sophistry originating from the suggestions of Satan to sell their honor, sacrifice integrity, in order to secure some worldly advantage? Do they not resort to policy, work in an underhand manner, to bring about certain plans that deny their faith and separate the God of Israel from them? This kind of ingenious sinning is common in the health institutions.

The Word of God does not repress man's activity, but guides it in pure, holy channels. All the vigor of mind and soul is needed in the work of God, but it must be sanctified by His grace. All the confederacy of Satan, with his masterly intelligence, and with all the skill of thousands of years of practice, is engaged in luring men, even professed Christians, to follow his maxims; he will insinuate his own reasoning into human minds, leading men to believe that the worldly maxims and policy are correct, that when the objects to be gained are worthy in themselves, it is admissible to employ pretense, hypocrisy, and deceit in securing them.

All customs or practices founded upon what the teaching of the Bible shows to be false, should be discarded, though Satan may present them in angel garb. God wants all who are connected

with the sanitarium, whether physicians, superintendent, or those officiating in any department, to be just what the Bible requires—exemplary Christians. All their business transactions, whether with believers or unbelievers, should be as transparent as the sunlight.

The fact that one is never detected in deception or fraud does not make him less guilty in the sight of God. That which God testifies of us, when character is weighed in the golden scales of the sanctuary is to stand fast forever unless the sad decision, “wanting” [Daniel 5:27] is changed because of soul-repentance and transformation of character. Then pardon is written, and the promise is fulfilled, “a new heart will I give you.” [Ezekiel 36:26.]

There is need of an entire change in the principles that control many physicians in regard to their example as Christians. They must meet a higher standard, the Bible standard. While Satan and his confederacy of evil are strengthening their forces to make of no effect the power and the Word of God, their most effective argument is the unconsecrated lives of those who, like Judas, profess to be disciples of Christ but like Judas are betraying sacred interests and thus betraying Christ. Every departure from the principles of truth and the grace of Christ causes Satan to exult, for it places in his hands weapons to use against Christ and the truth.

God’s Word is to be the man of our counsel. We are not to deviate from its teachings in any manner, or to gain any object, however desirable. Darkness has covered the earth, and gross darkness the people; only the bright beams of the Sun of Righteousness can penetrate the dense shadow with which Satan has covered the world.

How many accept the sophistry of Satan as the Word of God, and carry out his suggestions with a zeal that is marvelous. Strong temptations assail every man whose position throws him into worldly associations. Money is the standard by which men are estimated in the marketplace and, sad to say, in our churches it is made the standard of character. Would that the professed followers of Christ would in their business relations seek to be good and to do good instead of making it their object to be rich. Would that they would determine not to bring a shade of reproach upon the Christian name. Instead of feeling that they must secure a certain income in order to enrich themselves, they should determine that through divine grace they will, at any cost, retain their position under the bloodstained banner of Christ, that they will not, by their example, give the world any occasion to make light of selfishness, covetousness, or avarice. Let every one who claims to be a disciple of Christ say, “By the grace of God I will hold fast my integrity, get thee behind me, Satan. I will not, under any consideration, enter into a confederacy with your hellish powers.”

Such determination is uncommon in the marketplace, uncommon in men of business; but let it not be a rare thing in the medical profession, for above every other calling this requires men of sterling integrity, men who will not be bought or sold. In his daily life the true Christian will be

“not slothful in business; fervent in spirit; serving the Lord.” [Romans 12:11.] Christ is our example in all things. To Him we are responsible in all our works, hour by hour, moment by moment. The true Witness says, “I know thy works: behold, I have set before thee an open door, and no man can shut it.” [Revelation 3:8.] There is no excuse for sin, no excuse for the least degree of unfaithfulness.

The door is open, your desires, your prayers, can reach Christ, and His grace will shine forth to you from that open door, which all the confederacy of evil cannot close. Call upon Him in the day of trouble, seek Him in the hour of your need, and He will not fail you nor forsake you. Constantly bear in mind under whose banner you have decided to stand. If you are Christ’s soldier, then honor your Captain; take a decided stand against every wrong practice.

This is required, in the strictest sense, of one who professes to be a Christian physician. With the invalid, much depends upon the society you bring with you into the sick room. If you are evil in heart, evil angels stand by your side to urge you in the wrong direction. If you preserve your fidelity and are constantly looking unto Jesus, He will impart to you knowledge and wisdom; His presence will give you comfort and peace and hope, and success that is truly marvelous.

The Christian physician is not to exercise his skill solely in studying the disease and its treatment, but he is in the highest sense a missionary. In the sight of all heaven he is to work for Christ, who has bought him with an infinite price. Let no base, groveling thoughts be entertained, but let your conversation be holy; be ready to speak a word in season. Speak of the value of the souls and of its perils out of Christ. Sow the seeds of truth, and the Lord Jesus will keep your mind and heart; His righteousness will go before you, heavenly angels will minister unto you. The glory of the Lord will be your reward.

The Christian physician occupies a position as responsible as that of the gospel minister, and he should be as fully consecrated to God. Careless words and deportment do great harm. They are a savor of death unto death. But if, in your daily life, you practice the pure principles of the gospel, your example will be a savor of life unto life. Christ’s holy maxims will be ever upon your lips, because they are cherished as a priceless treasure in the heart.

Never should the physician feel that he is at liberty, in his professional fields, to benefit himself unjustly at the expense of another. He must not betray the truth of God, and must not give place to the devil. I have been shown that as you are brought into contact and association with the world, you should watch with the greatest vigilance to preserve the purity of your religion. Let the decision be renewed day by day, “I am a Christian; I cannot act upon the world’s customs and maxims. I must not in anything do evil and smile at [Satan’s] sharp contrivances to

take advantage, in any respect, of a brother, or of any soul for whom Christ has died. I must love my neighbor as myself and must do unto others as I wish them to do to me.”

You will be tempted to unfaithfulness or injustice in apparently small matters; but remember that it was by what seemed a small transgression that our first parents opened the floodgates of woe to our world. Sin does not lose its offensive character because of its commonness; it is sin all the same. Men in responsible positions may transgress the precepts of God’s holy law, but it is sin all the same, and a far greater sin in them than in others who have had less light and responsibility. Men in positions of sacred trust are expected to be upright because of their position; but before God their uprightness is measured by their singleness of purpose to honor Him. You should not seek to be men whom the world shall honor, but men whom God can look upon as good and faithful.

Those who have charge of our institutions, the sanitarium, the college, the publishing house, the missions established in various places, are not to depart from the rules of strict integrity for any bribe or money consideration. There are those working in these institutions who are dependent for bread upon the means they earn. Often these workers labor just as hard and faithfully as the men who are paid three times as much. Be careful not to crowd down the wages of the poor below what their labor is worth. Beware lest any injustice be done them and they cry unto the Lord against you, for you will surely lose every dollar that has been wrongfully withheld from them.

More than this, injustice or oppression on your part will lay a stumbling block for their souls. Many are receiving, in our institutions, the training for their life work. Be careful what influences are brought to bear upon them. The managers should carefully guard both the health and the morals of the workers. See that none are urged on, or even allowed, to ruin their physical and mental powers by overwork.

It is not sharp reprimands that will keep your workers in the right path. It is the influence of a straightforward, just, unselfish management, that which heaven can commend as “good and faithful.” [Matthew 25:21.] This will bring heavenly angels to the side of the managers, and God will work for the souls He has purchased at an infinite cost. But if the managers reveal a sharp, grasping spirit in dealing with the workers, if they have no more care than to see how much of the value of brain, bone, and muscle they can extort for the least wages, God writes them in His book as unfaithful stewards of sacred trusts, unfaithful to the bodies and souls of those whom Christ values at the price He paid for them.

Even in our institutions a species of slavery may exist. Heaven abhors this and will call to account all who grind the faces of the poor. Let it be understood by all, that when the managers in any way abuse their authority by oppressing those under their charge, their course tells

directly against the institution, both weakening its influence for good, and preventing financial prosperity.

Those who deal with human minds must cultivate self-control, patience, kindness, forbearance, and Christlike love. These souls may be their companions through the ceaseless ages of eternity. There is no respect of persons with God. All with whom we stand related, in any capacity, should see in us Christlike attributes, not satanic. Everything should be set in order and everything guarded against that would cast a shadow over the religious life of the workers, or the soul of one who has not accepted Christ, thus making His salvation more difficult.

Let all in the sanitarium, whether high or low, take heed that not one soul with whom they are connected shall suffer from their peculiar selfish, egotistical notions. Be broad, noble and Christlike; and this comprehends all goodness and faithfulness. Let it be impressed upon every soul that the moral tone in every department of the sanitarium must be elevated. Time must be given to personal religious culture. All must learn their lessons in the School of Christ, learn to wear His yoke and to bear His burdens, not burdens of their own making. "Learn of Me," says Jesus; "For I am meek and lowly in heart." [Matthew 11:29.] Let those in command learn how to train others by first training themselves to do justice and to love mercy. Do not excuse anything in yourselves that you would condemn in another. Never, never, seek to make the workers under you feel the hand of oppression.

You who are appointed as directors are, yourselves, to be under the direction of Christ. Take your orders from Him, and give them to the workers in the spirit of Christ, remembering that "all ye are brethren." [Matthew 23:8.] We are reformers and we are not to accept a human standard but to be governed by the principles of heaven. It does not become reformers to confine the work of reform to some special points, to the neglect of others. If wealth is brought to the sanitarium by the sacrifice of one Christlike attribute or principle, souls will be discouraged, and one soul is worth more than the whole world. Remember that Christ will deal with you as you deal with those under your care.

Every effort to secure financial gain to our institutions that necessitates oppression in wages, or in any way deprives the workers of spiritual advantage which they should receive, is opposed to the principles upon which these institutions were established. Disaster will follow as surely as this policy is pursued.

God is over all, and in forgetting Him we forsake the pure snow of Lebanon for the turbid streams of the valley. No soul can prosper without time to pray, to search the Scriptures; and all should, as far as possible, have the privilege of attending public worship. All need to keep the oil of grace in their vessels with their lamps.

Above all others, the workers who are thrown into the society of worldlings need to have Jesus often held up before them, that they may behold the Lamb of God who taketh away the sin of the world. The godless element to which they are exposed makes it essential that personal labor should be bestowed upon them. Who could be closely related to these patients, and hear them talk, and breathe in the atmosphere that surrounds their souls without running some risk? Counteracting influences should be exerted, lest, through the tempting allurements of Satan, the worldly element should steal the heart away from God.

Those who, from whatever cause, are obliged to work on the Sabbath are in peril; they feel the loss, and from doing works of necessity, they fall into the habit of working on the Sabbath. The sense of its sacredness is lost, and the holy commandment is of no effect.

A special effort should be made to bring about reforms in regard to Sabbath observance. The workers in the sanitarium do not always do for themselves what is their privilege and duty. They feel so weary they become demoralized. This should not be. No soul can be rich in grace only as it shall abide in the presence of God. Better have poverty in temporal things and abide in Christ, and be nourished by His Word, which is spirit and life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Matthew 4:4.] The world may smile as we repeat this to them, but it is the Word of the Son of God. He says, "Whoso eateth my flesh (the Word that Christ speaks to us) ... hath eternal life: and I will raise him up at the last day." [John 6:54.]

God is the great Proprietor of the sanitarium, of the Review and Herald Office, of the Pacific Press, of our colleges. In all these institutions the managers must receive their directions from above. And wherever the temptations that come through association with the ungodly are strongest, there the greatest care must be taken to place the workers in close connection with Christ and the influences proceeding from Him. His Word must be our guide in all things, and if poverty comes because we will abide by a plain "Thus saith the Lord," we must still abide by it even at the loss of all things else.

We cannot always be upon our knees in prayer, but the way to the throne of God is always open. While engaged in active labor we may ask, and we are promised by One who will not deceive us, "we shall receive." [John 16:24.] The Christian can and will find time to pray. Daniel was a statesman, yet three times a day he sought God, and the Lord gave him of His Holy Spirit. So, today, men may resort to the most sacred pavilion of the most High and feel the assurance of His promise, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." [Isaiah 32:18.] All, who really desire it, can find a place for communion with God where no ear can hear but the One open to the cries of the helpless, distressed, and needy.

If the rush of work is allowed to drive us from our purpose of seeking the Lord daily, we shall make mistakes, we shall incur losses, for the Lord is not with us; we have closed the door, so that He cannot find access to our souls. But if we pray, even when our hands are employed, the Saviour's ear is open to hear our petition.

If we are determined not to be separated from the source of our strength, Jesus will be just as determined to be at our right hand to help us, that we shall not be put to shame before our enemies. The grace of Christ can accomplish for us that which all our efforts will fail to do. Those who love and fear God may be surrounded with a multitude of cares and yet not falter or make crooked paths for their feet. God takes care of you in the place where it is your duty to be. But be sure, as often as possible, to go where prayer is wont to be made.

The Saviour says in His message to the churches, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." [Revelation 3:4.] These souls overcame by the blood of the Lamb and the Word of their testimony. Amid the moral pollution that prevailed on every hand, they held fast their integrity. And why? They were partakers of the Divine Nature, and thus they escaped the corruption that is in the world through lust. They became rich in faith and heirs to an inheritance of more value than the gold of Ophir. Only a life of constant dependence upon the Saviour is a life of holiness.

Lt 22a, 1890

Rogers, Brother

Battle Creek, Michigan

February 9, 1890

Brother Rogers:

I have some things to say to you at this time. The words which Christ addressed to Nicodemus are appropriate to address to you. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." [John 3:3.] You are not right with God. Your course is not that of a Christian. You have a spotted record in the books of heaven, and you are not fit to be entrusted with the flock of God. The cause of God will do far better without your labor than with it, if in the future you do as you have done in the past.

Your only hope is in being converted. Fall on the Rock and be broken. You are full of self-esteem, self-sufficiency, and this separates the spirit of God from you; but there are also greater evils that exist in your life and character which disqualify you for handling sacred things. Will you consider the fact that there is a witness present with you who knows the most secret chapters of your life? These chapters have been opened before me, but I hope that I shall not

be obliged to open them before others. I have not, as yet revealed, your life experience, hoping that your conscience would become aroused, and if it did awaken, that you might see yourself as you are. Humble your soul before God before it is forever too late for wrongs to be righted. Will you improve the present opportunity to draw nigh to God? You have not a true realization of what sin is. You feel righteous in your own eyes, but your heart is corrupt. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness." [James 4:8, 9.] Is it not time for you to be alarmed?

O, the ministry needs cleansing. You do not carry the burden for souls. You do not walk in the spirit of Jesus Christ, but in sparks of your own kindling. It is the defilement of your mind, the hardness of your heart that makes you so self-confident. You have little realization of the sacred character of the work in which you have been engaged. For Christ's sake, for your own soul's sake, make thorough work while probation lingers. It is a fearful thing to be lost, and you certainly will be if there is not a decided change in you, if your moral taste is not entirely transformed. The atmosphere that surrounds your soul is tainted, it is like a moral miasma and it is poisonous to live in it and to breathe in it. I will write no more at present.

Lt 22b, 1890

Paddock, Mr.

Burrough Valley, California

March 8, 1890

Dear Sir,

I am very sorry that you have not received the money due from me to you. I gave the business into Sara McEnterfer's hands to be promptly attended to. She was to pass it into the hands of the bookkeeper who should have sent a draft. I think there has been a mistake somewhere, as Sara has been in Chicago for three weeks. I will send in this letter the money due you.

In regard to the furniture, I heard that George Hutchings has sold it, but he has not written to me about it, at least I have not received a line from him directly. I did not care particularly about the furniture, but thought he should have kept me informed of what he was doing. I am sorry, Mr. Paddock, if anything of mine has caused you trouble. I have not had an intimation of anything the least unfavorable to you, and I have had no reason to cast the slightest reflection upon you. I have ever felt that you had a kindly interest in me, because you saw that I needed advice and counsel which I have been grateful to receive. In every letter written to Robert

Sawyer and Brother Dunlap in regard to my place and the setting out of fruit trees, I have said, "You had better counsel with Mr. Paddock. I regard him as a friend and as a man who understands the business. He will willingly give you advice."

If the furniture is worth that which you paid for it, then I am satisfied; if it is not, I will make the matter right. I do not think you would wrong me out of anything. I have much respect for yourself, your good wife, and your precious children. If any one has made false reports, I am sorry. Nothing has come to me of this character. I have written to George Hutchings, stating some facts and how I looked upon some things. He may feel injured, but I did not write to hurt him. I wanted him to know what I considered right and just. I have done no more than my duty.

I expect to be at the April meeting in California. If possible, I may spend a day or two at the Fresno camp meeting, if I can get through from Texas. I leave Battle Creek March 23. Spend one Sabbath in Chicago, one Sabbath in Arkansas, one Sabbath in Texas, and perhaps a day or two in Fresno.

Much love to your family.

Lt 22c, 1890

Place, Brother

Springdale, Arkansas

March 28, 1890

Dear Brother Place,

For some reasons I have had a great burden for you, as well as for other physicians at the sanitarium. A decided change should take place in you all. You need to be converted men, and become one with Christ; your will must become God's will, that you may keep the way of the Lord. The lawyer who came to Christ with the inquiry "Master, what shall I do to inherit eternal life?" asked an all-important question. You may, with anxious, intense interest, ask the same question. Jesus said unto the young man, "What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." [Luke 10:25-28.] "Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him; thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." [Leviticus 19:17, 18.]

Brother Place, you were presented to me as a transgressor of God's holy law. You have humiliated your soul and your body. You have indulged an unwarrantable liberty and commonness, and have been guilty of lustful practices. You have dishonored God, blunted your conscience, sanctioned evil in others, and have even tempted them to be transgressors with you. You have dishonored your profession as a Christian physician, a saviour of the souls and bodies of men and women. My brother, did you forget that there was One who was a witness to all your secret works, even the One who says, "I know thy works"? [Revelation 3:15.] The same witness that traced the characters on the palace wall of Belshazzar at his sacrilegious feast, when he mocked and blasphemed the God of heaven. This witness was present when you desecrated the law of Jehovah, and all your dishonorable deeds are registered in the books of heaven to confront you in the day of judgment, except you repent, and the Lord heal you of your transgression.

You have greatly weakened your moral powers through the indulgence of base passion. You have broken down the barriers which God erected to preserve purity of thought and chastity of action. You are guilty before God. "When thou sawest a thief, then thou consentest with him, and thou hast been partakers with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. ... These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright, will I show the salvation of God." [Psalm 50:18-23.]

I beseech you, my brother, who have shown so much weakness, "seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon. For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and My thoughts than your thoughts." [Isaiah 55:6-9.] "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." [Psalm 51:17.] "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart." [Isaiah 57:15, 17.]

Impiety has never assumed a more daring, venturesome attitude in our world than at the present time, and shall our course of action sanction sin? Your sensibilities have been blunted by offense against God; but the union you have had with the wicked in heart, though disguised

and concealed by circumstances, and false reasonings, are all open to the eyes of Him with whom you have to do. "Who hath bewitched you, that ye should not obey the truth?" [Galatians 3:1.] What can you mean by this abandonment of God's holy law that you transgress with impunity? You have tempted the devil to tempt you. You have walked upon his ground, and distrusted God; and unbelief of His Word, in various forms, have taken possession of your soul. As Christ's ambassador, I ask you why have you taken yourself out of His hands? Why have you planned for yourself without earnestly seeking to walk in the way of the Lord? Do you feel that your mental powers belong to yourself? Did you originate them? No, but you have dishonored the Giver by perverting them. Do you consider yourself too accomplished, too good, to be subjected to the discipline and training of God? Do you hold yourself as one willing to be controlled of God? Have you calmly considered the matter, and have you decided that you will venture to walk independently, in your own perverse way, rather than have God's will guide you? You are not a Christian; for a Christian follows Christ in a way where God and conscience must be consulted at every step.

You have been seeking a freer range, a wider sphere, a broader road. Will the path you have chosen take you beyond the dominion of God? Are you enjoying freedom and peace in your self-chosen way? Are you sure to win the liberty you crave? And what will this liberty bring you? Will you be assured freedom from disappointment and disaster? "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." [Galatians 6:7, 8.] All that you gain by walking in the sparks of your own kindling is to lie down in sorrow. Any kind of work that is revolt against God is a venture to work out a destiny which has no promise of guidance or grace or reward of the Lord. All are under the all-seeing eye of God, who says, "I know thy works." [Revelation 3:15.]

In choosing our own way, we come in conflict with His revealed will. How dangerous is this rebellion against God. The Lord says, "For mine eyes are upon all their ways, they are not hid from my face, neither is their iniquity hid from mine eyes, and first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their abominable and detestable things." [Jeremiah 16:17, 18.] "There is no darkness nor shadow of death, where the workers of iniquity may hide themselves." [Job 34:22.] The Lord Jehovah is the guide and counsellor of all who are determined as was Daniel, to do His will, and receive their commission from heaven. While the Lord searches out the evildoer, and rewards him according to the fruit of his doing, yet He will plentifully recompense him who worketh righteousness. Even in secular matters, the Lord will impart wisdom; Godliness is profitable for this life as well as for the life to come.

Brother Place, I implore you for Christ's sake to be reconciled to God. You have broken down the barriers of chastity, you have corrupted your ways before the Lord. All your misdoings, which have violated your conscience and blunted your sensibilities, have been committed in the presence of the sinless angels.

No single action makes a man's character; it is through the repetition of actions that the character is formed; for repeated action form habits, and habits become character. The tempter has triumphed in your case in leading you to the repetition of evil practices. Passion has controlled reason; truth and honesty and virtue have been sacrificed for the gratification of your base and selfish desires. But Jesus pities you; your only hope is in repentance, and confession to Him who will pardon abundantly. Be not slow to act. Now is your time to fall on the Rock and be broken; then Jesus can make you a vessel unto honor. O my Brother, could you not see and realize your accountability to God? You laid yourself open to the temptations of Satan; and in place of overcoming, you were overcome. This weakened your power of resistance, and you became the victim of Satan. Satan tried you again and again, and every temptation submitted to, made you less able to resist, until you were in Satan's hands as his slave. Help had been provided for you through Christ Jesus, but you did not lay hold of divine strength. A way has been provided whereby we may individually form habits of purity, and become steadfast in our adherence to principle.

We may be able to say, as did Joseph, "How can I do this great wickedness and sin against God?" [Genesis 39:9.] But you were not like Joseph. You not only did not, yourself, resist, but you became a tempter to others. We may form habits of honesty, or through the specious devices of Satan, we may turn from the straight and narrow path into the crooked, deceptive ways that lead to perdition. O my brother, your life of temptation and failure has been opened before me. Your principles are not pure and uncorrupted. You need to be thoroughly converted. Selfishness and avariciousness are becoming your snare to the ruin of your soul. Shall Satan have his way? Shall Satan's power control your life? Have you thought what has been your influence during these years of departure from the counsel of God?

Lt 23, 1890

Stone, Brother

Battle Creek, Michigan

January 6, 1890

Dear Brother Stone,

I have a message to bear to you from the Lord. I should have written to you during the Minneapolis meeting, but the current setting in the direction of doubt and unbelief of the Testimonies was so strong that I had no liberty to present to others the counsel of God in their case. I was bidden by the Lord to wait, for warnings and reproofs would have no effect. Only as He should lead and impress me must I speak. Our brethren had not a heart to receive anything that would humble their pride. If it were presented, they would be offended or stumble at the word, for such was the spirit that prevailed in that meeting, and under its influence many would move rashly.

More recently our case has again been presented before me. I was shown that for a long time your thoughts and feelings, your spirit and deportment, have not been of a character to give you moral solidity, to make you a man of holy influence. After the death of your wife, the weakness of your character was evinced in your attentions to young girls. Your familiarity was an injury to them, making impressions on their minds unfavorable to their spiritual advancement.

The difficulty is in your heart. It was not pure. You have not had Christ abiding in you by faith. You have not kept the way of the Lord. You have not abstained from the very appearance of evil. Your own ways, your own feelings, your appetites and passions, have held sway until you have placed yourself where you are now trammelled and are inclined to please yourself irrespective of the counsel of God.

By the death of your wife your children were left motherless; but how feeble was your sense of responsibility to them. Other things intruded themselves. Your thoughts, impulses and purposes were very much after the order of the enemy of all righteousness. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." [1 John 2:16.]

Had you been consecrated to God, soul, body, and spirit, as every shepherd of the flock should be, had you borne the burden of souls, had you studied from cause to effect, you would have said, "I cannot take one step where there is the least probability of separating my soul from God. My fear to offend God is greater than my desire to indulge in my own inclinations. The impulse of passion shall not make and ruin my influence and deaden my conscience so that I cannot hear the voice of God to me. I will not be drawn away from Him who should stand first in my affections."

But you have not relinquished every idol that God might reign supreme. In contracting marriage with your present wife, you have taken upon yourself obligations that tend to draw you away

from the work of God; you will be unfaithful to your solemn trust as a shepherd of the flock unless you now put on Christ and put away the indulgence of selfish passions and lusts.

You may for a time, pass on professing godliness, appearing to be a shepherd; but if you have a divided heart, yielding its service, its affections, to another than God, you will be finally and forever something else than a faithful child of God. He that doeth the will of God abideth forever. But the birthright can easily be sold for some selfish gratification and repentance may come too late.

The thorns of sin grow naturally and spontaneously, while grace can thrive only by careful cultivation. The Lord Jesus has watched your life. He knows your history. He has seen in your heart the choking thorns that have for years been growing, suppressed in their activity, but never fully uprooted, because there has been a yielding to temptation.

The grace of Christ entering the soul would germinate and take root and flourish, but in the same heart are earthly plants, presented as thorns; these spring up among the precious, tender plants of heavenly origin. Now and then the tops are cut off, but the root is living, ready to send up shoots when circumstances are favorable. Nurtured by indulgence, they grow unchecked, until the precious plants are left in the shade. Their roots were not planted in prepared soil, and the thorns finally occupy the field. Thorns and thistles and briars have supplanted the precious plants of heavenly origin. You have given evidence that your life is not controlled by heavenly influence.

Oh, how many are being deluded by their own supposed goodness! When Peter said that he would follow Christ to prison and to death [Luke 22:33], he meant it, every word of it; but he was not conscious that slumbering in his soul were elements that circumstances would fan into life, and which would prove his eternal ruin unless he was made conscious of his danger. His compassionate Saviour saw in him a self-love, self-assurance which would overbear even his love of Christ; unless he could be brought to see this he would be lost to the cause of God. This represents your case.

Christ sees the peril of your soul. While you apparently love the truth and the cause of God, there is in your heart an unsanctified love which will make its object supreme. With the indulgence of your passions, there is come into your experience a commonness, an earthliness. Satan stands with his alluring baits to take the mind and the heart captive, and you have yielded to his wiles; you have bound your soul about with promises that it is not possible for you to fulfill and yet be an obedient child of God. I hope that you will see what these things are and break the chains that hold you.

Already you have unfitted yourself for God's sacred work, and unless through fasting and prayer you humble your heart before God, you will not long have a place in His work. You have

too many things to absorb your interest, to divide your thoughts. At the very best, there is none too much of our powers to give to the Lord, and the entrusted talents need to be carefully cultivated and discretely used, that we may not disappoint the Saviour.

I feel sad for you, I feel sad for your wife. Your marriage was unwise. Had you stood in the counsel of God, you would have seen this yourself. Your wife married you to be petted and flattered, to absorb your affections. She is exacting, drawing upon you for sympathy and special favors, and ready to feel injured unless she receives them. You and your wife are absorbed in each other; a lovesick sentimentalism is the atmosphere most agreeable to her, and it has also been most agreeable to you. You two may constitute yourselves a mutual admiration society, but in no respect do you glorify God in this matter.

Your wife is placed in a position that she has no disposition to fill. She is not yet converted. She lives to please herself, not to do the will of God. She has not thought of being a caretaker or a burden bearer. She is willing to be an ornament in the cause of God; if she can be petted and admired, and can have easy places found for her, she will accept the connection of the Lord's cause, but she is not ready to be Christ's servant, a soldier of the cross. She has no inclination to do what she will have to do if she becomes entirely converted. "If any man will come after me," said Christ, "let him deny himself and take up his cross daily, and follow me." [Luke 9:23.] Her case is perilous; if she should now die, it would be with her pride, her self-love upon her, and for such there is no place in the heavenly courts.

The seeds of truth have been dropped into the soil of the heart which was mellowed by the influence of the Spirit of God, and the seed gave some promise of bearing fruit; but your unwise course, your cowardly promises, your infatuation, spoiled the work; the plowing was not deep and thorough, the fallow ground was not broken-up, and the seeds of evil were left to grow into life. By your lovesick sentimentalism, you have spoiled her experience; I fear that it may never become perfect. The policy of ambition and covetousness will be only too readily accepted by you both. The prospect of gaining more means and that quickly, will lead you to take a step farther toward the world and to separate farther from the work of God.

Your wife consented to marry you on condition that she should not bear a mother's responsibility for your motherless children. Was the Lord leading you in this arrangement? I answer, No. Your own unsanctified, unholy passion were bringing you into the bondage of Satan. If your wife had had the fear of God before her, she would have never consented to marry a man who could sacrifice the interests of his own motherless children to the selfish pleasure of a young wife. Such unfaithfulness to sacred responsibilities as you have shown is not flattering to any man.

Your wife has no thought of being a mother to your children. She is not willing to tax herself [for] them, to give them love and care, and to win their affections. Regardless of their future, she would see them placed in the hands of strangers, provided that she may be free from care.

You are not a patient, kind father. I have seen that you were giving honeyed words to your wife, while you had only harsh orders to [give] your daughter. If your wife spoke to you of any fault in your children, you were decided in your condemnation and blame. While you have been praising and flattering your wife, the hearts of your children have been starving for love.

You have shown great weakness, and the course which you have pursued will live in the minds of your children. Impressions have been made upon them which it will be difficult to efface. The withdrawal of a father's care and love where these were doubly needed have left the children to the influence of circumstances that have made the bad worse, and have weakened the good impulses that love and wisdom might have developed for the formation of much better characters than they now possess. In their present condition they are not the most favorable subjects to educate and train. A blight is upon their young lives. Tender plants, they might, if rightly cared for, have been beautiful for heaven; but their roots have been robbed of nourishment, and the seed plot of the soul has been left to become a field of thorns and briars.

At times your conscience is aroused and troubles you when you think of your motherless children; but unless you and your wife are converted, the atmosphere of your home will be the very worst for their moral and eternal interest. Your wife is now more of a child than they. She will come in between you and your children, and will be jealous of the love you give to them. As things now are, I cannot find it in my heart to ask you to take your children home. They would not receive much kindness, not much tenderness. You would be absorbed, as you have been, in an unsanctified and idolatrous love, and your children would not see in your discipline forbearance, gentleness, and goodness. Home would not be a happy place either for the children or for yourselves.

Brother Stone, how could you withdraw your interest from your own children—bone of your bone, and flesh of your flesh? And how can you be blessed of God as a shepherd of the flock, when you have so little of the shepherd's care for your own lambs? Your labors cannot receive the sanction of God while you are neglecting sacred responsibilities. You have not cultivated a tender sensibility. Your sympathies are not readily called out, except for your own special gratification.

All this is unlike Christ. He was full of sympathy and unselfish love. You need to be changed; you must have a different experience from what you have had. You should feel and show an interest in your children, a tender thoughtfulness to make them happy. Here is your first duty. Remember that as you and your wife deal with your children, so will God deal with you. You

could have had the influence over them which every father should have for his children. This neglected responsibility should not be left haphazard. No longer try to shift it upon others.

Your neglect toward your children at the tender age when they most needed your love and care, has opened the door for Satan to work with them; and while you have slept the enemy has been diligently sowing tares in their hearts. I beseech you, if you ever worked in your life to save souls, work now that this evil growth may be uprooted and that the good seed of the kingdom may be sown in their hearts. This will require determined, persevering effort, and longsuffering patience on the part of their father, and of the one who stands in the place of their mother. Hirelings cannot bear this responsibility.

I beseech you for Christ's sake to put away this spirit of harshness and censure. You need to have a mother's tender love. You need the Christlove. Then you will not chide for every mistake; you will have something of the same patience toward these lambs of the flock that Christ has manifested toward you. Then God will accept your labors for others. When you faithfully bear the responsibilities in your own home, you will be better prepared to bear the responsibility of feeding the flock of God and especially of manifesting the Saviour's tender care for the lambs of the flock.

Will you both seek to bring the truth into the inner sanctuary of the soul? Will you, if brought into connection with your children, exercise that charity that suffereth long and is kind? Will you bring the same meekness and gentleness of Christ into your labors for the church? Will you guard your lips so as not to utter one word of faultfinding, but kindly instruct? No longer lay upon the foundationstone, wood, hay, and stubble, perishable material which will be burned, but lay thereon gold, silver, and precious stones that will be valuable for all time and enduring as eternity.

You must love the Lord supremely. He cannot accept half-hearted service, work that is negligently performed. His curse is upon all those who do the work of God deceitfully or negligently. You have been on the losing side. You have not kept your lamp trimmed and burning. As you both now stand, you cannot indeed, be a light to the world in good works.

Brother Stone, you have a larger and holier responsibility than the kind of work you have been doing in consulting your wife's ways and preferences; her inclinations all tend to draw you away from the work. You are too easily influenced in this direction, and unless there is a decided change in the spirit and the manner of your labor, the cause of God will do better without your influence.

Remember that all your words, all your ways, all your deeds, are open to the true witness. He says, "I know thy works." [Revelation 3:15.] The deeds of each day have been passing, one after another into the book of records. What will you read there? Your words, your works, your

character, are being weighed in the balances of the sanctuary. Angels of God are watching for the development of character and weighing moral worth. Profession and pretense count nothing with God.

You have felt, and so has your inexperienced wife, that you were living a narrow life. You yourselves can make it broad and influential, if you will be truly converted. There can be no such thing as a narrow life for any soul connected with Christ. Those who love Jesus with heart and mind and soul, and their neighbor as themselves, have a broad field in which to use their ability and influence. There is no talent to be used for selfish gratification. Self must die and our lives be hid with Christ in God, or we shall never be among the overcomers.

The Lord would have us value our souls according to the estimation—as far as we can comprehend it—that Christ has placed upon them. God sent His only begotten Son into the world, that whosoever believeth on Him should not perish but have eternal life. In the light shining from the cross of Calvary are our souls to be estimated. Jesus died that He might redeem man from eternal ruin. Then we are to hold ourselves as property purchased. “Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [1 Corinthians 6:19, 20.]

All our powers of mind and soul and body are the Lord’s. Our time belongs to Him. We are to place ourselves in the very best possible condition to do His service, keeping constantly in connection with Christ, and considering daily the costly sacrifice made for us that we should be made the righteousness of God in Him. Thus we are to grow up unto the full stature of men and women in Christ Jesus.

Those who are emptied of self, the thoughtful and conscientious, cannot raise their eyes to Christ, the living Saviour, without feelings of awe and the deepest humility. To behold Jesus continually will make the soul alive unto God. We shall love Jesus; we shall love the Father, who sent Him into the world, for we see Him in a wondrous light, full of grace and truth.

Jesus declares, “All things are delivered unto me of my Father; all things that the Father hath are mine.” “All power is given unto me in heaven and in earth.” [Matthew 11:27; 28:18.] What for? That He may give gifts unto men; that He may lay all His powers under tribute to make known the wondrous love wherewith He hath loved us. Oh, what treasures of knowledge and experience you both might have obtained if, instead of consecrating your lives to self-worship, the worship of one another, you had left these idolatrous shrines [to] worship at the holy shrine of God. What contemplations you might have had, what conceptions of the character of God! What earnestness, what zeal you might have manifested! What precious knowledge gained through your own experience you might have revealed to others!

We want now, if we are connected with the work of God, to understand our individual accountability. He who is following Christ will cherish no weak, fleshly lusts; these were to disqualify him for the service of God. Love for his own soul will lead him to seek the salvation of the soul through the merits of the blood of Christ. It will lead him at all times, and on all occasions, to maintain a connection with Christ and gather to himself the most holy influences so that Satan shall not gain any control over the soul purchased by the blood of Christ. We are to be constantly "looking unto Jesus, the author and finisher of our faith" [Hebrews 12:2], our support in trial, our Friend in need.

If you live with an eye single to the glory of God, you will, all unconsciously to yourselves, be leaving a bright track heavenward because Christ is abiding in your hearts, and you are abiding in Christ. At all times and in all places you will reveal in your character the graces of the Holy Spirit. The righteousness of Christ is yours; the glory of the Lord is your reward. Through your example the light of heaven is shining amid the moral darkness, declaring that Christ is the way, the truth, and the life.

When we estimate all our talents in the light of the cross of Calvary, we shall so live for Christ, and so let our light shine before men, that our lives will never again seem narrow. Who can estimate the value of the soul? In comparison with even one soul the whole world sinks into insignificance. There is no necessity of our belittling our responsibility or undervaluing our capabilities; it is our privilege to have the power of the Holy Spirit to help us. "Without me," says Christ, "Ye can do nothing." But, "He that abideth in me, and I in him, the same bringeth forth much fruit." [John 15:5.] We can be mighty in God if we put our whole trust in Him. Each day that comes to us is a precious gift from our Father. Let us use it as such. Wisely improved, these days will be amassing for us heavenly treasures. We are to learn the weighty truths which concern our own eternal salvation; we may learn lessons of Jesus every day, and thus we shall be better able to appreciate His attractive loveliness.

Then there will be none of this restless desire for change, this seeking to please self, but not earnestly seeking to keep the way of the Lord. In the service of Christ there is peace, and content, and joy unalloyed; there is rest in the consciousness of duties well done. We may be weary in working, but to grow weary in doing Christ's work, wearing Christ's yoke, lifting Christ's burden, is to find rest, quietude, and peace. Jesus, who went about doing good is your example.

My Brother, the higher, invisible world that is to be viewed with the eye of faith, has not had the significance to you that it should have had. Your heart has not been garrisoned with the words of Christ; it has been exposed to Satan's suggestings and the promptings of unholy passion, until it has become hard and almost insensible to the influence of the Spirit of God. By your own course you have encouraged the enemy to tempt you. You both need a work done for

you, which is represented as falling upon the Rock and being broken. Until this is done, your work will be surface work, your hearts selfish, self-caring.

There are two watchers, one seeking to draw you near to Himself, moving you to believe on the Son of God, that you should not perish but have eternal life. The other watcher is taking advantage of every opportunity to sow tares in the soil of the heart. He uses every power that he can command against the salvation of souls.

Evil angels ply the soul with one set of temptations after another, to compass our ruin. They suggest evil thoughts, excite worldly desires [and] carnal lusts, that the heart may be estranged from God and no longer respond to the influence of the Holy Spirit, that the word may be spoken in Heaven, "He is joined to his idols: let him alone." [Hosea 4:17.] Your heart is becoming less and less susceptible to the influence of truth, for the truth is not brought into the inner sanctuary of the soul.

The prayer of Christ to His Father just prior to the crucifixion was, "Sanctify them through thy truth: thy word is truth." [John 17:7.] (Matthew 13:44) tells of a man who found a treasure in a field, and for joy thereof went and sold all that he had and bought the field. He was willing to sacrifice all that he possessed to divest himself of many advantages, to suffer inconvenience, that he might win the treasure. My brother, you have lacked that earnest determination to possess the heavenly treasure at any cost. You have not realized your soul-need.

Without the vitalizing influence of the Spirit of Christ, all, yes, every one with your experience and attitude, will fall into grievous temptations. You do not grow in grace; your roots do not strike down deep so as to give you firmness and stability. There is a sustaining power in the life of Christ, a power upon which you can constantly depend. The branch may draw daily nourishment from the living vine stalk, and then it does not wither, but remains green and flourishing and bears much fruit to the glory of God. The Christlike character appears, for the life is hidden with Christ in God. Here is a source of power for every true Christian.

When Jesus asked His disciples, "Will ye also go away?" the apostle Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life." [John 6:67, 68.] This is the heart language of every heart-follower of Jesus Christ. He will not draw back unto perdition, but will follow Him whom to know aright is life eternal.

Let me tell you, my brother, the Lord is disappointed in you because you do not feel the necessity of being nourished by His grace; you have been pining and dwindling away. Your religious growth is dwarfed and stunted. You do not bring forth fruit unto perfection. You have not exercised careful husbandry over your own heart and diligently wrought with Christ to eradicate every evil thing.

You need to cultivate simplicity, sincerity. However long one's experience, however abundant his labor, if his life is not graced with true humility and that love which suffers long and is as kind, he is as nothing before God. Pride and self-complacency, and the absence of love, will destroy the efficiency of our work. The only work approved of heaven is that wrought in simplicity and Christlike humility. The favor of God, which is bestowed on every unselfish work in His cause is itself success. Here is the only true success. "What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" [Matthew 16:26.]

If you only do as well as you know how to do, without any excuse, you will follow Jesus fully—not afar off, but nigh. When converted, you will see your mistakes and will have that repentance that needeth not to be repented of. If you work in the vineyard of the Lord, you will feel that you are intrusted with high and holy responsibilities; your aims will be high, your life filled with holy endeavor to reach the noblest standard. You will seek to please and glorify Him who has given His life for you.

You are now as one belated; the day is far spent, and you have been loitering. You have lost years of precious experience. It is time that you do earnest work for God during the few remaining hours wherein you can work. Do not make your wife first, a plaything as you have done. If you allow her to be a snare to you, a Delilah, you will continue to go farther from God, and your strength will be less and less. Put the Lord God of Israel first; honor Him, do His will at all hazards, magnify His holy name by wholehearted, self-denying, self-sacrificing service. "When thou art converted, strengthen thy brethren." [Luke 22:32.]

You must have the experience that will lead you to count all things but loss and dross, that you may win Christ and win souls for Him. You have not bound off your work, for your whole heart and soul have not been enlisted in it. Your labors in the desk have not been followed up with personal effort, visiting, and instructing by the fireside. Christ reached the people where they were, in their homes, in the private walks of life. But after speaking to the people you have sought out the best and easiest places for yourself and your new-made wife, and have given yourself up to your own selfish enjoyment.

You have not been a co-worker with Christ or with your brethren in saving the precious souls so dear to the heart of Jesus. Except [for] a few favorites, you have been cold, impatient, unsympathetic, unloving toward the flock of God. Oh, God requires of you altogether a different kind of labor, if you hope to receive by and by, the heavenly benediction, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [Matthew 25:21.]

Unselfish aims and plans would energize your whole being. The truth for this time calls for the most unselfish and the most thorough labor, for the time is at hand when your work must bear the test of the judgment. You need love, pure, Christlike love, which is divine. Then you will have no hatred, you will manifest the fruits of the Spirit: joy, peace, long-suffering, gentleness, goodness, faith, meekness. Unless you take an altogether different course from what you have taken, your life will prove a miserable failure. If your character is not transformed, if your heart is unchanged, it were better for you if you had never been born. Christ alone is able to make your life what it should be, to form your character after the divine model.

True success is found in keeping the future life in view. To live for self, to seek your own pleasure, will prove to you an irreparable loss. The Lord has given to man godlike qualities to be used, to be improved—not to diminish, but to increase.

My brother, ask yourself these questions, and answer them to your own soul as in the presence of God. How have I spent my life? How do I now live? Am I walking in the light of the Son of Righteousness? Am I a consistent Christian? Are not many of those for whom I labor far in advance of me in self-denial, in self-sacrifice? Am I by precept and example leading to greater self-denial and consecration? When my armor is laid off will it be because my work is well done? Shall I sit down with the suffering man of Calvary upon His throne? Shall I have a starless crown? Another year has nearly gone. As the pages are turned one after another for me to review, shall I meet my record with joy and not with grief? How many hours have I devoted to self-service? How many souls might I have saved that are lost to God's cause? By the record books of heaven we are to be judged. Are these records what we wish them to be? Where are the golden sheaves that you ought to bring to Christ?

Brother and Sister Stone, you have linked your lives together, God calls upon you to unite yourselves more closely with Jesus. I bear this solemn message to you both that you are in danger of losing your souls. Only the truly penitent, those whose sins are confessed and pardoned, will find a place in the city of God and an inheritance in the earth made new. But there is hope for you both; you may have a transformation of character, if you will. You may have it now; it is not too late to make your calling and election sure. There is a fountain open for Judah in Jerusalem. Here you may wash and be clean. Jesus will cleanse you from every sin if you sincerely repent. Oh, if you would only see and feel the necessity of keeping step with the leader, Jesus Christ. Lift the cross, deny self, humble your hearts before God, and you can now recover yourselves out of the snare of Satan.

Bring a new meaning into your life and work. Represent Jesus in character. You both need this transformation before you are fitted for the work of God. If you will make the most of your God-given capabilities, and walk and work in the Spirit of the Master, your life may even now be made a glorious success. The Lord would have you and your family if you work with a

purpose now, and you may receive the crown of glory that fadeth not away, reserved in heaven for all those that love His appearing.

Lt 23a, 1890

Saterlee, Annie

Battle Creek, Michigan

January 14, 1890

Annie Saterlee:

I have a few words to write to you. For some years your course has been open before me in connection with the family of Ira Abbey, but these are hidden chapters in the experience of you both, which may have been surmised by some, that have been binding you together in unholy companionship. I hear that you and your brother have been converted, and if this report is true, you will bring forth fruit for repentance. "He that covereth his sins shall not prosper." [Proverbs 28:13.]

You have held a strong influence over Ira Abbey. Your connection with him has been of that character that you well know, [and] unless repented of and confessed, you will never see the kingdom of heaven. Can you sell your soul so cheaply? Is it possible that sin has lost its hideousness to you?

I have not the slightest confidence in him whom I have long called Brother Abbey. His course has been opened before me in plain, distinct lines. No one knows that which I know of the wretched past. I never meant anyone should know of it, but the end of Ira Abbey's life is not far off, and shall he go into eternity with his sins unconfessed, unrepented of? What will you say when you shall stand before the judgment bar of God? He has so long been following the impulses of his own corrupt heart, that sin does not appear to him exceedingly sinful.

Now as your thoughts have been awakened to the serious thoughts of the salvation of your soul, I hope you see the hatefulness of sin; I hope you will now confess your sins before it shall be forever too late. If Ira Abbey dies as he is now, fastened in iniquity, what will you both have to meet in the judgment? Your course has been a sad and distressing course in this matter. Did you think that God did not see these things?

You have turned from Sister Abbey, turned from the only ones who seemed to be able to make her happy, in order to pursue your own course of sin, and God's eye has been upon you. He has marked your deceptive course. You have alienated the affections of Ira Abbey from his long-

suffering wife. You have held your influence over Ira Abbey and he dare not break it; he dare not displease you. You have misstated, falsified and borne your accusing statements against their own children, and have led him to think that his own children were not true and faithful to him, but were his enemies. You have, like the arch deceiver, framed lies, and have worked upon a mind that was degraded and cheapened, and perverted by his own sin to make him view things in altogether a distorted light.

Now, if God has touched your heart, as I sincerely hope He has, you will humble your heart, you will fall upon the Rock and be broken. You will confess your sins, and forever forsake them and begin a new life. You will now have things brought to your remembrance, in regard to your course of action toward a worn, burdened child of God, Sister Abbey. She has had her faults, but she has not despised reproof. She has ever been ready to bow to the light and will of God.

But as your case has been opened before me, and as your sins have been pointed out to me, I have kept them to myself, hoping that a time would come when your hard spirit might be softened. I now implore you to seek the salvation of your soul before it shall be forever too late. The sins of fault-finding with Sister Abbey are light in comparison with your sin and that of her husband. You have both been weaving a net about yourselves that has been growing firm as bands of steel, but the judgments of God will not be long deferred, if you continue on in the way you have been.

God keeps a record of the sins of nations and of individuals, and when they have reached a certain measure they are full; then, when the long forbearance of God is exhausted, His wrath slumbereth not. If necessary, I can show you the reproofs given Ira Abbey. I can no longer call him Brother, for he is not a Christian. I have labored to keep him from the depths of despair, all the time hoping that he would see the evil of his course, that he would repent before he had grieved away the last ray of the mercy of God forever. But I have been shown that he sets his mind and heart against right doing and receives your cruel influence as truth. You have helped him to turn from those who are his true friends, who would exert an influence to save his soul.

It is time for me to speak. Ira Abbey does not want me to come to his home. He does not want me near him, for he fears God will rebuke his wicked course and yours. I dare not keep these things from you. I hope you will now seek the Lord with your whole heart that you may find Him. Better go in humility all the rest of your life, than to lose your own soul and be the means of other souls being lost through your course of action. Sin does not appear exceeding sinful to you, but God says, "I know thy works." [Revelation 3:15.] So [to] every deception you have practiced, every false word you have uttered, and to every unholy action, there has been a watcher from whom you could not exclude yourself.

Little did Belshazzar think on that night of that sacrilegious feast that there was a messenger from heaven watching his every movement; and that night the performance in that palace brought the figures of his evil works to their full measure. He was no longer to be protected and shielded by God. The restraining power was no longer to ward off the evil, he was to fall, his kingdom was to pass into other hands, and his body was to be slain.

My heart is full of sadness. I inquire, Must these souls be left to come up in the second resurrection? Left to be outside the city of God among dogs and sorcerers and adulterers and those who loveth and maketh a lie? What can I say to you? You have a strong, hard spirit, unless you have fallen upon the Rock and are broken.

The Lord has said, "Come, let us reason together; ... though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [Isaiah 1:18.] "Seek the Lord while He may be found, call ye upon Him while He is nigh. Let the wicked forsake his way and the unrighteous man his thoughts; let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." [Isaiah 55:6, 7.] "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned we make Him a liar and His word is not in us." [1 John 1:9, 10.]

I beseech of you, let the work go deep, make thorough work. In the place of carrying your supposed grievances to Ira Abbey, a poor, erring, sinful mortal, to obtain sympathy, take your grievance to Jesus. He has invited you, "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." [Matthew 11:28, 29.]

Lt 24, 1890

Saxby, Brother

Petoskey, Michigan

August 13, 1890

Dear Brother Saxby:

Those who have charge of our missions should be habitually kind and courteous. They should manifest nothing like a sharp, critical, domineering spirit toward <those> who are working, or are being educated to work, for the Master; for that would be educating them in the ways that are not the ways of the Lord, and leading their feet in wrong paths. You are not always kind,

sympathetic, and considerate. In the formation of your character, habits have been established which greatly injure your influence.

Character-making is a gradual work, an advancing process, either in Christ's ways or in the ways of the enemy of all righteousness. One step is succeeded by another. A habit is formed by the repetition of the same act, either mental or physical. No one settles down suddenly into established habits. Men may cherish a kind, tender, courteous spirit to all connected with them, or they may exhibit a cold, hard, unfeeling, unappreciative spirit, which makes them uncongenial and overbearing.

It takes time for a person to establish a character. It is not the occasional doing of either good or bad deeds that constitutes character or forms habits. You should look well to your spirit and course of action, for they are not altogether right. You have formed habits which you need to watch carefully against, and to unlearn as fast as you possibly can by working in an opposite direction.

When you are placed in charge of a mission, you become an educator of those connected with that mission; and as your views of yourself and of your ability are not humble, you will be inclined to magnify your responsibilities, to dictate, and exercise authority which does not become you. You are in great need of the meekness of Christ.

You need to cultivate respect for those connected with you in the work. You should remember that they are not to receive your mold of character, not to see things through your eyes, not to merge their identity in you, not to be dictated to as children. You and they are a part of the great web of humanity, in which each one is to fill his allotted place. You need to have Christ's spirit engrafted upon your character, to be habitually kind, courteous, considerate, tender, and thoughtful of others, always maintaining self-control.

Cultivate deference and respect for others, patience, [and] kindness. These virtues are reached only by taxing effort, by simple, earnest prayer, and by keeping your tongue as with a bridle, never uttering unkind, fault-finding words or requiring others to do what really belongs to you to do. It is more natural for you to be a dictator, a commanding officer, than an educator. But you are to be a teacher, if you have any part to act in the missions. You were never placed in this position to be a commander, to give your orders and make rules that would be oppressive and arbitrary.

You have a work to do, and the very first work is to "know thyself." Words are spoken by you that are unkind, that wound the heart. This is not your work. You do not like to put your own shoulder under the heavy burdens, but you are ready enough to lay them on the shoulders of others. You suggest duties for your wife to perform, and she has tried to meet your

expectations until health and strength have failed. So it will be with all who are connected with you, unless you see the necessity of putting yourself into the work and requiring less of others.

Those who do justly, love mercy, and walk humbly with God, are never domineering, egotistical, or filled with a high opinion of their own ways so that their own habits appear faultless. You need a transformation of character. You need the softening, subduing influence of the Spirit of Christ in your own heart, as well as to teach the truth, else the lessons you give to others will have but little effect on their life and character. You discourage more than you encourage. You censure too much; you criticize others when you need to criticize yourself.

Model your ways after the divine Pattern. Present in your example the fruits of righteousness. True religion, the religion of the Bible, consists in being under the guidance of Jesus Christ, the True Shepherd, following the Lamb whithersoever He goeth, in thoughts, in words, and in deeds being like Jesus. This you are to do, and you can never find a path more pleasant than the one Jesus has pointed out and where He leads the way. You cannot, my brother, set up a better standard, a better rule, a better aim, than that which Jesus, the Way, the Truth, the Life, has provided. Then seek, yourself, to attain to that standard.

While you err in one direction, there are others who err in the opposite direction. Some of the men and women connected with our missions have neglected to do their duty. They have not set things in order. They are slack and disorderly at home, and the same ways have been carried into the work of God. They have let things go at loose ends, because it was easier than to try in the fear of God to right them. Their ideas and plans are not elevated and refined. They need to read the directions given by God to the children of Israel in regard to cleanliness and order. They should educate themselves to reach the Bible standard, to become thorough in all their undertakings, knowing that God will not accept of careless, disorderly work. They should never give up the effort to become thorough workmen. "In all things showing thyself a pattern of good works." [Titus 2:7.] "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." [1 Timothy 4:12.]

God requires His ministers to be constantly improving, becoming intelligent, conscientious workers together with Him. He has been dishonored by their lax, untidy habits. They have the Word of God, and should make His ways their ways that they may rightly represent the truth. They have never looked at these things in their true light. They go on in their own ways, leaving their disorderly, half-done work to be a reproach to the precious cause of God. They do not realize that their deficiencies are seen and lamented by all heaven, as well as by the true workers on earth.

These servants have no excuse for their careless work. God will not excuse them. The way is plainly marked out for them in the directions given to Moses for those who were connected

with the service of the sanctuary. Any neglect on the part of those ancient priests was punishable with death. Is this no lesson for us? Has God changed? Is He not just as particular now as He was then? These things were written for our admonition and instruction, upon whom the ends of the world are come, that we may not offend God by our untidiness or our unfaithful work.

There is earnest work to be done in all our religious service, and someone must do it. The servants of God are to be minute men and should keep their ideas up in harmony with the will of God. Men must do the work of God with strictest fidelity, whatever has been their education, whatever character they have formed. This work is not to be molded according to their lax, loose habits; but their habits are to be brought into harmony with the sacred, pure, holy work of God.

The principles of order, of exactness, of thorough discipline, are set forth in God's Word; and this should be carefully studied, that His work may be done in accordance with His will. He, who does not thus learn the will of God and do it, will have no excuse to offer for his neglect. God is jealous for His honor and His glory. Let those who are inclined to be remiss, thoughtless, careless, remember that there is One at their right hand saying, "I am the way." [John 14:6.] <All workers should> study the Word of God. <They should see the force of> the particular direction given by Christ from the cloudy pillar in the wilderness.

<The Lord requires all who are connected with His sacred work to study that they may> bring to remembrance His directions in every particular, and mold their ideas in accordance with them. Christ prayed, "Sanctify them through thy truth: thy word is truth." [John 17:17.] Truth must mold the heart and character; then it is a power to convict of sin.

Those who profess to believe the truth should be imbued with the spirit of truth. They should follow the Lord fully. Then they would think and act intelligently, and not in a haphazard manner. Then thousands, who are not now impressed by the truth, as they saw the good works of those who are indeed the light of the world, would take knowledge of them that they had been with Jesus; and they would be convicted, and would be induced to set their feet in the path of truth and holiness, that leads to the gates of the city of God.

The minds of all believers need to be continually stirred up to remembrance, that they may not forget the directions given by Christ to Moses in the wilderness. And we must also observe that no disorder or mistake that related to the service and worship of God was allowed to be passed over as a light matter. These directions were given in order that the children of Israel might be prepared to take possession of the goodly land of Canaan, having been educated and trained to do honor to God who brought them by His own wonderful power into the land.

The principles given to the Israel of God are to be respected and obeyed by modern Israel. We are under obligation to obey them, both in principle and in specifications appropriate to this time. If we would have health, we must look to the sanitary condition of our surroundings, as Jesus, the Creator of the world and of man, has enjoined upon us. The directions given by God were authoritative. He was their divine guide, their teacher. Let us heed His words.

Let those who are naturally inclined to be untidy and uncouth and to do their work slothfully, bear in mind that "he that is faithful in that which is least is faithful also in much." [Luke 16:10.] We have more than a royal road to heaven, we have a divine road. All who are truly converted to the truth will reveal its sanctifying, refining, elevating influence in their life and character. This is the injunction of the Lord God of Israel, in every age, at all times, and in all places. God has told us what to do in our lifework and how to form characters for the future, immortal life. If we pay heed to the instructions given, we shall be doers of the Word. His words are not permits, not suggestions, but the decisions of an infallible Judge. They are divine maxims, the very specified laws, which will judge us in the last days. No man is excusable for acting as though he were at liberty to cancel the decisions of God, to disregard His directions and injunctions, to review them, criticize them, reverse them, as he sees fit.

The words of God are righteousness and truth, but they are strangely unheeded. If men cannot shape His sayings to their liking, they depart from His directions and break His commandments. But thank God we have the living oracles, the lamp of life, and he only is wise who walks in the light. God cannot change the Word that has gone out of His lips. Man cannot depart from God's plans, except at the peril of his soul. He cannot sit safely in judgment upon the Word of God; for that Word is to judge him when he shall stand before the great white throne. Let all bear in mind that the judgment shall sit, and the books shall be opened, and every one shall be judged according to his works.

The religion of every man must be in harmony with the Bible. No man can disregard one word of God, or walk contrary to His expressed will, receiving or rejecting it as he pleases, and be guiltless in the Judgment. He will be brought face to face with the record, and will have to answer to the charge against him.

Our God would have His people stand high before the world, not in pretentious boasting, not in self-uplifting, but as His faithful, obedient children. If they love God and keep His commandments, they cannot retain coarse, slack, disorderly habits; neither will they be so blinded that they will tolerate sinful actions, nor praise and exalt those who are corrupt. Everything which is demoralizing in its influence will be quickly reprov'd, and if not corrected, the offender will be cut off from having any connection with the work of God.

For the Lord's work is holy, and unclean hands and defiled hearts would exert an influence that would destroy its sanctity in the minds of unbelievers; many would be confirmed in their prejudice and misconception of the truth. These unwise workers, these unholy men and women, profess to believe the truth, but by their conduct they are lying against it. They are corrupted in heart. Their thoughts and works are evil. They demoralize those who are connected with them, especially the young.

The rebuke of God is upon presidents of conferences, and ministers in sacred office, who make light of these gross evils and pass them by as matters undeserving attention. In the future there will be more, instead of fewer, missions established to do God's work, to hold the standard high; and those who are placed at the head of these missions should be persons of pure, elevated, noble character, persons who will study the Scriptures to some purpose, that they may know the way of the Lord and keep it; who will take that holy word as the director of their course of action, the light of the soul. If they do thus accept the Bible as their counselor and guide, they will walk under the direction of the Father of Lights, "with whom is no variableness, neither shadow of turning." [James 1:17.]

There is but little true searching of the Scriptures, but little earnest, zealous effort in this direction. Those who claim to be ambassadors for Christ have not used their time and capabilities as they might have done, to store up a treasure of knowledge. Instruction is given us to explore the sacred word as the miner searches the earth for its golden treasure.

Lovesick sentimentalism should be kept out of our institutions; they are not the place to show special preferences for young ladies, no place for improper advances on the part of young ladies toward young men. Our institutions are to stand much higher than they have ever yet stood. There are those who fancy that their strength is firm, that their mountain standeth sure and cannot be moved. Such are in constant peril, for they are careless. They give occasion, by their familiarity, for their good to be evil spoken of. They do not heed the words of warning, "Abstain from all appearance of evil." [1 Thessalonians 5:22.] And when they are cautioned and warned, they are impatient, and refuse the warnings given. They are in danger from themselves, and do not know it.

Satan's constant temptations are designed to weaken man's government over his own heart, to undermine his power of self-control. He leads man to break the bands which connect him in holy, happy union with his Maker. Then, <when he is> disconnected from God, passion obtains control over reason, and impulse over principle, and he becomes sinful in thought and action. His judgment is perverted, his reason seems to be enfeebled, and he needs to be restored to himself by being restored to God by a correct view of himself in the light of God's Word. He needs to be converted; then with anointed eyes he will see the sinfulness of sin; he will feel

how foolish and wicked he has been in allowing temptation to overcome him, and in contending against God's will and ways.

God wants all men and women to feel deeply their sinfulness. When they dishonor their Maker, His mercy and love are trampled under their feet. They cherish thoughts and do works entirely opposed to the expressed will of God. But the Lord will pardon the soul that repents and comes to Him in contrition.

I will say, to conclude this subject, We must be careful to keep our institutions and our missions pure, free from all sensual practices, from all coarseness, free from all those who have no true sense of what a mission should be, or what principles should prevail in it. The education given should be of a character to elevate, ennoble, refine. Frivolous, boisterous characters should not be encouraged.

I now return to consider the dangers <against which you need to guard> in dealing with <others> in connection with the work of God. Be sure that you do not err in making rigid rules for others. <Even> treat your wife with tenderness <and thoughtful consideration;> do not let her receive the impression that you expect more of her than she is able to do. Be sure that you manifest the sanctifying influence of the truth in a religion that is expressive of love, not of bigotry.

"Let your light so shine before men." [Matthew 5:16.] That so means much for you. Be sure that your light comes from the bright beams of the Sun of Righteousness, for then only is it the true light. Through mistaking the light, many pursue a course that ruins souls instead of saving them. They misapprehend the Christian character and thus turn souls away from the true path. Their light does not proceed from the Sun of Righteousness, but from sparks of their own kindling.

May the Lord help you to see that you need to improve in many ways. You are not to be dry and formal and spiritless in your labors. But be kind, always. The elements you have been bringing into your character are very objectionable. You do not draw souls nor win your workers; but you have a spirit to drive them, exercising authority that does not belong to you, or to any living man. Shall this training of yourself, this kind of an education, continue? Or will you feel the need of humbling your heart before God, and becoming as a little child? Will you see that God does not design for you to strengthen this exacting spirit? There is need of discipline, but it must be exercised in altogether a different way.

P. S. Aug. 26

My brother, it is painful to me to see that a spirit has come into our churches, which is becoming more and more unlike that of Christ. There is a harshness, a want of tender sympathy for one another, a spirit of criticism.

I have been shown that this Scripture is applicable to the church at this time: “Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:1-5.]

“And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [Revelation 3:1-5.]

“I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

“As many as I love I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear [to hear], let him hear what the Spirit saith unto the churches.” [Verses 15-22.]

May the love of Jesus so pervade the soul that believers and unbelievers shall see that those who believe this most sacred truth of God’s Word for this time have not hearts of cast iron, that they are not chiseled from the granite rock, but that they have hearts of flesh, human hearts, quick to perceive the needs of other souls. The religion of Christ never makes any man unfeeling. The disposition that counts it an evidence of superiority to press the tender

sensibilities, to become stoical, is Satan's stamp of character. The grace of Christ, His peace in the heart, will make men tender, kind, gentle, easy to be entreated, full of mercy and good fruits.

May you enjoy the peace of Christ. I know that He is able and willing to give peace that passeth understanding to all who see their real need, and ask of God in faith, who do not look to self, but to Jesus. With the peace of Christ in the heart, you will make peace, you will be kind and courteous. God grant you this peace.

Lt 24a, 1890

Saterlee, Annie

Battle Creek, Michigan

January 26, 1890

Annie Saterlee:

I again address you to not fail in this time which is the crisis of your life, to take the only right course left for you to take. The strong hold of sin is in the will. Put your will on God's side of the question; place yourself no longer in the position of a sinner, a harlot. You may not see clearly how you will obtain deliverance from the sins which have been cherished, and [which] strengthen with repetition. The only way is to confess your sins, forsake them, and believe that Jesus will pardon you.

Your deliverance is to be found in Christ, and Him alone. Your temper and your pride must die and Christ live in you, else you are still in the bondage of sin and iniquity. You must humble your heart before God, and Jesus will pity and save you. Surrender to God, leave no sins unconfessed, send them beforehand to judgment, that they may be blotted out of the book of life. Make no secret reserve, and Jesus will pardon you.

You are, I was shown, connected in family relationship with those who are under the special controlling influence of the devil. Their feet take hold of hell. They are swift messengers of Satan. Any connection with even the mother that gave you birth, or other relations who are fastened in an evil course, will be corrupting to you. If you desire to be a Christian, now is your time; now is the golden opportunity.

You can only walk in purity by looking and beholding, praying and believing in Jesus moment by moment. You have been living in adultery so long that sin does not appear heinous to you. You

love sin. If now you want to leave sin, you must forever renounce it. If you confess your sins, He is faithful and just to forgive you your sins and to cleanse you from all unrighteousness.

You must not hide or excuse your sins, but you must arise and make haste to confess your sins and save your soul by seeking the forgiveness of your sins.

O, it is a terrible thing to be lost. Your course has been a sad and distressing one. Time is short. Will you now come? Will you sit at the feet of Jesus, and learn of Him? There is hope for you, but you have had miserable counselors; and if you love Jesus, you hate the evil course, and even the conversation and companionship, of your own relatives who have given themselves soul, body, and spirit to work the works of Satan. He has control of their imaginations and evil intentions to do wickedly.

May the Lord send most deep convictions to your soul, for I never want to give publicity to the things which I have been shown, and I hope you will take a course which will make it unnecessary for me to do this.

Lt 25a, 1890

Graham, Brother

Battle Creek, Michigan

July 14, 1890

Dear Brother Graham:

Your letter was received in due time, but I have been passing through trial and affliction, and for some time have been able to write but little. In looking over my letters, I see some things written years ago in reference to the Sabbath-keepers in Washington and Oregon. These conferences were reproved by the Lord because they, in a large degree, held themselves aloof from each other. From the light given me of God, they should be in perfect harmony.

I saw that the enemy had been working, and would continue to work to lead them to draw apart, to encourage sectional interests that would lessen the strength of both conferences.

In the camp meeting held in Kansas last year, the subject of schools was quite fully canvassed. The several delegates from the conferences that were represented there made earnest pleas for the establishment of a school in the states where they lived. It was thought by many that two schools should be established in the West. But I had a word of counsel from the Lord. From the light which He had given me, I knew the true condition of these conferences—that with two

schools there would certainly be weakness and inefficiency in both. Large expense would be incurred, money would be used that might better be applied to other enterprises. If all would unite as Christians, only one school would be necessary; and under the circumstances, the one would be much more complete and successful than two.

There were some determined ones who argued strongly for two schools. But the decision was made just as it should be, <to have only one school,> and our brethren are now seeking to unite their means and their influence to make it a success. If, as the work extends, it becomes necessary to have another school, they will have gained an experience that will help to make this, also, a success.

When I heard that in Oregon and in the Upper Columbia Conference, you were proposing to invest means in two institutions of learning, I said, God will not be pleased with these movements. These two conferences are quite small. If their influence and means were united, they might succeed in establishing one school; but if they have an unsanctified independence and indulge sectional feelings, they will incur discouraging debts in the erection of buildings for two schools, neither of which will be likely to prosper. Now is the time to develop character in the decision of this school question. I cannot see light in your having two <schools.> Neither will be able to bear its own weight, and the Lord has shown me that the right kind of men to manage these institutions are not now at hand.

Now brethren, I have not strength to write you [as] fully as I would, but one thing I do know and that is, the condition of your conferences is such that you should unite willingly in establishing as complete a school as possible. Do not reveal your decided weakness by doing those things that tend to cause division instead of bringing you shoulder to shoulder, heart to heart. Press together, harmonize, unite. If you expect God to work for you, you must cooperate with Him and with one another.

There is not in either conference <persons of the right> talent to supply <all the> teachers for a school. New elements must be brought in; they must be supplied by those who know from experience what talents are needed to conduct a school profitably. Pride and ambition, selfish ideas and principles, will not meet the approval of God. All these things must be overcome through the grace of Christ. It is very much in fashion at this time for our brethren to work away from Christ and do many things in their own finite wisdom. They are not humble in heart; they do not learn in the school of Christ the very lessons they need to learn. They incur peril to their own souls in stubbornly desiring to have their own way; they involve the churches in their conferences in the peril and guilt of fighting against God.

Even in our churches are found men who are engaged in unchristian strife. They set themselves in opposition to the purposes of the Most High. What is needed in both of these conferences is

more of Jesus and less of self. Humility is needed. All who are finally saved will, in this life, humble themselves before God and seek to do His will. Thus the influence that goes forth from them will be of the character that makes for peace, that strengthens piety, that increases spiritual efficiency.

There are institutions of learning already established among us that are situated near important centers of our work at Healdsburg and at Battle Creek—and yet these institutions have not proved to be self-sustaining. The rates of tuition have been so low that a cloud of debt still hangs over <our schools.> From time to time larger facilities have had to be provided in order to do justice to the students; and even now arrangements must be made at Healdsburg in order to carry forward the work more efficiently. The school in Battle Creek has an excellent faculty. In Healdsburg there is a call for additional help in order to do more perfect work.

Can you expect that in Oregon or Upper Columbia, with your interests divided, you can secure thoroughness and efficiency, with fewer advantages and workers who are not so thoroughly trained? Will the Lord be pleased to have large expense incurred merely to indulge a selfish, sectional interest? Is it not time that “me and mine” should cease to be a controlling power? The means that God has entrusted to His servants to be wisely invested for advancing the interests of His cause, may through selfish desires be diverted to building up partition walls, to separate the interests and divide the strength of sister conferences that should be closely united.

What is the object of establishing colleges among Seventh-day Adventists? It is to provide for our youth, so far as possible, the very best instruction, that which is free from error and in every respect pure from corrupting influences. There [are] in our land, schools in abundance where education in the sciences may be carried to a high point, but they fail to reach the Bible standard of education. The fear of the Lord is the beginning of wisdom.

The Lord must preside in our institutions of learning, or the object for which they were brought into existence, with great outlay of means, will fail of being accomplished. We profess to believe important truth, that the Lord is soon coming in the clouds of heaven, with power and great glory, to take the faithful to the higher school in the mansions He has gone to prepare for them. We should meet a standard very much higher than do those who do not believe these solemn truths.

The Lord has placed great responsibilities upon His people who have had so much light; but the majority of those who claim to believe present truth, are neither doing, nor attempting to do, their duty in the education of the youth. There is great neglect on the part of parents, both of home training and of cooperation with the school workers in that kind of education which is dearest to the Saviour’s heart. They lay off their own responsibility for the training of their

children so that the schools established shall be a success after the Lord's plans. They are but little better [than] idlers in the Lord's vineyard when they should be earnest workers, making the most of the facilities God has placed within their reach.

I would feel sad, indeed, to see two schools established, one in Oregon and one in Upper Columbia. It is so contrary to the light which God has been pleased to give me. If you have a school, you want to make it the best that both conferences, with their united means and talent, shall be able to secure. I hope that as Christians you will be awake to your ever-increasing responsibilities, and be prepared to act the part of faithful stewards, both of means and of talents. Will you lay aside all selfish interests, and all sectional feelings, and manifest your missionary zeal to work for the best interest of the cause of God? Will you put away all strife in the matter, and show that we are all one in Christ Jesus? God help us as a people to see how imperfect is our service to Him. May He help you to feel that you are brethren.

Jesus has shown His interest in you by an infinite sacrifice, and the remembrance of this calls for intense interest in, and devotion to, one another in our great missionary work. We are fellow laborers in the same cause. The harvest truly is great, and the laborers are few. The opposing forces of the world are vastly great. Satan, with his host, is arrayed against any and every enterprise that will be for the saving of souls. We must bend all our energies to devising and planning how to make the most of the talents found in young men and women, how to educate and train them, not only to become devoted home missionaries, but to carry the truth to all nations, tongues, and peoples.

There is a positive necessity among us of obtaining grace and knowledge in our Lord Jesus Christ. Then we shall have clearer conceptions of the sacred character of our educational work for this time. We need more earnestness, we need to make the truth more of a living reality that we may arouse the flagging zeal of others. We need the faith that is a working power to convert the soul, and then we shall strengthen our brethren. There are so few who feel the necessity of disciplining the soul, seeking grace daily that they may appreciate the position we occupy and arouse in others the earnest devotion so much needed at this time. Again I repeat, If you will, in your two conferences, consolidate your capital of means and ability, so as to have one good school, you will meet the mind of the Spirit of God.

There are persons in each <of your> conferences who should attend the Healdsburg or the Battle Creek College to gain experience and training which you cannot give them in your school in Oregon. They need instruction that will qualify them to become active educators in some branch of the great missionary field. The Lord Jesus has been disappointed in many ways in regard to the laborers. They bring so much of self into the work; they put their own impress upon it. In order that we may have complete success, the impress of Christ must be upon the work. The teachings of Christ must be understood and practiced by every educator.

Because of the unconsecrated lives of those who claim to believe the truth, but little is done, when very much more might be accomplished if the soul were fully surrendered to God. Is Satan always to have so great control of the mind as well as of the body? Jesus, in giving His life for our redemption, intended greater things for man than our eyes have witnessed.

If all who claim to believe the truth for this time would use in His service the power that God has provided for them through Jesus Christ, we should see the working of the Spirit of God that would produce great changes. The divine blessing would be greatly increased by the cooperation of human agencies to communicate these blessings to the world. Because of unbelief and want of consecration, the church has scarcely tested the strength of the promises of God.

We have not realized the wonderful power of education and religious training for the youth, and those of all ages may receive <greater> benefit <than they have yet realized> through the same means. In the Scriptures are mines of precious ore which have not been sought for, because there is so great satisfaction in working merely upon the surface. A more persevering, careful, thorough effort put forth in exploration would reveal precious resources which have scarcely seemed possible. The Lord has for us a storehouse full of treasures that will, if appropriated, tend to the present and lasting improvement of teachers, both in our day schools and in our Sabbath Schools.

There is talent among us that may be, and should be, developed. Every year a company of enlightened workers may be raised up to do home and foreign missionary work—workers who will have more breadth of mind and will plan with far greater wisdom, because they have a conception of the greatness of the work which God would have done. They will realize something of its depth and vastness, for their eyes have been anointed to see the sacred trust given to every man, according to his ability. Through the selfishness, covetousness, and slothfulness of those who claim to be children of God, through their misconception of duty, the work of God has been greatly lowered and constricted.

When, as sons and daughters of God, we stand in our place, doing our appointed work, we shall be clearing the King's highway. Those whose eyes are anointed with the heavenly eyesalve will read lessons in the life of Christ that will mean more to them than they ever before conceived of. They will recognize a standard of piety that would put to shame their present ideas, their want of faith, and their practice, so unlike that of Christ. If the right training is given in our colleges, the youth coming forth from them will have a mind to work, and new light will shine upon the mind and heart of the workers.

Parents, the teachers in our day schools and Sabbath Schools, and the laborers in word and doctrine, should harmonize in their work, for all are educators, both for this life and for the life to come.

All should join hands, putting their personal interests at the disposal of Christ, who has purchased them by His own blood. Then they will see fresh beams of light shining forth from the Word of God, which will not only <rejoice their own hearts,> but which they may place before other minds. There will be a new, inspiring zeal to engage in the work of God in any of its many branches, all of which are embraced in the one great commission, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.]

For this work there must be a deeper consecration. We must have all of Jesus and none of self. Then there will not exist one selfish thought. With an eye single to the glory of God, we shall do good as we have opportunity. We shall give of our means as God has prospered us. We shall not take into consideration whether we ourselves are to be benefitted, but shall do all we can for the common good.

It should be the object of our colleges to prepare workers for home and foreign fields. The duty devolves on the church to see that a fund is raised to be appropriated to the education of students who are worthy, but have not at their command the means of obtaining an education. When these students <shall be> in a position where they can replace what they receive, they should do so, that the fund may be kept good.

Our colleges are not able to give the students their tuition, for they do not, like other denominational schools, receive donations and endowments. Hence there is greater necessity for raising special funds to be wisely appropriated by the judgment of a board of directors. There are many unordained men and also women, who can do much in the several branches of the work in the great harvest field. May the Lord open the minds and the hearts of His people to discern what needs to be done, and to do it. Let us work while the day lasts, for the night cometh in which no man can work.

Lt 27, 1890

Abbey, Sister; Perry, Rosetta; Perry, Arthur

Battle Creek, Michigan

July 6, 1890

Dear Sister Abbey, Rosetta, and Arthur,

I hope that in this season of your great trial you will not be overcome, that you will not become confused and distracted. Put your trust in God, and patiently rely upon Him. Jesus lives and reigns. I can only bid you look to Jesus, trust in Jesus. Cast your helpless souls upon Jesus. Help has been laid upon One that is mighty. Oh, how I wish that Arthur and Rosetta were Christians, that they could speak to you, dear Sister Abbey, words of comfort and hope, and be your true counselors. If these souls would only come to Jesus, confessing their backslidings, the Lord would be to them a present help in every time of need; but if they are not truly converted, they will never be happy in this life, and will never have the eternal life. I hope that they will awake to a sense of their real need. Both are prodigals from their Father's house and their Father's blessing. O that these dear souls, purchased by the blood of Christ, might turn their footsteps into the heavenward path.

The love of God is without measure, without comparison. It is infinite. The omnipotence of Christ has been employed in opening channels through which His love might flow without measure. His wisdom has been revealed in devising means for drawing every heart; but who will respond? Some will and some will not; they will be indifferent to this great salvation and lose eternal riches. When we contemplate the dignity and glory of Christ, we see how great was that love that prompted the sacrifice made upon the cross of Calvary for the redemption of a lost world. This theme will fill the saints with wonder and amazement through eternal ages, and why should we not meditate upon it here in this world with intense interest?

Why should not the deepest gratitude be awakened in the human heart as we contemplate the boundless, fathomless ocean of the love of the Father and His Son? Oh, that all might behold it! Oh, that all might make melody in their hearts as they contemplate Christ dying upon the shameful cross to purchase for them life, eternal life, in the Kingdom of Glory! After the Father and Jesus Christ the Son of God have done so much that man might be saved, it will be a terrible thing to be lost. But the sensibilities of the soul are blunted. Satan wants it thus so that men and women shall not be able "to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." [Ephesians 3:18, 19.]

Jesus, the only begotten Son of God, took upon Himself our nature and came in the form of a servant. He was a man of sorrows, and acquainted with grief; His hands and feet were lacerated with nails; His side was pierced, and He died amid insult and mockery, amid torture of soul and body. The Son of the infinite God submitted to all this in order to save fallen man. He was the Majesty of heaven, He was the brightness of His Father's glory, and yet He withheld not His own life but gave Himself a sacrifice to bring many sons and daughters to God.

Oh, the mystery of godliness—God manifest in the flesh! This mystery increases as we try to comprehend it. It is incomprehensible, and yet human beings will allow worldly, earthly things

to intercept the faint view it is possible for mortals to have of Jesus and His matchless love. All this humiliation, all this weight of woe, was endured for us, poor, fallen, sinful beings. How can we be enthusiastic over earthly, common things and not be stirred with this picture—the cross of Calvary, the love that is revealed in the death of God’s dear Son that perishing souls may not be held under the bondage of sin, the curse of the law?

All this humiliation and anguish was endured to bring back the wanderers, guilty and thankless, to the Father’s house. Oh, the home of the blest, I cannot afford to lose it! I shall, if saved in the kingdom of God, be constantly discerning new depths in the plan of salvation. All the redeemed saints will see and appreciate, as never before, the love of the Father and the Son, and songs of praise will burst forth from immortal tongues. He loved us, He gave His life for us. With glorified bodies, with enlarged capacities, with hearts made pure, with lips undefiled, we shall sing the riches of redeeming love. There will be no suffering ones in heaven, no skeptics whom we must labor to convince of the reality of eternal things, no prejudices to uproot; but all will be susceptible of that love which passeth knowledge. Rest, thank God, there is a rest for the people of God where Jesus will lead the redeemed into green pastures, by the streams of living waters which make glad the city of our God. Then the prayer of Jesus to His Father will be answered, “I will that those also whom thou hast given me, be with me where I am.” [John 17:24.]

Although in this world we must battle and strive, let us be patient, considering the love that is bestowed upon us. Jesus prayed, “That the love wherewith thou [the Father] hast loved me may be in them, and I in them.” [Verse 26.] “I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [Verse 23.] Oh what a thought, that fallen man, corrupted with sin, may be clothed with the righteousness of Christ, and be purified, elevated, and ennobled by the grace of Christ; being partakers of the divine nature can do for him all things. The Father loves the one in whom Christ abides, even as He loved the Son. “And I have declared unto them thy name and will declare it that the love wherewith thou hast loved me may be in them.” [Verse 26.] The people of God are catching glimpses of the attraction of heaven, and they should keep the eye steadily fixed upon the bright beams of heavenly hope. Clouds may gather, and for a time shut away the brightness, yet if they keep their eyes fixed where they last saw the light, the storm will pass away, the clouds disappear, and rays from the Sun of Righteousness will shine forth in brighter glory than before the cloud hid it from sight.

Look up, Sister Abbey; look up, Rosetta; there is hope for you if you only believe, if you will only take Jesus for your personal Saviour. Arthur, is it not time that you were coming back to your Father’s house? Have you buried soul and body in the world? What spiritual semblance to the Son of God have you or Rosetta borne? You may, in some sense, retain a form of godliness, but

you are destitute of the power and spirit thereof. Will you not turn your eyes to Calvary and see Jesus, your Sacrifice, upon the cross, dying that you might live? As you have for so many years borne the image of the earthly, is it not time that you felt the necessity, without any further neglect and delay on your part, to make your surrender to God that you will bear the image of the heavenly? Oh that a new life, the life from above, might be begotten within you by the Spirit of God! In your present state, your minds are weakened by sin. The storms of Satan have beaten upon and deranged every power of the soul. Reason holds but a feeble authority over mind and conscience. The judgment is perverted, the will is on the side of Satan, your ideas are crude, earthly. The truth has but little force to you, for you give it no place in your heart or in your life. Your faith is mingled with unbelief, with skepticism. Should sickness and death come to you as you now are, you would meet with eternal loss. Is it not time for you to change? Have you not long enough buried your talents in the earth? The world has occupied the soul temple, and there has been no room for Jesus, no room for His love and His peaceful presence. Oh, what storms of passion have beaten about the soul! The world has been your god. To save, to gather, has been the object of your life, but the eternal riches have not attracted you. Shall it always be thus? Are you satisfied with the outlook?

Arthur, for long years you have been deteriorating in character. Shall this work continue? Is it not time for you to be wise, not only for time, but for eternity? You are cultivating selfishness, avarice, making yourself into a vessel of dishonor before God. Is it not best to surrender to God, that He may mold and fashion you into a vessel of honor, fit for the Master's use?

The great day will reveal the character of the work you have done, and you will be rewarded accordingly. When you get angry—insane with passion—remember that a record is made which you must meet in the judgment. When you are penurious, close, and hardhearted, be sure that all is written in heaven.

My brother and sister, you are still prisoners of hope, but you must make determined efforts if you free yourselves from the bondage of sin and Satan. The evil fruits you bear—the sins you commit daily in word and action—testify to the character of the tree. Much may be hidden from others, but before God you appear just as you are. A new moral taste must be created within you.

Oh, "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Isaiah 55:6, 7.] Are you who are dependent upon God for every breath, for all the capabilities you possess, for every blessing you enjoy, indifferent as to whether you do His sayings or not? Can you afford to be satisfied with gaining the things of this life at the loss of the eternal riches? God has blessed you with intellect; whatever sound judgment you have, it is His gift. Do you realize that you are

bought with a price? that the Lord has claims upon you? Will you give Him back that which is His own?

Christ is seeking to draw you unto Himself. He has bought you with His blood; and now He is saying to you, "Look and live." [Numbers 21:8.] Look to Christ as He is revealed in His word. Sinful and polluted as you are, look, oh, look to Jesus on the cross of Calvary! See the judgments of God falling upon your Redeemer, that you should not be lost.

Confess your sins to one another and to God. Arthur, covenant before God and angels that the past of your life shall suffice to have wrought the will of Satan. May the Lord bring you both to a position where you will humbly seek Him with the whole heart, is my earnest desire and prayer. If you do seek Him with all the heart, might, mind, and strength, He will be found of you. The invitation is, "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." [Matthew 11:28-30.] "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." [Isaiah 1:18.] Confess and forsake your sins, and appropriate to yourselves the promises of pardon, and of Christ's righteousness. This alone will be accepted of God. The proclamation is made to you who are sinners in His sight, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." [Luke 13:24.] Strive, for the grasp of the destroyer is upon you, and if you do not make determined effort, he will put his own seal upon you. Strive, for the foe is on the right hand and on the left, before you, behind you, and he must be resisted and overcome or he will overcome you. Strive, for there is a crown of immortality to win. Strive, in the strength of Christ, not in your own strength. Put away your avariciousness. It is a terrible thing to cling to your own ways, to your own will, and risk the consequences. Arthur, I call upon you to be reconciled to God. Your only hope is to fall upon the Rock and to be broken.

Jesus is ready to give you grace, to restore you to Himself. But He does not do this without full cooperation on your part. You must "work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." [Philippians 2:12, 13.]

Oh, the worth of the soul! It cannot be estimated by you, Arthur and Rosetta, because you have not cultivated a sense of the great sacrifice made by the Son of God to save the soul from eternal ruin. You do not realize the abhorrence which the Lord has for sin. The prophet says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. ... And whosoever was not found written in the book of life was cast into the lake of fire." [Revelation 20:12, 15.] "Righteousness and judgment are the habitation of his throne." [Psalm 97:2.]

Our God is strict in justice to those who continue in their impenitence. He will punish the wicked, but He is ready to pardon the sinner who comes to Him in contrition of soul, and He will reward the faithful and righteous. To think, even for a moment, of losing eternal life should make us tremble, and it will make us tremble if the heart is not hardened, calloused, with worldliness and sin.

God forbid that you should continue to walk in darkness. You have hindered one another. Arthur, you have hurt and bruised your wife, whom you vowed to love and cherish. Rosetta, you have not been wise in all things. Pride and folly have bound your soul away from Jesus, the only one who can save and help and bless you. You want not only to have a knowledge of the truth, but to realize its work upon your heart.

Will you now be wise? Will you come to Jesus? Your cases have been presented to me as hopeless if you make no change in life and character. Let your thoughts be turned to God; humble yourselves under His mighty hand, and He will lift you up. If you will follow the dictates of an enlightened conscience, you will come back to your Father's house as did the prodigal son.

You have children whom you are to train for the heavenly courts. Give yourselves to God, and then teach the precious lessons of Jesus to your children. Store their young minds with pure principles, with a knowledge of Jesus, of what He is to them and of His claims upon them. You do not realize what you have lost, and what you are daily losing in this precious probationary time. Educate the faculties and tastes of your dear ones; seek to preoccupy their minds, so that there shall be no place for low, debasing thoughts or indulgences. The grace of Christ is the only antidote or preventive of evil. You may choose, if you will, whether the minds of your children shall be occupied with pure, uncorrupted thoughts or with the evils that are existing everywhere—pride, and forgetfulness of their Redeemer. The mind, like the body, must have pure food in order to have health and strength. Give your children something to think of that is out of, and above, themselves. The mind that lives in a pure, holy atmosphere will not become trifling, frivolous, vain, and selfish. The beautiful lessons of the Bible stories and parables, the pure, simple instruction of God's Holy Word, is the spiritual food for you and your children.

Oh, what a work is before you! Will you take hold of it in the love and fear of God? Will you put yourselves in communication with God through His Word? You as parents, Arthur and Rosetta, have something to do for the Master in working out your own salvation with fear and trembling, and then as God works in you, as divine power is combined with human effort, you will have courage and zeal to work both for your children and for others. Your children need your help; and there are others also who need it. When you are converted, you will have a work to do to teach your children and others the lessons that you are learning in the school of Christ.

There are precious souls that you can be the means of saving. But your own souls are yet unsaved. Will you disappoint the Saviour, who has paid the purchase money for all souls in His own blood and agony? For both of you the time is short. You have none to lose.

I entreat you to heed the injunction of the apostle, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." [2 Peter 1:5-10.]

Will it pay, Rosetta, to neglect the inward adorning, for outward ornaments and display? How much better to know the will of God and do it! How much better to take time to store the mind with the rich treasures of the word of God! Then you will have light to shed upon others. The great day will reveal the character of the work done in your life here, and you will be rewarded accordingly. God calls upon you to pause in the work you have been pursuing and turn to Him in sincerity. Show your ambition now, dear children, to win the crown of life. You may achieve successes in the common affairs of this life, but how quickly do they pass away! Only work with as much determination, as much perseverance, for the crown that is imperishable and your life will be pronounced by all the universe of heaven a grand success. Where can you show your skill, your aptness, your persevering energy so well as in using your talents for the glory of God—in being good and in doing good? Who will faint in such a work? In what other field can you sow seed with the assurance of obtaining so valuable a harvest?

Now is the sowing time. The reaping time will soon come, and what will your harvest be? Those who sow to the flesh, gratifying selfish desires, natural inclinations and passions, will gather a harvest of the same kind as the seed sown. They will reap corruption. But those who sow to the Spirit shall of the Spirit reap life everlasting.

I entreat you to begin in earnest. Determine that you will be followers of Christ as dear children; that you will be faithful in the performance of your duty as Christians, diligent in the cultivation of personal piety. Then you will be light bearers, examples for others, "holding forth the word of life." [Philippians 2:16.]

I send you these words in love, because I am impelled by the Lord to write them to you. May the Lord by His Holy Spirit soften and subdue your hearts to receive them.

Lt 28, 1890

Van Horn, Amanda

Battle Creek, Michigan

July 1, 1890

Dear Sister Amanda Van Horn,

I have some things to say to you, from the Lord. He has given me a message for you, that you are in danger of misunderstanding our duty. You want to do right and to be right, but at this time as well as all times in the future you must listen to counsel. If you depend on your own wisdom you will be guided by impulse and will imperil your soul. The enemy is very active to deceive souls and lead them in ways that are not the way of the Lord.

Life is too short for you or me to turn our feet in any path that imperceptibly leads away from the only true and safe path. Life is filled with varied responsibilities. The Lord has a work for you to do; it is not a public work, but a very important one, a work in your own home, to be true to your position as a wife and mother. No other can do this, your work.

The Spirit and the Word of God agree. Remembering this, let us read the words of inspiration from Jesus Christ through Paul to Titus. He is charged to "speak the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things: that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." [Titus 2:1-5.]

With this scripture before you, I ask, For what are you spending your time in Battle Creek? Has God called you to neglect your home? No, no.

My sister, the Lord has shown me that you are mistaking your duty. Your husband needs you; your children need their mother. You have stepped out of the path where Jesus leads the way. He is saying to you, "Follow me," and He will lead you to your own home duties, which are now badly neglected. The voice of the Lord has not bidden you to separate your interest from that of your husband and children. Your first duty is in the home.

The Spirit of the Lord has not given you a work, or qualified you to do a work, that is contrary to His own Word. I have no question to ask you concerning the influence which has led to the course you have taken. "By their fruits ye shall know them." [Matthew 7:20.] From whatever

person it may come, any teaching that would lead you to the slightest neglect of the duties lying right before you in your home is not prompted by the Spirit of the Lord.

You have a great work before you, a sacred, holy calling—in the way of your duty at home—to exemplify the Christian graces as a faithful wife and mother, to be lovable, patient, kind, yet firm in your home life, to learn right methods and acquire tact for the training of your own little ones, that they may keep the way of the Lord. As a humble child of God, learn in the school of Christ to be patient. Seek constantly to improve your powers to do the most perfect, thorough work at home, both by precept and example.

In this God-given work you will have the help of the Lord; but if you ignore your duty as a wife and mother, and hold out your hands for the Lord to put another class of work in them, be sure that He will not contradict Himself; He points you to the duty you have to do at home. If you have the idea that some work greater and holier than this has been entrusted to you, you are under the deception of Satan. In neglecting your husband and children for what you suppose to be religious duties, either to attend meetings or to work for others, to give Bible readings or to have messages for others, you are going directly contrary to the words of inspiration in the instruction of Paul to Titus. The religion of Christ never leads a wife and mother to do as you have done.

You may now cultivate the homemaking qualities with good effect, for your children are of the age when they most need a mother. The restless spirit naturally inclines to mischief; the active mind, if left unoccupied with better things will give heed to that which Satan may suggest. The children need the watchful eye of the mother. They need to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and, be confirmed in well-doing, by diligent training.

The Saviour discerns a value and dignity in every soul, because of the image of God which it bears. He died that your children might have the gift of eternal life. He looks upon them with divine compassion. Their souls may be saved unto eternal life, and they are just as precious as the souls of others. The Lord has not called you to neglect your home and your husband and children. He never works in this way; and He never will.

You have before your own door a little plot of ground to care for, and God will hold you responsible for this work which He has left in your hands. Through earnest prayer and study, you may become a wise woman in your home, learning the different dispositions of your children, and carefully noting their behavior. You may have at home a little school, of which you shall be the teacher. If you seek wisdom from the Lord to understand His way, and to keep it, He will lead you, not away from your own home, but back to it.

If you are one of those who are the light of the world, that light is to shine in your home. Poverty has been your lot, but this you could not help, and it was not sin. But your mind has been of that cast which has led you to view everything in too intense a light. Here you have lessons to learn at the feet of Jesus; you need to trust more to Jesus, and be less anxious; you need to have genuine faith in the promises of God. Yet you must be a laborer together with God, cultivating your mind, that you may bring to the education and training of your children a restful spirit, a loving heart, that you may imbue them with pure aspirations; cultivate in them a love for things honest and pure and holy.

Never for a moment suppose that God has given you a work that will necessitate a separation from your precious little flock. Do not leave them to become demoralized by improper associations and to harden their hearts against their mother. This is letting your light shine in a wrong way altogether; you are making it more difficult for your children to become what God would have them and win heaven at last. God cares for them, and so must you if you claim to be His child.

In time past you have erred in having too great an anxiety for your children. Your trust has not been fully in God, and you have indulged them more than was for their good. And now you leave them to themselves. What sort of an experience is this? Certainly, it has not God and truth for its source. You are offending God in claiming to be led by Him and yet neglecting your duty to your children.

Satan can use your course of action to misrepresent the Father and the Son, so that many will blaspheme God; and unless you face right about, the wrong ideas you have cherished will gain strength to control your reason and judgment. Thus God will be dishonored, and you will be removing farther and farther from your proper position for the performance of your duties in your home. Even now your mind is really unbalanced. The firmness of will, wrongly directed, will, unless corrected, result in insanity.

Satan wants to bring a reproach upon the cause of God through your course of action. He has blinded your perceptions and you believe you have received great spiritual acquisitions. I hope that this infatuation will be broken ere the name of God, instead of being glorified, is blasphemed through your course of action.

You may give yourself to the Lord, and exemplify Christ in your home and in your neighborhood. The Holy Spirit of God, poured upon the children of men, does not make them less careful and conscientious in their home life. When we give ourselves unreservedly to the Lord, the simple, commonplace duties of home life will be seen in their true importance, and we shall perform them in accordance with the will of God.

My sister, you may be bound about with poverty, your lot in life may be humble, but Jesus does not forsake you because of this, neither does He lead you to forsake your family for this or for any other cause. God has made you a trustee, a steward in your home; seek to educate yourself for this work, and He will be by your side to bless all your endeavors, that by and by, when the reckoning time for the administration of your trust <shall come,> He may say, "Well done, thou good and faithful servant." [Matthew 25:21.]

Your husband has rights; your children have rights; and these must not be ignored by you. Whether you have one talent or three or five, God has given you your work. Parents are fearfully neglectful of their home duties, they do not meet the Bible standard; but to those who forsake their homes, their companions and children, God will not entrust the work of saving souls, for they have proved unfaithful to their holy vows. They have proved unfaithful to sacred responsibilities; God will not entrust to them eternal riches.

Oh, your faith must be something more than it now is. The Word of God means what it says. We must bring ourselves so to interpret the precious words of God as not to misapply their meaning or destroy their power to move the conscience. We all want faith, not an emotional religion. We want to believe the words of Christ, and be doers of every word that proceedeth out of the mouth of God.

We are to be vigilant, watching for the coming of the Son of Man; and we must also be diligent; working as well as waiting is required; there must be a union of the two. This will balance the Christian character, making it well developed, symmetrical. We are not to feel that we can neglect everything else and give ourselves up to meditation, study or prayer. Neither are we to be full of bustle and hurry and work, to the neglect of personal piety. Waiting and watching and working are to be blended. "Not slothful in business; fervent in spirit; serving the Lord." [Romans 12:11.]

The solemn charge of Paul to Timothy is, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." [2 Timothy 4:1, 2.] God's servants have a work of this kind to do; but if the people do not heed the counsel and reproof of the Lord's messenger but push straight on in their stubbornness, they reject the Lord in the person of His servant, and great blindness will come upon them. I hope and pray that you will receive instruction; for no greater evidence can be given that a wrong spirit has the control of mind and judgment than that you will not receive counsel from the Lord's ambassadors.

Letters have come from mothers, relating their trials at home and asking my counsel. One of these cases will serve to represent many. The husband and father is not a believer, and

everything is made hard for the mother in the training of her children. The husband is a profane man, vulgar and abusive in his language to herself, and he teaches the children to disregard her authority. When she is trying to pray with them he will come in and make all the noise he can, and break out into cursing God and heaping vile epithets upon the Bible. She is so discouraged that life is a burden to her. What good can she do? What benefit is it to her children for her to remain at home? She has felt an earnest desire to do some work in the Lord's vineyard, and has thought that it might be best to leave her family, rather than to remain while the husband and father is constantly teaching the children to disrespect and disobey her.

In such cases my advice would be, Mothers, whatever trials you may be called to endure through poverty, through wounds and bruises of the soul, from the harsh, overbearing assumption of the husband and father, do not leave your children; do not give them up to the influence of a godless father. Your work is to counteract the work of the father, who is apparently under the control of Satan.

My sister, you have the responsibilities of a mother. Never did your sons in their helpless babyhood need a mother more than in their boyhood and youth. The girls also need the watchful guardianship of an affectionate Christian mother. Mothers cannot love their children too much, but they can reveal this love unwisely, to their injury. The love must be sanctified, and then the mother will not act from impulse, but from principle. Then she will bring up her children to be pure, and discipline them to obedience.

The mother needs constant sympathy and help from the father of her children. The parents must be perfectly united in their work, and must seek help from God. While keenly alive to their most sacred responsibility, they should not become distrustful because they see that their work is imperfect, and does not secure the results they hoped for. Keep sowing the seed for time and for eternity. All heaven is watching the efforts of the Christian mother.

Your interest in your children must not make you a slave to wait on them. Teach them to help you. Boys and girls may be kept busy, trained to be faithful and diligent in the little things. It may seem to you that they hinder more than they help, but let them never know this. You are their teacher, and should train them to be useful, to do things tastefully and thoroughly. This is one of life's great lessons that is essential to the well-being of your children. "He that is faithful in that which is least is faithful also in much." [Luke 16:10.]

You can preoccupy the minds of your children. Active brains and hands must be employed in something useful as the parents may suggest, else they will be occupied with evil things as Satan may direct. Parents may be teachers in a sacred sense, training the children to be useful in the common, homely duties of life, and all the time giving them illustrations of the higher life. Thus you are bringing them up in the nurture and admonition of the Lord.

If parents believe that sin is an offense to God, and that none but those who are pure and holy can enter heaven, if they are consistent in their belief, they will seek wisdom and grace from Christ, that they may by every means in their power teach their children to resist and overcome sin. What work is more essential than that of a mother in educating her children for practical life and in molding their character for the future, immortal life?

Children who have been properly educated, who love to be useful, to help father and mother, will extend a knowledge of correct ideas and Bible principles to all with whom they associate. Such a family will have a powerful influence in favor of Christianity. But in order to secure this result, parents must not neglect their work or lose sight of their responsibility. Infidels assemble and devise plans to spread the poison of infidelity. The Papists are untiring in plying their subtle arts to suppress the Bible, the living oracles which exalt God as supreme. They want the control of men's consciences. They want to enslave the soul, so that finite man shall occupy the place where God should be.

And shall Christians who bow to God alone as infallible be dull and inactive? Shall they not seek to understand what they can do to build up barriers against the tide of evil? Will they not educate and train their own children to become intelligent Christians, so that they may represent the character of Christ? The infidel has been heard to declare that if he believed what Christians professed to believe, he would be far more zealous than they.

The Christian mother's work begins in the home circle, in making her home what it should be, pleasant to her husband, pleasant to her children. These dear ones are in her hands to educate faithfully. The parents have given their children their own stamp of character, and if some traits are unduly developed in one child and another reveals a different phase of character which is unlovely, who should be as patient and forbearing and kind as the parents? Who so earnest as they to educate their children away from the objectionable, and to cultivate the precious graces of character revealed in Christ Jesus?

Scolding and fretting, gathering clouds and gloom about the soul, will bring only a shadow and discouragement in the home life. Mothers do not half appreciate their possibilities and privileges. They do not seem to understand that they can be in the highest sense missionaries, laborers together with God in aiding their children to build up a symmetrical character. This is the great burden of the work given them of God.

The mother is God's agent to Christianize her family. She is to exemplify Bible religion, showing how its influence is to control us in its everyday duties and pleasures, teaching her children that by grace alone can they be saved, through faith, which is the gift of God. This constant teaching as to what Christ is to us and to them, His love, His goodness, His mercy, revealed in the great plan of redemption, will make a hallowed, sacred impress on the heart.

Let not one word of fretfulness, harshness, or passion escape your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be. A man and woman, the husband and father, the wife and mother, are in God's sight, in their religious life, just what they are in their home life. Father and mother, bind your hearts in closest, happiest union. Do not go apart, but bind yourselves more closely to each other; then you are prepared to bind your children's hearts to you by the silken cord of love. Mothers, be very careful of your precious moments. Remember that your children are passing forward where they may be beyond your educating, training and molding.

You may be to your children the very model of all that is pure and good and noble. Identify your interests with those of your children. God does not intend that any other should do the mother's work in the training of her child. He wills that the mother shall rise to meet her sacred responsibility, but this can never be done while mothers so largely neglect their duty to their children. Nothing can have a greater claim upon the mother than her children have; and when their needs are lightly regarded, when she sets aside their claims, in order to devote herself to visitors, she is robbing her children of their God-given rights. No absorption in business on the part of the parents can warrant a departure from God's plans and ways.

Your first and grandest work is for your children. Let the light of heavenly grace irradiate your character, that your children may have sunlight in the home. Peace, pleasant words, and cheerful countenances will never hurt your children. This is not blind affection, not that tenderness which encourages sin by unwise indulgence and which is the veriest cruelty, not that false love which allows the children to rule, and makes the parents slaves to their caprices. There should be no parental partiality, no oppression; the combined influence of affection and authority will place the right mold upon the family.

We have Bible rules for the guidance of all, both parents and children, a high and holy standard from which there can be no swerving. God's injunctions must be paramount. Children are to be taught to keep the way of the Lord. Let the father and mother of the family spread out His Word before Him, the Searcher of hearts, and ask in sincerity, "What hath God said?"

Lt 29, 1890

Van Horn, Brother

Petoskey, Michigan

August 5, 1890

Dear Brother Van Horn:

I have a burden on my mind in regard to the Michigan Conference. Do you remember my words in the church at Potterville? I said, "Brethren, you have chosen Elder Van Horn as president of your conference. He has the qualifications of a sermonizer, but is not qualified to minister. If there are persons of far-seeing discernment and good judgment who study from cause to effect and who are prompt to plan and execute, who will stand by his side to counsel with him, if Elder Van Horn will not become stereotyped in his own ideas and ways, then he can serve as your president; but he has serious defects of character; he can never bear successfully the responsibilities of this great conference unless others will come in to cooperate with him and to supply what he lacks. It is not an easy matter for him to make any material change in his habits, customs, or plans. He is too fixed in his habits."

Brother Van Horn, you do not see the necessity of calling together the old hands in the cause, and setting your plans before them and asking their counsel. You need men of other and varied talents to counsel and plan with you. But you do not talk over matters freely with your brethren.

This I was taught my husband should do, and he obeyed the injunction of the Spirit of God. He called together his brethren, and urged them to express their mind as to the way in which the work should go, and not a move was made independently. Those experienced brethren felt that they shared the responsibility, and we carried the people with us in our efforts for the upbuilding of the work. Thus it should ever be. One man's judgment may be deficient in many respects, but in a multitude of counselors there is safety.

Elder Van Horn, you must come close to your brethren. There are men of responsibility whose advice will be valuable to you. Unless the influence of such men can be brought in to work a change in your management, the Michigan Conference will lose confidence in you as a manager, or they will lose courage, and fail to do their duty in sustaining the cause of God with their influence and their means, and pushing the work forward as God desires them to do.

Michigan needs to have a work done in her churches that is left almost untouched. There must be greater efficiency in the laborers and in the men who have the oversight of the work, if spiritual prosperity is to be found in all her borders. Men are needed who will be prompt to see and execute.

Those who go out as laborers under the sanction of the conference are to be judged not by their credentials, but by the fruit they bear. Do they preach from the Bible in the pulpit, and then show their disregard of the Bible by their practice out of the desk? Are they vain, light, and trifling, one in spirit with the unconsecrated, the unconverted? If this is all the burden they bear for souls perishing out of Christ, if this is their example before believers, then hands have been laid upon them suddenly. They deny Christ by their disorderly walk and unholy conversation. "Out of the abundance of the heart the mouth speaketh." [Matthew 12:34.] Their freedom of speech upon common, earthly things, shows plainly that Jesus is not abiding in their hearts by faith, and they are far from growing in grace and the knowledge of Christ. Earthly things are placed before spiritual.

It is not the work of Christ's followers to cherish pride, to gratify ambition, or to indulge appetite, living for self, loving self, pleasing self, under a profession of Christianity. All this is a denial of Christ. Such a class Paul describes: "Many walk of whom I have told you before, and now tell you even weeping, that they are the enemies of the cross of Christ." [Philippians 3:18.] They misrepresent Christ.

Only he who has genuine faith is one with Christ. He will testify hourly by his circumspect course of conduct, "I am one with Christ, as Christ is one with the Father." In his daily life he practices the principles of the Word of God. The Bible is the man of his counsel. He does not mind the things of the flesh, but the things of the Spirit. Such a man will not dishonor the truth and bring a reproach upon the cause of God. He will not do a dishonest act, and if he has departed from strict integrity, in any business deal, he will not rest until the wrong is righted.

Brother Van Horn, it is not your duty at our camp meetings, to engage in manual labor. That belongs to the laymen. They should be educated to attend to the fitting up of the grounds. As president, you should apply yourself more thoroughly to plan for the spiritual interests of the meeting, consulting with your ministering brethren. Let your efficiency be seen in this direction.

You love to preach, and should have a chance to preach wherever you go. You can do a good work in this line; but this is not all the work essential to be done—the people need to be taught, to be educated. Many of the sermons given would, if cut short one-half, be far more beneficial to the hearers. Take time to teach, to hold Bible readings. Get the points and texts fastened in the minds of the hearers. Let them ask questions, and answer them in the plainest, simplest manner possible, so that the mind can grasp the truths presented.

It is very hard for you to get away from your preconceived opinions, your old stated discourses, and give the Spirit of the Lord a chance to impress and lead out your mind. You can and should sink the shaft deep in the mines of truth, and be ever finding the new, precious ore which lies hidden beneath the surface. Recover the buried treasure, the precious things of God's Word,

that you may impart to your hearers. You must become a learner if you would be a teacher, presenting things new and old. We may be continually discovering rich veins of precious truth, priceless treasure for God's people.

Teach as Christ taught. Study His example, His methods of teaching. He preached few sermons, but wherever He went, crowds gathered to listen to His instruction. The ministers must be educated to work more according to the Divine pattern. You have not yet taken up the work of educating. The people will listen to sermon after sermon, and they can retain but a few points in the discourse, and these lose their force upon the mind; other things come in to choke the seed of truth. Now the Lord's way is the best way, to impress upon minds, point by point, the truths that are for their eternal interest to know. Let the soil of the heart be prepared and the seed be so planted that it will spring up and bear fruit.

It is the work of the Holy Spirit to convince the soul of its need of Christ. Many are convicted of sin, and feel their need of a sin-pardoning Saviour; but they are merely dissatisfied with their pursuits and aims, and if there is not [a] decided application of the truth to their hearts, if words are not spoken at the right moment, calling for decision from the weight of evidence, already presented, the convicted ones pass on without identifying themselves with Christ, the golden opportunity passes, and they have not yielded, and they go farther and farther away from the truth, farther away from Jesus and never taking their stand on the Lord's side. Now the minister is not merely to present the Word of God in such a manner as to convince of sin in a general way, but he is to lift up Christ before his hearers. Christ's claims upon them are to be made plain. The people should be urged to decide just now to be on the Lord's side. Personal efforts should be made.

Satan is working with all his hellish arts and the Lord's human agents must work with as much determination. They must not fail nor be discouraged. They must win souls as seals and evidences of their ministry. There must be no halfway work in the Lord's service. Where the Spirit of Christ is, there is spirituality, there are earnest appeals, there are activity and zeal in behalf of Christ.

Lt 30, 1890

White, W. C.; White, Mary

Battle Creek, Michigan

Monday, March 10, 1890

Dear Children Willie and Mary,

I have just come from the meeting. The room was full, the three apartments were in one. The Lord again poured upon me the spirit of supplication. Faith did take hold of the arm of infinite power. We did have the blessing of God. I spoke about thirty minutes. The Lord gave me power to speak before those present.

Some confessions were made and quite a number who had been in darkness made confessions of their finding Jesus and being free in the Lord. Elder D. T. Bourdeau spoke to the point. Brother Porter spoke, but his was not like the testimonies that had been borne. It was no light to the meeting, but in marked contrast to that which had been said.

There is more and more freedom coming to the meeting. The darkness is no longer a controlling element. We are expecting more of God's Spirit, and longing and hoping and believing that the Lord will give special blessings. How I long to see these ministers free in the Lord and joyful in their God.

I shall not leave for Chicago if it seems necessary to remain to help; but if it is best, shall go to Chicago one week from next Friday. I am so thankful that the current is changing, and that the Lord is at work for His ministers. Many of them will return to the field of their labor with much light, a deeper experience, and with more courage in the Lord. My health is quite good, but I am very tired; but the blessing of the Lord is of great value to me. I believe that I shall have the blessing of God. I feared I should leave this place in depression and discouragement, but the Lord is giving us tokens for good, and He will bring His people where they can praise His holy name.

I think of you much; I want to see you all. We pray for you, that the blessing of the Lord may rest upon you, and I believe the Lord will answer our prayer.

I learn Brother Jones has come home this afternoon.

I am much pleased to learn that Professor Prescott is giving the same lessons in his class to the students that Brother Waggoner has been giving. He is presenting the covenants. John thinks it is presented in a clear and convincing manner.

Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds.

I am inclined to think Brother Prescott receives the testimony, although he was not present when I made this statement. I thought it time to take my position, and I am glad that the Lord urged me to give the testimony that I did.

Brother Larson has not opened his lips. I do not know how he feels. I thought he appeared some affected, but he keeps so far back I cannot tell. Many seem to be getting the blessing of

faith and pardon. I called Brother Olds' name and gave him a pointed testimony. He confessed Sabbath afternoon. This morning he talked in a very humble and broken way. Brother Bingham said he was never so blessed in his life as he has been in the last few days. Brother Warren reveals the blessing of God in his face, for it looks as if the Sun of Righteousness was beaming upon him. He bore a testimony that he never felt the blessing of God to so great a degree in his heart before.

Brother Fero has humbled his heart, and he says he is free in the Lord and is wonderfully blessed. Brother Watt talked again this morning and he says he is gaining a deep and rich experience in the knowledge of our Lord and Saviour Jesus Christ. He seems to be altogether a different man, and many whose names I do not know are coming into the light. Oh, I hope and pray that this work may move forward in great power. We must have the blessing of God deep and rich and full. Brother Olsen stands well, firm and free, and boldly on the right side. What course D. L. Jones may take now, and what course Porter and Larson will take who have been so actively engaged in sowing unbelief and prejudice, I cannot imagine. I hope that they will be born again.

I no more carry a load because of the fact that I cannot express myself. I am free and I talk as the Spirit of God giveth me utterance, and the word spoken is fully received by the largest number present. The men who have held things have no power now. There is a strong current setting heavenward, and if we wait on the Lord we shall surely see of His salvation. He will work in our behalf. He will not let this ministerial institute break up in confusion and darkness.

Nearly all who speak have made confession that they felt tried because they could not have the privilege of listening to Elder Waggoner's teaching without so much interruption. They felt distressed and impatient over it, and with tears confessed that it was not the right spirit, so those men who have done their work of shedding darkness on the class see that they have not received much thanks for the pains they have taken to ventilate their ideas.

Brother Prescott will stand by the testimonies I am sure, as will all, with few exceptions. Brother Breed, I think, will come out all sound. Well, I think I will hold this letter till after the morning meeting tomorrow.

March 11

Dear Children: My heart is filled with thanksgiving and praise to God. The Lord has poured upon us His blessing. The backbone of the rebellion is broken in those who have come in from other places. This morning the room was full. We first had prayer, then Brother Olsen spoke; I followed in the same line in which I have been laboring since one week ago last Sabbath. The Lord put words into my mouth to speak, and Elder Bourdeau spoke well. Elder Waggoner spoke very humbly. Brother Steward spoke with much feeling and humility. Brother Fero spoke well.

Brother Larson then spoke and confessed that his feeling had not been right. I responded and he took his position on the testimonies.

Brother Porter was on his feet, all broken up so that he could say nothing for a few moments; then he said that when I had spoken to him personally, before those assembled in the office chapel, he rose up against it, but he felt now that it was just what he needed, and he thanked the Lord for the reproof. He confessed the wrong that he had done me and Elder Waggoner, and humbly asked us to forgive him. He said he could not see clearly on all points in regard to the covenants, but that he would walk humbly before God, follow Jesus and seek light all the time. He said that he had been disbelieving the testimonies, but he said, "I believe them now. God has spoken to us through Sister White this morning. I believe every word; I accept the testimony as from God. I take my stand upon them, for I believe that to be the Lord's side."

Brother Dan Jones was present. He kept his head bowed upon the seat all the time. Did not lift it up once till the meeting closed. He only returned yesterday afternoon. Captain Eldridge was present. The whole room was sobbing and praising God for there was a revealing of His power. He drew graciously near. I hear nothing of Elder Smith, but we hope the gracious influence of the Spirit of God may rest upon him, and he will find his way out of the darkness. We are full of hope and courage since these men, so strong and high-headed, have begun to feel that they are working against the Spirit of God.

My talk was reported. When I get it I will send it to you. I think that there will be a different state of things than there has been, and the work done in Battle Creek will help them here. Brother Prescott talked well and plainly; told them that were assembled that God had spoken to us through Sister White this morning. "Let us," he said, "take heed to these words." He wept like a baby when Brother Larson and Porter were making their confessions. Brother Olson is so glad and feels so relieved, he scarcely knows what to do with himself. Brother Waggoner feels so thankful.

I hurry this off so that you may get it.

Lt 31, 1890

Fulton, Samuel

Oakland, California

April 23, 1890

Dear Brother Samuel Fulton:

My much respected brother in the Lord, I am afflicted as I learn of your affliction. But our only hope is in Christ our righteousness. You may trust in the Lord with all your heart. He will never fail you.

The precious promises of God are full and rich and free. O, how precious they are to you in your affliction, when heart and flesh fail! It is true that all have not the same boldness and confidence when brought into deep affliction. And, again, I am so glad that feelings are no criterion. The promises rich and full are yours. You can say in your sickness, "the anchor holds." Faith and hope in the promises of God are steadfast.

You have the pledged word of Jehovah, "Lo I am with you alway even unto the end of the world." [Matthew 28:20.] Only rely with trusting faith as a child relies on the promises of his faithful parents. Here is simple earnest faith and confidence in Jesus, who loves you and has paid a dear price for your redemption.

In the weak state of your body, the enemy may try to make his voice heard that the Lord does not love you. O, he does love you. "Like as a Father pitieth his children, so the Lord loves and pities those who put their trust in Him." [Psalm 103:13.]

Your life may look to you to be full of mistakes; but what if there are mistakes. Jesus knows all about the trials, the weaknesses of humanity, and He has placed on record the most precious promises: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 John 2:1; 1:9.]

I have evidence the very best that God loves you. He will not thrust you from Him in your weakness, for He loves you. Do not worry yourself out of the arms of Jesus, but just repose in restful quietude in His love. His grace will be all sufficient for you when heart and flesh shall fail. He will give you His peace and His grace. Gather to your soul God's promises, for Jesus is your constant, unfailing friend.

Try as hard as you will, you cannot manufacture a righteousness for yourself. Christ has woven in heaven's loom the robe of His righteousness, and He will put the same upon you and your sins. Your old defiled citizen's garment will be taken away. He points you to the fountain of living waters, whereby you may drink and drink again, and be refreshed. He bids you come unto Him with all your griefs, your pains, your weakness, and He says you shall find rest. Only believe that Jesus is your personal Saviour, that He pardons all your transgressions, and then rest in His love. Do not let the smallest doubt come into your soul, for all your feelings of guiltiness must be laid at the foot of Calvary. Jesus says, "I have taken your sins. I have imputed to you My righteousness. Your weak faith will I strengthen." Then trust in Jesus. He extends to you free

pardon. He makes you a member of the "royal family." Put your hand in the hand of Jesus, and He will hold to you more firmly than you can hold to Him.

Let your soul be comforted by the brightness of the "Sun of Righteousness." [Malachi 4:2.]

The cloud may appear dark to you at times in itself, but when filled with the bright light of Jesus, it is turned to the brightness of gold for the glory of God is upon it.

May the Lord bless these words to you is my prayer. Love to your faithful watching wife, and all dear friends.

Lt 32, 1890

Smith, Brother

Lynn, Massachusetts

December 9, 1890

Dear Brother Smith,

I understand that you have been ordained as elder of the church at Norwich Town. I have much anxiety and burden of heart for this little church that they may be a living growing church: and in order for this to be, it is essential that every soul walk in humility and lowliness of mind before God. If they are constantly seeking to exclude all thinking and speaking evil of one another, there must be the cultivation of the precious plant of Christian love in the heart for one another, each striving to excel in practicing the virtues of Christ's character in looking to Jesus, in trusting in Jesus, in believing all His words.

There is a necessity of our hearts being emptied of all selfishness and human pride and each to cultivate the gentleness and meekness of Christ, and be determined to answer the prayer of Christ that we may be one as He is one with the Father. There is danger in all of our churches of the exaltation of self, praising one's self, glorifying self; everything of this character separates the soul from God, and unless they repent they will depart from the faith, for they are always looking for and expecting to be praised and flattered. When this does not come, they become offended and consider themselves not sufficiently esteemed. When reproof comes from God to them, they will refuse to be corrected because they feel that they are whole and need not a physician.

Christ's work is to help all who really feel their need of help from Him and to be a strength to all who really feel their own weakness. Every individual member of the church should not rest until they have a deep and living experience in the things of God. It is not our work to be seeking for the supremacy, but it is ever safe to seek for the meekness and gentleness of Christ. (Matthew 18:1-6): "At the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck and that he were drowned in the depth of the sea."

Let this be the language of every soul, God forbid from henceforth I should glory save in the cross of our Lord Jesus Christ. The tongue needs to be educated and disciplined and trained to speak of the glories of heaven, to talk of the matchless love of Jesus Christ. Angels of heaven are working constantly to answer the prayer of Christ to His Father, that His disciples may be one as He is one with the Father.

When a new church is formed angels of God are sent from heaven to lovingly impart to them the spirit and power of the grace of God and send rays of light to the hearts of all who have surrendered their wills to God's will, their ways to God's ways. And when they see harmony and love binding heart to heart in the faith and love of Jesus Christ in the bonds of Christian union, they exclaim, "Herein is love." [1 John 4:10.]

The Father hath sent His Son to be the Saviour of the world! The church united in the truth is ordained of God to be a bright and shining light to the world. Our Saviour having all power in heaven and earth, commands and combines individual sympathy and individual effort of the instrumentalities of the church in heaven with the church on earth. He assigns to the angels their agency in ministering to those who shall be heirs of salvation, and He Himself is present in their assemblies in the power and demonstration of His Holy Spirit.

No genuine Christian will be idle, for every agency in heaven is [prepared] to be employed to combine with human agencies in the church to carry the light which Christ shall send to the church to all parts of the world. Every individual member of the church is to be, indeed, a working member, instrumental in saving souls for whom Christ has died. The genuine Christlike workers will have a deep interest for each soul drawing to Christ and each convert as he shall come into the ranks; and they should be interested in these to find something for them to do for the Master.

All are to be united as links in the golden chain that is to bind their hearts to one another and to God that they may enlighten the world. All are to hear the voice of the Master saying, Go labor today in my vineyard. There is work for each, there is work for all. One will not need to crowd out another to build himself up. Let each church member feel himself responsible for the health and spiritual strength and growth of the church. It is religion, pure and unadulterated religion which we all must have. Then the prayer will go forth from sincere, contrite hearts for the grace and spirit of Christ to be imparted to their individual souls that they may work the works of God.

The prayer of Christ was for His individual disciples, and He adds, "Neither pray I for these alone, but for them also which shall believe on me through their words, that they all may be one as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one even as we are one, I in them and thou in me, that they may be made perfect in one that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [John 17:20-23.]

We must as Christ's representatives be moved upon by hallowed influences that we may present a holy example and Christian devotedness in the work. We must be emptied of self, we must have Christ formed within the hope of glory, we must be ever striving to be pure and holy and complete in Christ Jesus.

May the Lord bless His people in Norwich Town abundantly, is my prayer.

Lt 33, 1890

Brethren and Sisters in Norwich

Lynn, Massachusetts

December 4, 1890

Dear Brethren and Sisters in Norwich,

Unless we aim to reach a higher standard, we shall fall far below the position we are now in; we will fail to endure the trials of the last days, which will surely come upon us, and that right early. There must be an emptying of self before the heart can be filled with the Holy Spirit of God.

Since the rise of the first and second angels' messages, I have taken an active part in the work, and the evidence as it is now given cannot be controverted from the Word of God. We have not a shadow of a doubt as to the correct understanding of the order and character of the third angel's message and the two preceding it. We are now living under the proclamation of the

message of the third angel. Many attempts will be made, as there have been in the past to weave into the work human theories. Diligent study will be made to get up something original; but we may say, as did Paul, "Other foundation can no man lay than is laid, which is Jesus Christ." [1 Corinthians 3:11.]

The Lord has led out representative men to proclaim the first, second, and third angels' messages. We know that God was with His faithful standard bearers. Many of them held fast their faith until their hands were palsied by death. I labored with the workers, bearing the burden in the heat of the day. Our work was a part of the great web of God's plans, and nothing can be more offensive to God than to give discredit to those who have fought a good fight, who have finished their course, who have kept the faith unto the end. He says, "Write, Blessed are the dead which die in the Lord from henceforth, that they may rest from their labors, and their works do follow them." [Revelation 14:13.] They being dead yet speak. Their words, their influence, their example, have lived after their death.

Let not those who have been placed in responsible positions think that God has given them light to controvert the work of the faithful ones who have died in the faith. God wrought through these old pioneers of the cause, and no voice or pen should be brought into action to demerit their labor which was full of self-denial and self-sacrifice. Their works were wrought in God. The Lord would have the youth now coming on the stage of action be assured that no irreverent hand must touch the Lord's anointed or do His prophets harm. And not only are the ones sleeping in their graves to be respected, but those who are living also. These men may err, for they are not infallible; but if they confess their mistakes, the Lord will forgive their sins and pardon their transgressions. While they cannot say, We have never sinned, yet if they have the meekness and gentleness of Christ, the Lord will hold them more firmly than they can possibly hold the Lord. None are to boast, or sneer at sacred things. Men may think themselves wise, and in their conceit seek to belittle those whom the God of Heaven loves, but in this they reveal that they are not learning in the school of Christ to be meek and lowly in heart.

In the power and strength and name of the Lord God of Israel, I stand before you and say, I know in whom I have believed. I know that we have the truth in regard to the three messages. I hide myself in Jesus. I am a laborer together with God, to give the message of warning, of reproof, of encouragement, holding aloft the banner on which is inscribed our message: "The commandments of God and the faith of Jesus." [Verse 12.] To the church in Norwich I would say, Your only safety lies in walking humbly with God. Let each bear in mind that he is a thread in the great web of humanity, to act a part with his brethren and sisters in church capacity. All are to earnestly seek to make an entire surrender to God.

Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his Satanic majesty and is an offence to God.

The tidings of the Lord's soon coming in power and great glory to our world is truth, and in 1840 <to the passing of the time in 1844,> many voices were raised in its proclamation. In the place of those who have not been brought over the ground, who have not had an individual experience when it was a positive <necessity> to know the truth as it was unfolding before them, in the place of these tearing to pieces the building which has been erected on the interpretation of the prophecies, let them in all meekness fall into line and work in harmony with those whose voices are now silent in death, and with the workers who are still living. Fall into line; obey the orders of the Captain of your salvation, and bear witness of the light which the Lord has flashed upon the world in the messages for these last days. Keep in step with your Leader.

The dealings of God with his people should be often repeated. He has worked as a wonder-working God. He has baptized His chosen messengers with the Holy Spirit. The past history of the cause of God needs to be often brought before the people, young and old, that they may be familiar with it. How frequently were the waymarks set up by the Lord in His dealing with ancient Israel, lest they should forget the history of the past. Christ, their invisible leader, commanded Moses to form <the history of> these events into song, that the people of Israel might teach them to their children.

It is the device of Satan to divert the mind from these things and keep it employed with unprofitable conversation, that the Lord's truth and manifest power in dealing with His people should be regarded as a thing of the past and dropped out of their remembrance. But we are exhorted to call to mind the former days, "after which when ye were illuminated ye endured a great fight of afflictions." [Hebrews 10:32.] The Lord's ways and plans were given to His <ancient> people. They were to gather up memorials, and to lay them up where they would be in sight. Special pains were taken to preserve them, that when their children should inquire of their parents what these things meant, the whole story might be repeated. Thus the providential dealing and the marked goodness and mercy of God in His care and deliverance of His people, would be kept a live subject.

If these things formed the conversation of believers today, it would greatly confirm their faith and add to their spiritual growth in a knowledge of God and His ways. Satan is pleased to have the mind dwell upon matters of no consequence, to have the conversation dwell upon trifling things, while these wonderful memorials of God, the manifestations of His power, sink out of sight. This is the reason why so many have lost their first love.

My brethren in Norwich, will you work in altogether different lines than you have been doing in the past. There are minds now occupied with things of little consequence. This is separating from God souls for whom Jesus prayed that they might be one as He was one with the Father. [John 17:22.] Will you allow Satan to throw his hellish shadow between you and your God and

between you and your brethren? Will you allow little trifling things to create animosity and heartburnings? Jesus prayed that all who believe in His name might be one as He is one with the Father. Will you seek to answer this prayer? While His arms of love are outstretched to receive you all, will you not be drawn together in the arms of His infinite love? It is Satan who plans to manufacture little difficulties and cause you to build up barriers between you and your brethren of like precious faith. You are making a man or woman an offender for a word. O, how ashamed you make the angels of God in manifesting such weakness.

While you so readily think and speak evil of one another, while you allow the root of bitterness to spring up and be cherished, your influence scatters from Christ, and hardens hearts in resistance of the sweet spirit of unity and peace. Put it all away without a moment's delay. "Love one another," Christ says, "as I have loved you." [John 13:34.] If you love Christ, you will love one another. Do not let Satan make you weak by stealing a march upon you. Do not let him lead you to enlist in his service, to be hateful and hating one another. "Love as brethren, be pitiful; be courteous." [1 Peter 3:8.]

There is another danger. I warn you not to look to any man as your light, as your strength. Put not your trust in man. All your love and your praise and your exaltation is to be given to Him who loved you and who gave Himself for you. Do as Jesus has told you to do. Strive for unity, to be one as He is one with the Father, but in no case exalt man—not even the ablest speaker that ever lived. Lift up Jesus. Talk of Him, extol His name, and by so doing your own hearts will be warmed and encouraged and strengthened.

There are some who are in doubt and uncertainty. They greatly desire spiritual life; they need the moisture of the grace of Christ in their hearts. They need divine illumination. The promise is that if you seek Him with all your heart, He will be found of you. If you do not recognize that you have light from the Sun of Righteousness, you cannot have life, and the whole moral taste will be in danger of being corrupted. Christ prayed, "Sanctify them through thy truth; thy word is truth." [John 17:17.] As the believer studies the Word and beholds Christ, he will be made more and more like Christ. Through searching the Scriptures, he will know Christ whom to know aright is life eternal. Light and life are inseparable; if you are destitute of the one, you cannot have the other.

No man is to take Christ's place; no man is to take to himself power or authority. He is not to take the smallest tittle of glory to himself. Christ has said, "Without me ye can do nothing." [John 15:5.] Then to whom do all your words of praise belong? Not to man. Although he may have talent and ability, it is only lent him of God. He is not to take the place of the great power of God, or to take to himself any praise. All should go back to the Giver. Man at his best is only God's instrumentality; God does His work through him. John said, "I am not that Light." [John 1:8.] He came to bear witness of the Light, and he was ever pointing to the Life, the Truth, and

the Way. He was a witness to the glory of Christ. His voice proclaimed, "Behold the Lamb of God, which taketh away the sin of the world." [Verse 29.] So the office work of the minister sent of God is not to attract people to himself, to have their sympathies and praise directed to finite man.

"He was in the world, and the world was made by him, and the world knew him not." [Verse 10.] With many professed Christians this is true. O, to what depths of degradation have souls sunk when they know not God and Jesus Christ whom He has sent. "He came unto his own, and his own received him not." [Verse 11.] Let the minister of Christ direct every word of praise away from self. Put self out of sight, and never feel that your work is well done till the mind's eye can see only Jesus, the crucified One. This is not a surface, casual reception. It means to empty the soul of everything that defileth. Make room for Jesus in the soul temple, that He may be all and in all.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Verse 12.] Here is faith, that genuine faith which works by love and purifies the soul. Let each be a true home missionary, and without delay begin to empty his soul of envy, all bitterness, all evil thinking and evil speaking. If you indulge in these things, you are working to separate your own souls and the souls of your brethren from Christ. We are either gathering into oneness with Christ by making any and every sacrifice <of self> for peace and unity, or we are separating and scattering from Him. Again I say, Just as long as the praise of any man is in your mind and on your lips, you place him where God should be. You are weak in moral power, and every time you utter one word of praise to man, you are an agent of Satan, who is seeking to destroy every man who has ability or talent. Let heaven register the praises of men. It is not safe for you to do it.

Self-esteem and self-love are eating out the vitals of true godliness in the church. There are some whose names are on the church books, who are not truly converted. They do not feel the necessity of having a living, personal connection with Jesus Christ. To such the preaching of the cross of Christ is foolishness. The heart that has not fallen upon the Rock, Christ Jesus, is proud of its wholeness. Men want a dignified religion, that they can walk in a path wide enough to take in their own attributes. Their self-love, their love of property, their love of praise, has excluded the precious Saviour from the heart; for He cannot accept any heart that is not wholly His. Minds are ignorant of what it means to be a child of God, an heir of heaven. Some have a sneer on their countenances and in their hearts for the simplicity of true godliness. <They suppose they have advanced beyond such weakness.> To these the preaching of the cross is foolishness. They have no experience in it. It is unintelligible to them. They are wise in their own conceits, and know not that they are "wretched and miserable, and blind and naked." The True Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and

white raiment, that thou mayest be clothed; and eyesalve, that thou mayest see:" "For it is written, I will destroy the wisdom of the wise." [Revelation 3:17, 18; 1 Corinthians 1:19.] To those who think they have so great knowledge that [they] have no need to learn anything, God says, "I will bring to naught the understanding of the prudent." Those who are full of self-conceit, and think themselves to be very wise, should read 1 Corinthians 1:18-31; Jeremiah 9:23, 24.

I call upon you to die to self. Get together. "Seek the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon." [Isaiah 55:6, 7.] Jesus is waiting to be gracious. When you have received the baptism of the Holy Spirit, then you will understand more of the joys of salvation than you have known all your life hitherto. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses to me ... unto the uttermost parts of the earth." [Acts 1:8.] Make your requests known unto God. Moses made his urgent request known unto God. He plead, "Show me thy glory," and the Lord answered his prayer. [Exodus 33:18-23.] He took that atom of humanity and hid him under His own hand in a cleft of the rock, that His glory might pass before him, and not consume him. May the Lord set home this appeal to your souls is my prayer.

Lt 34, 1890

Craig, Brother

Chicago, Illinois

March 23, 1890

Dear Brother Craig,

I hoped the change which seemed to take place in your wife at the meeting in Chicago would be lasting, and was so grateful to our heavenly Father when I heard her confession, for I thought that a most severe task was lifted from my shoulders; but the burden is still upon me. I know that she is not changed for the better. The dangers and difficulties which she will create if her whims are gratified are almost incredible to those who do not understand the spirit which actuates her. Her early education has been so neglected by her mother that she has no sense of the duties which devolve upon her as a wife. She feels under no obligation to love and obey her husband or to yield to the authority of God. She does not know what true love is. She has not been educated to self-control. Her life experience and education have been such as to disqualify her for the position of a wife.

She is a terrible burden to her husband, for she does not try to make herself useful or bear her share of life's responsibilities. If she would reason, she would see how unjust it is for her to expect him to labor for her support, while she gives herself up to annoy, perplex, and harass him. She adds nothing to the family income, yet thinks it her privilege to spend as she pleases. At the same time she feels at liberty to give way to her feelings like a spoiled child, taking offense at nothing, and indulging in outbursts of passion, until life is a burden to him. When away from her husband she is cheerful, and appears to be well, as long as she can have her own way. When she wants to do a thing, she can endure what many women would think a heavy tax upon their physical powers. But when desired to do anything which is distasteful to her, she assumes the air of a martyr, and is incapable of any exertion. Much of her illness is feigned, in order to create a sensation. She is angry with her husband because she cannot make him submit to her control, because he has tried to preserve his identity and not yield up his God-given manhood.

She thinks that every one must do as her mother and others have done—indulge her and consult her wishes; and she is determined to bring them to it. Should her husband yield to her, he would lose his manhood; and should those whom God has placed over the Chicago mission pet her and gratify her wishes, they would be unfaithful to their trust. Should her spirit be allowed to have the ascendancy in the mission, evil angels would become the ruling power.

However earnestly her husband may endeavor to pursue a straight-forward course to serve God, she will be his evil angel, seeking to lead him away from righteousness. In her own estimation she is the idol he must worship; in fact, she is Satan's agent, seeking to occupy the place where God should be. She has followed the impulses of her own unconsecrated heart until Satan has almost complete control of her.

Sister Craig has never been trained to self-control. She has but very slight depth of mind and little ability to discern sacred things. She does not enjoy the self-denying, self-sacrificing part that all must learn who enter heaven. But she is sharp enough in carrying out her own will and in making a false impression upon her husband's mind. She can indeed be very courteous and pleasing if everything goes to suit her, but there is no solidity to her character. She has well learned the secret of acting for effect, of creating a sensation to call attention to her small self. I have seen but few persons so successful in making self the center of attraction when there was so little sweet, noble, genuine attractiveness in the character. But unless she changes her course, this acting for effect, this desperate maneuvering to force the attention of her husband and gain his sympathy, will finally be repeated once too many times, and God will give her fully into the hands of Satan.

Unless there is a change, a time will come soon when this lower nature in the wife, controlled by a will as strong as steel, will bring down the strong will of the husband to her own low level.

His will would then be merged in that of the impulsive, inconsistent, insane wife. He would no longer be a man, for the satanic mold upon the character of the wife would be upon him also. His sympathies would no longer be pure and uncorrupted, like fine gold, but they would be deteriorated. His energies would be enfeebled, his life distorted.

Brother Craig has felt that it was his duty to fight her battles, become as inconsistent in her behalf as she is herself, see through her eyes, and contend for her rights; for unless he does this, she will indulge in those awful outbursts of passion. Her oft repeated assertions draw upon his sympathies, and a continual burden is cast upon him by her manufactured physical disabilities. In her mother's house her will was law. However inconsistent and perverse her course, it was regarded as resulting from a physical condition for which all allowance must be made. It was thought that her every demand must be met. But the folly of the mother and other relatives must not become the folly of the husband. Should he follow in their footsteps, his life and hers, also, would be wrecked. Better would it be had they never been born. As it is, she is a fit subject for the insane asylum. God has shown me that she throws herself wholly into the hands of Satan, soul, body, and spirit, and his power through her is deadening the fine sensibilities of right and integrity in her husband.

If she were a child, she could be treated as such; these outbursts of temper could be punished as those of a self-willed, passionate child; but she is a woman, and her husband cannot force the perverse will to be reasonable. Never will this exacting temperament be improved by yielding to it. Her tragical performances are enacted to frighten her husband into complying with her demands, and he must yield or have a scene. As Satan sees how he can work through her when she thus casts soul and body into his hands—that he can use her as he pleases—he will throw her into these paroxysms more and more, whenever her will is crossed. In this case it is not the woman whom Brother Craig is dealing with, but a desperate, satanic spirit.

The Lord has a work for Brother Craig to do; but if he is overcome by these outbursts on the part of his wife, he is a lost man, and she is not saved by the sacrifice.

His best course with this child-wife, so over-bearing, so unyielding, and so uncontrollable, is to take her home and leave her with the mother who has made her what she is. Though it must be painful, this is the only thing for him to do, if he would not be ruined spiritually, sacrificed to the demon of hysterics and satanic imaginings. Satan takes entire control of her temper and will, and uses them like desolating hail to beat down every obstruction. Her husband can do her no good, but is doing himself incalculable harm and robbing God of the talents and influence He has given.

God has placed the husband at the head of the family; and until Sister Craig shall learn her place and duties as a wife, it will be best for him not to be connected with her in any way. The wife is

to respect and obey; but if she utterly refuses to keep the marriage vow, she will be more and more the sport of Satan's temptations; and if her husband consents to keep her by his side, to wear out his life, he will become discouraged and unfitted for the Lord's service. He is under no obligation to keep one by his side who will only torture his soul. I was shown that he has already been losing his manhood, and has been influenced and molded by his wife. Their marriage was a snare of Satan.

Sister Craig is determined to rule or ruin. I was shown that she has so thoroughly yielded herself into Satan's hands that her husband fears for her reason, but he will make one of the gravest mistakes of his life if he permits himself to be controlled by Satan through the device of his wife. I tell you plainly, she is controlled by demons, and if these evil spirits have their way, your liberty, Brother Craig, your manhood is gone; you are a slave to her caprices. If you yield to her sway, she will surely be an instrument in the hands of Satan to separate you from God. She will suggest evil surmisings and suspicions that will break up the harmony and confidence between you and those in the mission with whom you should be in perfect union. The fact that persons have been called of God to fill positions of trust in the mission awakens no respect for them in her heart if they interfere with her likes and dislikes.

Distrust, unjust criticism, and insubordination will be the fruit of the satanic spirit that dwells in this child, for she is nothing but a child—indulged, petted, and determined to control every one in the household. But this must not be allowed in the mission. The Lord would have Brother Craig be His faithful servant, a steward in the mission, a growing man, strengthening in intellect, becoming better and better qualified to do the work of the Master.

Sister Craig must have a thorough transformation of character or she will never enter heaven. She now studies herself, pleases herself. She will pursue any course to secure admiration of self. If her wishes are not gratified, she works herself up into a perfect fury. If she continues in this way, Satan will so work through her that even the life of her husband will be unsafe. She cares not for God, heaven, or hell. Jesus looks upon her with sorrow—that one for whom He has sacrificed His own life should value her soul so lightly as to give it into the hands of Satan.

If, through the grace of Christ, Sister Craig would bend her determined will to the work of putting away the wicked spirit which controls her, and would use the knowledge she has to good purpose, then she might be a blessing rather than a curse to her husband. But if she will not heed the counsels of God, I have been shown that the only course for her husband to pursue is to leave her with her parents that her mother may bear the affliction which her own mismanagement has caused. Had she in her youth been made to feel the rod of correction instead of receiving unwise sympathy and indulgence, her husband would not now be placed in so great peril as he is.

Whatever course Brother Craig takes now, he will be censured. If he continues to live with her, she will make their married life a reign of terror. Unless he permits her to pervert his senses, to poison his mind against his brethren, he will have to maintain constant warfare. Not only will his manhood be sacrificed, but he will lose his integrity, and all to please a woman who is so determined to rule her husband, both mind and body, that she will give to Satan her soul, body, and spirit, in order for him to accomplish the work she would see done. She is just as much possessed by a demon as was the man who tore and cut himself when Jesus cast out the devils.

Brother Craig is sorely afflicted by these exhibitions on the part of his wife; but never, never must the power of Satan exercised through her, or through him on her account, be allowed to control the mission. Better by far let her stay in her mother's home till her character is transformed and the demon is dispossessed, until she shall be willing to receive counsel and help, sitting meekly at the feet of Jesus, learning precious lessons in the school of Christ.

I was shown that we must do all that is in our power to open Sister Craig's eyes to her wrong course; and if this fails, we must try to open the eyes of Brother Craig that he may not be betrayed into error, through her perverted vision, and the wisdom of God be taken from him.

If Sister Craig continues her present course, the time is not far distant when it will be impossible for her to break this power at will. Already Satan holds almost complete control of her will, her mind, and her judgment. No one through whom he works in such a manifest manner should be connected with God's work.

There are but few men strong enough to resist, day after day, week after week, such a will as that of Sister Craig. She can create a scene whenever her will is crossed, or whenever the wicked one will play upon her, which is coming to be a common occurrence. But in this Brother Craig must let Satan rage, and not allow himself to be cut off from religious privileges because his wife desires it. If she runs away, let her go. Even if she threatens to take her own life, do not yield to her wicked demands. Even if she should carry out her threat, it would be better to look upon her silent in death than to allow her to murder not only her own soul but that of her husband, and be the means of destroying many others.

Brother Craig, you have been terrified by the violence of your wife, but the course for you to pursue is the straightforward path of truth, righteousness, and wisdom, having the fear of God always before you. Satan is already exulting over his success.

Sister Craig, I would not present this matter as I do were there not another life so closely bound up with yours, and that the life of one whom God has chosen to be His servant. This marriage ought not to have been, but the step has been taken, and for your husband the work of overcoming is now tenfold more severe than if he had never seen you. Will you think seriously over this question, whether his usefulness shall be destroyed and his life become a failure

because of your course? I warn him that if he praises or pets you, it will only increase your self-satisfaction. You are seeking to bend his will and conscience to your pleasure; and the more you are indulged, the stronger and more determined your self-will becomes. What do you propose to do? What course will you pursue?

I was presented with a view of the errors of your past life, and was brought down to the present time. All along are seen the sure results of the injudicious training of your unwise mother who was not a practical doer of the Word. The discipline of children is a very nice work, one freighted with eternal responsibilities. Your mother's religious life has been marred by her worldly spirit and worldly associations. She has had a knowledge of the truth, but how little influence have Bible principles had upon her life and character! The mother's characteristics have been transmitted to you, who have less experience and less power to control them than she had. With a will like granite, you are a bundle of false ideas—false views of life, false views of your husband, of yourself, of every one whose will you cannot bend to your own. Instead of being a modest, God-fearing, humble woman, you are bold, exacting, tyrannical. Thank God, you have no children to reproduce your characteristics.

Your mother needs to repent before God of her disregard of His Word in the education and training she has given you. Did she not know that the mold of character she was giving you, one of the younger members of the Lord's family, was disqualifying you to become a member of the Lord's family in heaven? Did she not know that by her indulgence she was encouraging a will that would attempt to rule or ruin all who came in contact with it? Did she not know that the character forming under her hands was preparing her daughter to disregard the wishes of others and to dishonor God, to follow the impulse of her own unsanctified will?

In the fear of God I would address a few words to the mother. Take to your own home the wayward child you have petted and indulged. I can never describe to you how offensive to God is your work in the formation in your child of a character that will ruin the life of a man whom God loves, whom God claims as His steward. You have made a great mistake in dealing with her, and you should be the one to carry the burden of her distorted character. All your neglected duty God has recorded in His book, and you must meet it again. Your daughter is an offense to God, for she is insulting Him by a course of action that, if continued, must ruin her own soul, and that tends to drag her husband down to her low level. Her influence tends to hinder the spiritual advancement of all with whom she comes in contact.

Parents should be impressed with their solemn obligation to do God's will in the education and training of their children. How important that they lay aside their own will and inclination and take hold of their work in the fear of God!

Sister Craig, what did you expect of your husband when you married him? Did you expect to take the reins of government in your own hands and bring his will into harmony with that perverse, stubborn will of yours? How much rest, contentment, peace, and joy has your husband realized in his married life? But very little. Married life is not all romance; it has its real difficulties and its homely details. The wife must not consider herself a doll to be tended, but a woman, one to put her shoulder under the real, not imaginary burdens, and live an understanding, thoughtful life, considering that there are other things to be thought of than herself. Do you think it is no disappointment to your husband that he find you what God has shown me you are? Did he marry you with the expectation that you would bear no burdens, share no perplexities, exercise no self-denial? Did he think that you would feel under no obligation to control self, to be cheerful, kind, and forbearing, and to exercise common sense?

Real life has its shadows and its sorrows. To every soul troubles must come. Satan is constantly working to unsettle the faith and destroy the courage and hope of every one. Your husband has had a horrible awakening as he has seen what is the nature of her whom he has vowed to love and cherish till death do you part. He sees himself fastened to one who cares for no one but herself. Your imaginary trials, your manufactured physical disabilities, make the outlook most discouraging. You have scarcely any knowledge of practical life and duty. A life of principle is almost unknown to you. Self-pleasing bounds your world.

When the grace of Christ dwells in the heart it will make the manners gentle and subdued. There will be no deception, no pretense, no self-admiration, no reckless association with worldlings. There will be a far greater sense of pain at praise than at censure. The thought that Christ has died for sinners should be ever present, for it will have a tendency to subdue and expel every vestige of self-love, of self-seeking, of idolatry of self. On the part of every soul that loves God there will be earnest, continuous study of His word, and earnest prayer. Instead of being earthly and carnally minded, the trembling believer will turn to the Stronghold as a prisoner of hope.

I entreat you, my poor, weak, erring sister, to accept the strength that is waiting your demand upon it. Though you have felt the movings of the Spirit of God on your heart, you know nothing, as yet, of practical religion. The life of the soul, like that of the body, is affected to a great degree by the food which sustains it. The soul that finds in Christ and His matchless love the Head of life will have a sound, solid experience; but he who is satisfied with this world, its customs, its sayings, and its doings, will be worthless in this life, and will fail of gaining the future life. Your mind is almost wholly absorbed in those things that are of no value—those things that amuse the mind but give it no spiritual strength. Before Christ, who paid the redemption money for your soul, you show yourself unworthy to have your name retained in

the book of life; for you set your heart upon earthly things and that earthly wisdom which is foolishness with God.

Will you, my sister, look well to your worthless life and not think it sufficient, when you do get a glance at it, to mourn over it and then forget all about it and go on doing worse than ever? Will you see the false gods at whose shrine you worship? "The prayer of the upright is his delight," but the unstable shall not receive anything from the Lord. [Proverbs 15:8; James 1:6-8.] Will you, dear child, separate yourself from the world and cease to love its society? Bring Christ into all your associations; then the dark, sinful soul will have chapters of the love of Jesus open to its contemplation. When you partake of Christ, His goodness, His way, become yours; His will subdues your will. The words that come from your lips now you think to be smart; but, Oh, how painful they are to the heart that loves Jesus! If they were written out as you speak them you would see a medley of nonsense, of foolishness, of bitterness, wrath, envy, malice. Festivals, lectures, concerts, are the food you relish, with a little so-called religion mixed in as flavor.

Whom has your life blessed? What kind of worker are you in your Master's vineyard? What fruit are you bearing to the glory of God?

There will necessarily be many who want to receive, in the mission, an education for the work of God. Your husband's position leads the new ones in the faith, and those who are connected with him in the mission, to suppose you to be a Christian and not the frivolous-minded, irreligious person you are. Your influence is such as will lead souls away from Jesus. Therefore, your example is a detriment to the mission. If there is not a decided change in you, the sooner you are separated from the mission the better, for the Lord is not pleased with you.

Your husband should not merge his identity in you. The marriage vow that binds the husband to the wife must remain unbroken, but he has vows to his Lord—to love Him with the whole heart, the undivided affection. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; ... This do, and thou shalt live." [Luke 10:27, 28.] It is his duty to place himself where he can honor God with mind, soul, body, and spirit, even if he never looks upon your face again. By your endless talk of cheap, earthly, carnal things, and your outbursts of passion, you are constantly creating a condition of things that tends to absorb his thoughts, to divert his mind from God, and to disqualify him for his work. He has one duty before him—to preserve himself from being compelled to come to your level by giving himself to some branch of the work of God. He belongs to the Creator in the highest sense; Jesus has bought him with His own blood, and requires him to be wholly united with Him in the work He has for him to do.

If your influence interposes between him and the Lord, he could place you in a position where you will be as little hindrance to him as possible. He must not allow you to spoil his usefulness

by mingling your carnal, earthly foolishness with all his experience. You can, my sister, be made better by your husband's influence; but if you are not, he will most assuredly be hindered by the atmosphere that surrounds your life. How difficult for him to perfect a religious character while constantly breathing this atmosphere! How hard for him when in your company to elevate his soul to pure, spiritual thoughts! How difficult to keep in mind fruitful subjects of meditation! How often he is perplexed to know just what course he should pursue toward you! You are a stumbling block to him, whether he sees it or not.

God, who searches the heart, takes notice of its desires. He will forgive your past life of frivolity, your pretense, your deception, if you will now repent and seek His grace, that you may live unto Him, and Him alone. "The Lord looketh upon the heart." [1 Samuel 16:7.] "He remembereth that we are dust." [Psalm 103:14.] "I will bring evil upon this people, even the fruit of their own thoughts, because they have not harkened unto my words, nor to my law, but rejected it." [Jeremiah 6:19.] This need not be your case, but it will be unless you turn square about. You cannot make this change yourself, but Jesus can and will do this, if you ask Him and submit yourself wholly to Him, not seeking your own will but God's will, no longer trying to please self but educating yourself to be useful. Your time is golden and should be spent in seeking to lay up a treasure in the heavens. You must forget your darling self; live no longer to please yourself, but to please God.

But if you will not do this, then your husband must remember that he is God's property, the purchase of the blood of Christ. The Lord has a work for him to do, and if the enemy works through you to thwart His purpose, there is but one course for him to take—to go forth to his work independent of your influence, and give himself wholly to God. If he does this he will, through the grace of Christ, save his own soul, and through this course may be the means of saving your soul. But he is not now doing the work which God requires him to do. He is not to indulge your unconsecrated desires by his means or consent, but should restrain them.

My sister, is eternal life of any value to you? If so, you should make this manifest. Where is the humility you should feel because of your deficiencies? The only real, unequivocal proof that we are true Christians is that, being branches of the Living Vine and deriving our nutriment from Jesus, we bear fruit, fragrant fruit, of which the Spirit is the source. Then we shall have a beautiful character, a good, unselfish heart. Our words, our actions, our very thoughts will bear a continual testimony that we are branches of the true and Living Vine. There is not conjecture; the divine credentials are manifest, testifying that we are in Christ and Christ in us.

If your spirit, my sister, were in harmony with that of Christ you would not suggest one word of envy or suspicion to your husband's mind. No thought of evil would germinate and spring up to bear fruit, and result in separating you and him from the work. "Every branch in me that

bearth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [John 15:2.] Seek the Lord with all your heart before it shall be too late.

Lt 35, 1890

Wessels, Brother

Battle Creek, Michigan

February 16, 1890

Dear Brother Wessels,

I shall have to apologize for delaying to answer your letter. It seemed to be my duty to attend the ministerial institute and to speak to the brethren assembled there. Then I am under the necessity of keeping four workers busy on different kinds of books. This, with my much letter writing, seems to keep me employed from three o'clock A.M. till seven o'clock P.M.

I deeply sympathize with you, my brother, in your perplexities and trials. As to praying for the sick, it is too important a matter to be handled carelessly. I believe we should take everything to the Lord, and make known to God all our weaknesses, and specify all our perplexities. When in sorrow, when uncertain as to what course to pursue, two or three who are accustomed to pray should unite together in asking the Lord to let His light shine upon them and to impart His special grace; and He will respect their petitions, He will answer their prayers.

If we are under infirmities of body it is certainly consistent to trust in the Lord, making supplications to our God in our own case, and if we feel inclined to ask others in whom we have confidence to unite with us in prayer to Jesus who is the mighty Healer, help will surely come if we ask in faith. I think we are altogether too faithless, too cold and lukewarm.

I understand the text in James is to be carried out when a person is sick upon his bed; if he calls for the elders of the church, and they carry out the directions in James, anointing the sick with oil in the name of the Lord, praying over him the prayer of faith. We read, "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him." [James 5:14, 15.]

It cannot be our duty to call for the elders of the church for every little ailment we have, for this would be putting a task upon the elders. If all should do this their time would be fully employed, they could do nothing else; but the Lord gives us the privilege of seeking Him individually in earnest prayer, of unburdening our souls to Him, keeping nothing from Him who

has invited us, "Come unto me, all ye who are weary and heavy laden, and I will give you rest."
[Matthew 11:28.]

O, how grateful we should be that Jesus is willing and able to bear all our infirmities and strengthen and heal all our diseases if it will be for our good and for His glory. Some died in the days of Christ and in the days of the apostles because the Lord knew just what was best for them. I would not speak one word to lessen your faith and perplex and worry you. There is never danger of our being too much in earnest and having too much confidence and trust in God. Be of good courage; look to Jesus constantly.

Now, in regard to that which we can do for ourselves, there is a point that requires careful, thoughtful consideration. I must become acquainted with myself; I must be a learner, always, as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain.

I must have wisdom to be a faithful guardian of my body. I should do a very unwise thing to enter a cool room when in a perspiration; I should show myself an unwise steward to allow myself to sit in a draught, and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs and thus drive back the blood from the extremities to the brain or internal organs. I should always protect my feet in damp weather. I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so.

And when I violate the laws God has established in my being, I am to repent and reform and place myself in the most favorable condition under the doctors God has provided—pure air, pure water, and the healing, precious sunlight. Water can be used in many ways to relieve suffering. Draughts of clear, hot water taken before eating (half a quart, more or less), will never do any harm, but will rather be productive of good.

A cup of tea made from catnip herb will quiet the nerves. Hop tea will induce sleep. Hop poultices over the stomach will relieve pain. If the eyes are weak, if there is pain in the eyes, or inflammation, soft flannel cloths wet in hot water and salt will bring relief quickly. When the head is congested, if the feet and limbs are put in a bath with a little mustard, relief will be obtained. There are many more simple remedies which will do much to restore healthful action to the body. All these simple preparations the Lord expects us to use for ourselves, but man's extremities are God's opportunities.

If we neglect to do that which is within the reach of nearly every family, and ask the Lord to relieve pain when we are too indolent to make use of these remedies within our power, it is simply presumption. The Lord expects us to work in order that we [may] obtain food. He does not propose that we shall gather the harvest unless we break the sod, till the soil, and cultivate the produce. Then God sends the rain and the sunshine and the clouds to cause vegetation to flourish. God works and man cooperates with God. Then there is seed time and harvest.

God has caused to grow out of the ground, herbs for the use of man and if we understand the nature of those roots and herbs, and make a right use of them, there would not be a necessity of running for the doctor, so frequently, and people would be in much better health than they are today. I believe in calling upon the Great Physician when we have used the remedies I have mentioned. In regard to manner of labor, we certainly need to be wise as serpents and harmless as doves. We might be very zealous, but it might be an unwise zeal, and serve to hedge up our way. Then there is danger of being so circumscribed in our work as to do very little good.

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Lt 36, 1890

Gray, Brother and Sister

St. Helena, California

May 11, 1890

Dear Brother and Sister Gray:

I meant to have had an interview with you before leaving the camp ground, but I felt the sickness under which I am now suffering coming on me so strongly I dared not trespass upon my strength.

Now my brother, I know the spirit of some in the church was not after Christ's order. This I wished to impress upon them, but it was so difficult to say anything and to be understood and leave matters in a correct, healthful shape. Minds and hearts need the converting power of God every day—yes, every hour—or Satan will be taking advantage of them to intercept himself between brethren and get one upon the track of another.

My brother, the Lord Himself by the mighty cleaver of truth took yourself and your brother, and Brother Cody and his wife and others, as rough stones out of the quarry of the world. He brought you into His workshop that He might hew you and chisel you and remove the rough

edges and burnish you and invest you with His own attributes of character. In this probationary time is the work to be carried on, that you shall become polished stones in the building of God. I have been shown that unless the process is day by day carried on under the hand of God, you cannot be an accepted precious stone. I have been shown that the truth is powerful in its transforming character when brought into the inner sanctuary of the soul.

I am not able to write much. I sit up in bed to trace these lines. The education and training of your mind prior to your reception of the truth must not be made a controlling power to influence your life after the reception of truth. All you employ, saint or sinner, should be regarded by you as the property of Jesus Christ. He has purchased them with His own blood, and all your relations to them in business transactions should be of the strictest integrity, dealing with them promptly and upon Christian principles. The one who employs help is dependent upon the one he employs; the one employed is dependent upon the one who employs him. He is not to regard them beneath him, or treat them with lordly indifference because he pays them wages. In no case be exacting, critical, or overbearing.

The Spirit of Christ abiding in the soul will lead Christians to look upon their fellow men, not merely as human machinery and how their flesh and blood can be turned to the most profitable account, but how these souls can be helped to realize their accountability to God. If the ones employed are indeed servants of Jesus Christ, they will do their duty intelligently, heartily, as unto the Lord, knowing that there is a silent witness by their side [recording] them as faithful or unfaithful servants.

The master who hires them is to beware lest there is the least unfairness in exactions of labor, in the payment of wages. Give no occasion for Satan to present charges against you. Like Abraham, make no inconsiderate speeches, no exactions or unkindness. In ancient days Abraham commanded his children and his household after him "to keep the way of the Lord." [Genesis 18:19.] The healthful impressions are to be made on the soul by the grace of Christ which illuminates your own heart. In the press of business, in the cares and burdens, pray more than at any other time. Show that you realize that One is your Master, even Christ Jesus. This cannot be forgotten and pressed into the background without injury to master as well as injury to servants.

Let every word you speak be in kindness. Never, never be found guilty of oppressing the hireling in his wages or to keep him long waiting for that which is his own. Never, never pain saint or sinner with a cold, ungracious, lordly manner, for all this hurts the soul and stirs up the worst feeling of the human heart. Keep the conscience unsullied. Staunch Christian principle, my brother and sister, is the only principle God will accept. God is your judge, He weigheth actions.

In your intercourse with your fellow men, remember you are expected of the Master to be laborers together with God. The heart is the citadel of the whole body. That heart must be wholly on the Lord's side else the enemy will interpose himself and find a stronghold there to insinuate his ideas and suggestions that will be revealed in words and works of requirement and oppression that do harm to souls, that will dishonor the sacred truth and dishonor Jesus. The heart touched by the grace of God will have a love for souls. Because he loves Jesus he will seek to be a representative of Christ. He has a labor of love constantly before him, which is to minister. These are the best sermons you can preach. He will find hard subjects to deal with because the heart and will are opposed to God. They will say and do hateful things, and this often calls forth a response.

But oh, let the words, the spirit, bear witness of you that you are indeed a child of God. Those connected with you, working for you, are to have from you a representation of Jesus Christ. You will not, cannot, practice the old ways and manners you used to have before you accepted Jesus Christ. The truth of God must work by faith, sanctifying the soul; the love of Jesus is expressed in all your dealings with your fellow men. Like one who has true wisdom, there is kept up a constant inquiry, Is this the way of the Lord? Through your representation of the truth you are to be a bright and shining light. Religion in the home, religion in the business, is a constant testimony borne in favor of the truth and holiness.

You too easily become impatient at men's blindness, when Satan hath blinded their understanding lest the glory of God, as it shineth in the face of Jesus Christ, should shine in their hearts. If the servants of Jesus Christ were only as persevering as the enemy of righteousness, many more souls would be converted. You are responsible for your entrusted talents. Every particle of influence is of God, to be improved and increased in efficiency, and self must be put out of sight. God must be your helper at all times. He must preside over thought, word, and deed. The Lord is to direct us in all things and to give religious character to all our business relations. Why the precious cause of truth is so powerless and really despised is because those who claim to believe the truth forget its righteous claims in dealing with their fellow men.

My brother and sister, there is a higher standard for you to reach. Your dear children, are they not copying your words and being imbued with your spirit? Then let nothing sway you from the Bible rule of right. God will give light and guidance. Every unholy practice will be separated from you; every plan that is not the way of the Lord will be overcome. Now is the period when the rough stones must feel the force of the ax and the hammer and chisel. The Christian graces must be cultivated by you. Although engaged in the activities of life, God demands of you that represent Jesus an entirely different showing before the universe of heaven, and before angels and men, than He does of the worldling. All practice of custom that is not sound in principle

should never be brought into business. All should be as transparent as sunlight. Every man who has embraced present truth must never commit himself to a course of action that is not pure, honest, and of good report.

We live in an age of the world when the possession of houses and lands is made the standard of the character. Now every member of the church has pledged himself before God to abstain from even the appearance of evil. They are bound by the most sacred pledge not to sin and not to misrepresent Jesus Christ, bound under the most solemn obligation not to give encouragement to the covetous practices of the world by being partakers of their evil deeds. By the grace of Christ every member of the church is to hold fast his integrity. God's word is our standard of duty in our business transactions; with meekness and as learners in the school of Christ, practice the lessons of Christ.

"Not slothful in business." "Fervent in spirit." "Serving the Lord." [Romans 12:11.] One is your Master, even Christ; you are responsible to Him in a sense you have not realized. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." [Colossians 3:17.] If business presses too closely upon the spiritual and eternal interests, and temptations are in consequence constantly arising, then let the business take its subordinate place. The living oracles of God puts a light before your path and tells you to walk in the light heavenward, to become an heir of God and joint heir with Jesus Christ.

There is presented to the follower of Jesus unsearchable riches, an eternal weight of glory. Nothing, Brother Harvey Gray, that God has given you is to be extinguished, but all must be sanctified and refined and ennobled. How? by daily and hourly being [a] partaker of the divine nature, having escaped the corruption that is in the world through lust. Then every true believer will have the burden to work in simplicity, in meekness, in love to save souls. The Lord Jesus is drawing men, inviting in melting strains, Look to Me, your Redeemer, and live. Come unto Me, and ye shall find rest to your souls. Oh, think you, if we were laborers together with God our faith would be so weak in eternal realities? Would our sense of sacred obligation to God be so indistinct that we would be continually occupied with unimportant things and our fellow men perishing within our reach?

May God awaken the churches in Southern California to their duty. May they cease to feel it is their prerogative to seek spot and stain in their brethren. Instead of separating that which ought to blend together in harmony and sweet unity, they should daily answer the prayer of Christ, that His disciples may be one as He is one with the Father. Christ's love in the heart will lead to oneness. The reason that there is not carried into the Christian life practical love and peace and true Christian courtesy is because the Spirit of God is not accepted as the Divine Teacher. There is no halfway work accepted of God. If we are Christians at all, we will be Christians everywhere, under adversities, under tests, under the proving by trial.

My brother, Christ must be revealed in the business transactions. If those who name the name of Christ have hold from above, they will through grace so freely imparted be peacemakers. There will be no stirring up of strife.

In all your connection with businessmen, in all your words and all your works, never lose sight of the fact that you have a witness. God is present in all your transactions, and He testifies, "I know thy works." [Revelation 3:15.] The record will be made in the books exactly as it is; there will be no mistake made; and if there is the least injustice to your fellowmen, to saint or sinner, the Lord traces the fact just as it is. He is the Watcher that takes notice of all the transactions of men. He was the Watcher after the warning and reproof given Nebuchadnezzar, and when he ventured to pass over the ground where God had forbidden him to go, when he showed disregard of the warnings given him, the Watcher pronounced judgment against him. He who abhors everything false, He who detects fraud and any species of deceit wherever it may appear, says, "I know thy works." I wish I could speak in so impressive a manner that every one who may read these lines will have a solemn sense of their responsibility.

God has given men reasoning power. He has given men intellect, which is developed in tact and skill, foresight and judgment. And when these gifts are not used with an eye single to the glory of God they are perverted into wrong channels, misdirected, and they become the servants of sin. Thus Christ is dishonored, denied, placed in a false light before the world. The Holy One is a witness to all we do and say. He is either served wholly, or He is sinned against and false testimony is borne in regard to the Christian character. Whatever violates the true Bible principles of right and wrong is working on the enemy's side and is benumbing his own conscience.

It did not appear a grievous thing for Eve to do the very thing the Lord had warned her not to do, and by her doing this she led Adam to sin; that disregard of God opened the floodgates of woe to our world. We as Christians must act as if we had an abiding sense that we were under the divine eye. We must adopt the divine standard and remember that God is a party to all our doings. A sense of His abiding presence, His holiness, His justice and truth, should make us to walk softly and reverently before Him; repress everything unfair and unprincipled and encourage the pure, the holy, and uncontaminated.

I speak decidedly of the necessity of heeding the words of Christ, "Watch unto prayer." "Pray without ceasing" [1 Peter 4:7; 1 Thessalonians 5:17], lest the increase of worldly entanglements should so engross the mind as to exclude true godliness from the soul. Oh, how Satan has exulted to see the power he has obtained over our brethren in such a time of peril as the present. Some with the presentation of the hopes of gaining will embark in scheme after scheme, speculation after speculation, and wrap themselves about with entanglement after entanglement until the power of temptation presses stronger and the fortress of the soul is

broken down. Godliness is crowded out, the talents entrusted of God buried, as represented by the unfaithful servant who was entrusted with one talent whom the Lord judges and casts out as unworthy of confidence and trust.

This is our first work. "Seek ye first the kingdom of God and his righteousness and all things else shall be added." [Matthew 6:33.] No man can honor God who burdens himself with a multitude of cares so that love and zeal for Bible truth shall become a second consideration. The influence of the pure truth must sanctify the soul. Every moment the Christian will feel the entire dependence of the helpless upon the helpful. Our God requires more than many will give Him—high, devoted endeavor to keep God's property, His church in a healthful prosperity. This is the solemn trust Christ has placed in the hands of His servants. There must be no robbery of God in these matters of eternal interests.

What if brain and bone and muscle are allowed to be overtaxed, the highest strain put upon them in efforts for the accomplishment of temporal matters, and the higher interests are neglected and thrust aside? The physical and mental are so weary that they give to God no vigorous effort. All that concern the highest service is dull and spiritless as if a paralysis had crippled every spiritual energy. All such, I have been shown, are sinning against their souls, dwarfing their spiritual growth because of over-devotion to temporal matters which results in being unfaithful soldiers in the Master's service. They are asleep at their post and the enemy works in sowing his tares while men sleep, robbing God of the service which He has given us to do, which He expects us to do, robbing our own souls of the deep, rich, healthful experience it is our privilege to obtain; and the result is, those who do this are weighed in the balances of heaven and pronounced wanting.

Foolish virgins had lamps, but not the oil of grace in the vessels with their lamps. There must be an awakening. Every one who names the name of Christ is to show forth the praises of Him who has called him out of darkness into His marvelous light. How can we be minute men when worldly speculations and schemes fill the thoughts; worldly engrossments burden the soul constantly, which keeps God out of the thoughts and absorbs all the vital energies of their physical and mental powers, leaving neither time nor will power to exercise for the high service of God.

There is not clear spiritual perception of spiritual things, nor fervor of spirit to make the meetings of the church profitable and interesting. Oh, the life of thousands of professed Christians is naught but a complicated robbery of God. The churches languish, dwarfed and crippled; spirituality is perverted everywhere, showing God's order has been reversed. Man is not seeking first the kingdom of God and His righteousness, but deliberately setting aside one of the most solemn injunctions of our Redeemer who knew the value of the human soul.

In consequence of congestion of the brain and inflammation of the eyes, I cannot complete this; but as I do not want it delayed, I will send you what I have, and [I] want you to read it to the church, for the principles here apply to the entire church. And I implore the church members not to trust this matter with your criticisms and speculations, but as the voice of God to you, and each individual work off against his own house.

God wants you to be in unity, and every power and energy of your being should be exercised to answer the purpose of God. The things spoken and read at Fresno to the church will be sent to you as soon as I am able to put it in shape.

Lt 36a, 1890

Washburn, J. S.

Battle Creek, Michigan

September 18, 1890

Dear Brother Washburn:

I received your letter this morning, and will reply at once. The article in the paper was in answer to your letter. I wrote it as a private letter long before it appeared in the Review; but as I read it to a few of our brethren, they urged me to put it in the paper, that others might be benefited by it, and I consented. The delay I could not interpret, but think by mistake my workers did not get the correct idea that there was to be no delay in the printing of the matter.

In regard to our visiting Washington, we will do so if the Lord permits. It will be a test of my strength on this journey, rather a trial trip. Since my dangerous illness in California, I have not spoken in Battle Creek. I feel no burden to speak in my weakness where so much has been said by me. When reined up by the Spirit of the Lord, I have been upheld, and His power has rested upon me. At times, I seemed to have superhuman energy to bear a straightforward testimony, such as I bore at Ottawa.

In twenty-one days during the ministerial institute I spoke twenty-one times, and the power and Spirit of God was upon me day and night. My spirit had no rest. But when I had spoken for the last time, I felt my duty was discharged. I had no more to say in the church or to my ministering brethren in meetings. Since I returned from California, I have not been in the tabernacle. For weeks I could not have spoken, for my heart was in so weak a condition I could only speak a few words and hardly complete a sentence before my breathing powers failed me. I spoke once in Ceresco and once in Bedford in this feeble condition.

Then I left Battle Creek for Petoskey. I spoke there every Sabbath for eight weeks, except one Sabbath, besides those evenings. I had great freedom. The blessing of the Lord rested upon me and the hearers. Twice I spoke at Harbor Point, fourteen miles from Petoskey. I have spoken once in the Sanitarium, last Sunday night, with much freedom. I attend meetings in the small churches, but feel that I have no strength to labor with the church who have had my testimony so abundantly, and yet have set themselves against my message and have not been moved to change their position of resistance, notwithstanding all the Lord has given me to say in demonstration of the Spirit and power. I have no hope that they could be helped by anything I should say further. They have resisted the appeals of the Spirit of God. I have no hope that the Lord has a reserve power to break down their resistance. I leave them in the hands of God, and unless the Lord places upon me a decided burden to speak words in the tabernacle, I shall not attempt to say anything until those who have acted a part to hedge up my way shall clear my path. If they have not recognized the Spirit of the Lord in the messages I have borne, they will recognize it less now, for I have not strength to contend with the spirit of resistance, the doubts and unbelief which have barricaded their souls that they could not use when good cometh. I have far greater liberty in speaking to unbelievers, they are interested. They feel impressed by the Spirit of God, and say, It seems those words are spoken under the inspiration of the Spirit of God. O, it is the hardest place in the world to speak where great light has come to men in responsible positions. They have been enlightened, but have chosen darkness rather than light.

I have great sorrow of heart over the hardness of heart that has been leavening our churches, and is especially seen in those who have had great light. Their blindness of mind is correspondingly great as the light was great that shone upon them. What will be the end of this stubborn unbelief we have yet to learn.

I am thankful that the Lord is working in Washington. I hope that you will keep under the direct rays of the Sun of Righteousness, that the bright beams from the face of Jesus Christ may shine with brightness upon your heart, and that you may reflect their bright rays to others.

I am pained as I see so much prejudice and Phariseism. O, that our ministering brethren would broaden, and not be so narrow and shortsighted! Many souls will come from other denominational churches and at the eleventh hour will obey all the truth, because they have not set themselves in array against heaven's light, but lived up to all the light they had, while those who have had great light, large privileges and opportunities and have failed to live in the light and walk in the light, will drop out by the way. Their light will shine less and less until their lamps will go out, for the want of the oil of grace in their vessels with their lamps.

Dear brother, walk humbly with God. The less you estimate self, the more will you estimate Jesus. I wish we could all ever bear in mind the value the Lord places upon men. He would have them ever ready to cooperate with Him and be prepared to see greater things than these. He is

saying, Follow Me, and I will conduct you into higher departments of truth. In the books of God's providence each individual of the subjects of grace has a page, and He knows them all by name. Not one is absent from the mind of God! Written in the book, in the page assigned to him, is contained every particular of his history, even to the numbering of the hairs of his head. The Lord wants me and you, my brother, to approach nearer Him in contemplating His character, His goodness, His love.

From light to light, God is leading His people. He liveth in light unapproachable, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, everyone of them waiting to do His bidding. They are not inactive, but in communication with other worlds in all God's vast dominion. This little world is but an atom of the Lord's dominion. Through various agencies, divine and human, He is seeking to save. He is actually stooping from His throne and observing the movements of every living being, and in His books are recorded every transaction; and through heavenly agencies He is lifting up the oppressed and pointing the way before every soul—the way to reach the mansions above.

If men would cooperate with God, light from His throne would be penetrating all the high ways and by ways of life. All things are possible to those who are connected with the bright beams of the Sun of Righteousness.

Who can anticipate the gifts of infinite Love. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [John 3:16.] God's love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lay hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf. And what material did He use? A part of Himself. The brightness of the Father's glory came to a world all seared and marred with the curse, and in His own divine character, in His own divine body, bridged the gulf and opened a channel of communication between God and man. The windows of heaven were opened, and the showers of heavenly grace in healing streams came to our benighted world. O what love, what matchless, inexpressible love!

Had God given us less, we could not have been saved. But He gave to our world so abundantly that it could not be said that He could love us more. Then how foolish is the position taken that there is to be a second probation after the first is exhausted. God has exhausted His benevolence in the extensiveness of His grand plan in pouring out all heaven to man in one great gift. Only in comprehending the value of this offering can we comprehend infinity.

O, the breadth and height and depth of the love of God! Who of finite beings can comprehend it? He would do a work, a great work, that in the fullness of the offering He would leave no

possible excuse for man to be apprehensive that his guilt is too great for the offering to ransom him. God claims the whole of the affections of man, the whole heart, the whole soul, the whole mind, the whole strength. He lays claim to all that there is of man, because He has poured out the whole treasure of heaven by giving us His all at once, reserving back nothing greater that heaven can do.

My brother, sink self in Jesus. Lift Him up, contemplate His character, grow into His character. The character of Christ is His glory. We are to grow more and more into His divine likeness, to the full stature of men and women in Christ Jesus. When I commence writing on this subject, I go on and on, and try to get beyond the outer edge, but I fail.

When we shall reach the mansions above, Jesus will Himself lead the white-robed ones, made white in the blood [of the Lamb] to the Father. Therefore "are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."
[Revelation 7:15-17.]

Let us praise God. Let us magnify His holy name. Let us humble self and exalt Jesus, for He is to be praised. Cling fast to Jesus. Relax not your hold for one moment. In Him is your strength. He will not leave you if you put your trust in Him.

Much love to your wife, and may you walk together, and keep the way of the Lord, is the prayer of

Your sister in the faith.

Dear Brother:

I wrote these lines under difficulties, a dress-maker calling me off, visitors calling; and I hardly know whether to send it. I will, however, for my copyist is afflicted with inflammation of the eyes, and I will have to leave today for Ceresco, where I speak Sabbath and perhaps Sunday. Excuse all mistakes.

Lt 37, 1890

Foss, Mary

Washington, D. C.

December 22, 1890

Dear Sister Mary Foss:

I wrote to you a few days ago and now another matter comes up. Elder Loughborough is writing me asking if I know of any one now alive who was present at the meeting I have mentioned held at Megquier's Hill, where I related the first visions I had.

You know Hazen Foss had visions once. He was firm in the faith that Christ would come in 1844. He interpreted the visions given him in harmony with his belief that time would close in 1844. After time passed, he was told by the Lord to relate the visions to others. But he was too proud-spirited to do this. He had a severe conflict, and then decided he would not relate the visions. The people had assembled to hear him, but he refused.

The first vision given to me while in Portland, Maine, was right after this decision. I had three visions and was then bidden to relate these to others. At this time your husband, Mr. Foss, came to our house in Portland in a sleigh and said that Mary was anxious that Ellen should visit her.

I thought that this was an opening from the Lord. I was in feeble health, my lungs were diseased; I was spitting blood; but I decided to go with your husband. As I could not bear the cold air, I sat in the bottom of the sleigh with the buffalo robe over my head.

I had not spoken in a loud voice for some time. After I arrived at Poland, you said that there was to be a meeting at Megquier's Hill and asked me to go.

I went with you and your husband. There that night I stood upon my feet to relate the testimony given me of God. For about five minutes I labored to speak, and then everything broke away and my voice was as clear as a bell. I talked for about two hours. I knew nothing of the experience Hazen Foss had been passing through. In this meeting the power of the Lord came upon me and upon the people.

The next day, I had related to me the exercises of Hazen Foss. I was told by one, in the presence of a roomful, that they had urged Hazen Foss to tell them the things which the Lord had shown him. He had been greatly disappointed that the Lord did not come in '44. He said that he had been deceived, and he refused to obey the promptings of the Spirit of God. After having plainly declared that he would not go from place to place and relate the visions God had given him, very strange feelings came to him, and a voice said, "You have grieved away the Spirit of the Lord."

He was horrified at his stubbornness and rebellion, and told the Lord that he would relate the vision. The Lord had told him that if he refused, He would give the light to some one else, and when he attempted to relate the vision, his mind could not grasp it. He tried and tried to relate

it, but he said, "It is gone from me; I can say nothing, and the Spirit of the Lord has left me." Those who gave a description of that meeting said it was the most terrible meeting they were ever in.

Next morning I met Hazen Foss. Said he, "Ellen, I want to speak with you. The Lord gave me a message to bear to His people, and I refused after being told the consequences; I was proud, I was unreconciled to the disappointment. I murmured against God and wished myself dead. Then I felt a strange feeling come over me. I shall be henceforth as one dead to spiritual things. I heard you talk last night; I believe the visions are taken from me, and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive."

He looked as I never saw him look before, so full of despair. Now, Mary, you were at the meeting, were you not? Your memory is so good. Do you have any remembrance of this? If so, state on paper what you do know in regard to it.

I have spoken three times in this place and will return from here to my home at Battle Creek, having been away three months, laboring constantly from place to place. I speak here four times more, then return home.

Will you please to answer this? My address is Battle Creek, Michigan.

Please send me Hazen Foss' address.

Lt 38, 1890

Church, Brother; Bell, Brother; Church in Fresno

Battle Creek, Michigan

February 21, 1890

Brethren Church and Bell, and all the church in Fresno:

I hope that you will not be so greatly misled as to consider E. P. Daniels a suitable man to be trusted to preach the Word of God to the church in Fresno, until he is a thoroughly converted man; and I have some little hope that he will be. You will have the privilege of reading the testimonies that have been sent to him during past years. His course of action shows what influence these testimonies have had upon him. I have no confidence that the man is under the direction of the Spirit of God. I have felt it duty, as one upon whom the Lord has laid special burdens, to lay open before the churches the warnings and counsels given me of God; and if,

after knowing them, you are so unwise as to accept E. P. Daniels as your minister, may the Lord pity you and the poor church. I dare not hold my peace. Better never have a sermon preached in your church, than to have it from the lips of a man through whom the Lord cannot speak.

Eld. Daniels has knowledge enough; it is heart-work that he lacks. You in Fresno have acted a part that God cannot approve. You have encouraged, praised, and exalted the man, when to your certain knowledge his course was unlike that which a minister of the gospel should pursue. I cannot allow you and the churches to cloak over a man's wrong course, and set him in the pulpit to preach the Word of God to the church, without remonstrating. He can move the feelings; but so can men who have not a particle of the Spirit of God. They can make the people laugh or cry at will. Some will be pleased with the smartness of E. P. Daniels, because they have not had their own eyes anointed with the eyesalve of true spiritual discernment. Sin is interpreted to be righteousness; black is made to appear white.

I tell you, you would better stand on the right side now, in the integrity of the gospel of Christ, with your doors closed to the enemy, than to open the door and invite him in; for God will not work with E. P. Daniels until he is transformed in character. If you want a human influence mingled with mesmeric power in place of the divine, you can have it. You in Fresno have a spiritual pride which will surely be a snare to you unless the last vestige of it is taken out of your hearts, and the meekness and simplicity of Christ put in its place. I cannot see you go forward in a wrong course, making false moves, without lifting my voice of warning.

Satan is at work now to make of none effect the truth of God upon human hearts. Will you encourage a man to stand in the sacred desk when God cannot stand by his side? Better, far better, for the man to be working with his hands, than standing in the desk; for this religious labor throws a covering of sanctity over the crooked course of action he has taken. Be careful how you extol the man. I know that the course you have taken toward him in the past, soliciting his labors as though he was the only instrument through whom God could work, has had a disastrous influence upon him, and placed him where all the reproofs and warnings and counsels of God cannot reach him, or have the effect God designed they should have upon his heart and character. The church in Fresno will have something to answer for in the judgment; because, in doing so much for him, and making so much of him, you have turned the man's head. Let every man stand for what he is in the sight of God—a finite man.

Bro. M. J. Church, do not exalt to the heavens one who is full of weakness because he is ready of tongue, and cast down another because he does not please you in all things, or because his ideas cross yours and he will not sanction all you do. May the Lord God of heaven give His people wisdom in these days of peril. I have been shown, Bro. Church, that you must have the sanctifying influence of Christ upon your heart continually, or you will reject the counsel of God and follow your own counsel to your eternal ruin. Without Him you will most assuredly walk in

your own ways, in the sparks of your own kindling. You will approve that which God does not approve, and disapprove that which is excellent. You will bless that which God does not bless, and condemn that which God does not condemn. You need divine enlightenment. You must work where God works, and listen to His voice, as to your Leader and Captain.

I speak things I dare not withhold. I consider that now is my time to say some things which I hoped to correct by dwelling on principles when I was with you in Fresno. I have more to say, but not now. May the Lord have compassion on His people at Fresno. Many of them have drifted into the place without the Lord's counsel or approval. Many should be elsewhere, lifting up the banner of truth, warning the world to get ready for the great day of God, which is just upon us.

Bro. Church, you talk of independence, of one man's mind being all-sufficient to control institutions and churches; and you feel that that mind must be your own. But your mind, I have been shown, often comes to view things in the wrong light. Thus you make many mistakes. Your money does not give you any such prerogative as you have been inclined to claim. The Lord lives and reigns. When you are little in your own sight, He can use you to His own glory. When you walk softly before Him, and in humility, He will guide you with His counsel; but when self becomes sufficient and you put yourself where God has not placed you, then you are a channel of darkness.

You have a disposition to want just what Israel wanted—a king to lead their armies and to judge them, that they might be “like other nations.” [1 Samuel 8:5.] They were told, as I have been telling you, what would be the result if their desire was granted; but they were persistent to have their own way. They would have a king who pleased them, instead of being satisfied to have God for their ruler. God had ruled them through wise men—men who had waited upon Him for counsel. You are well acquainted with this history. God manifested His displeasure by thunder and lightning and hail. They could have retracted their decision, but were too proud to do it. God told Samuel not to oppose them, but to let them have just what they called for and all its consequences. They had not rejected Samuel, but the Lord God of Israel. He was the One who had been dishonored.

If you place Eld. Daniels in the church to be its minister, you will be responsible for all the consequences resulting therefrom; for God is dishonored by you. You refuse men whom God has used. They have made mistakes, but are ever ready to be corrected and to reform, because they fear God and obey His voice.

What I wished to say to the church in Fresno is, every one is accountable to God for his own course of action. If one has light, it is not to be placed under a bushel or a bed, but it is to shine forth through their good works. “Ye are the light of the world.” [Matthew 5:14.] They are not to

be living epistles of E. P. Daniels, but of Jesus Christ. He will give them His light, which they are to give to the world in clear, sharp rays. Every true Christian is Christlike; he is a doer of the Word of God. Fathers, mothers, children, neighbors, superior or inferior, must walk as Christ walked, in all humility, all purity, all meekness and forbearance and Christian fidelity, or else they are not Christians.

The Christian's faith must be strong, his zeal consistent, his prayers fervent, and his faithful, incessant admonitions must be heard against all wrong; for he is responsible for the salvation of other souls. Teach it in the home and in the church that all religious manifestations which do not proceed from heartfelt piety must necessarily be utterly powerless for good. A religion which shines out in good works emits a clear, sure, safe light.

Every believer should become spiritual, by laying hold of the provision God has made through the humiliation and death of His beloved Son. The excellency and power of the living oracles of God are to be manifested to the world. God requires every soul who names the name of Christ to be a spiritual worshiper, in order that he may do his part toward the divine illumination of the world. The war cry of the brave English captain, with a single change, might well serve as a watchword for the armies of the Lord—"Christ expects every man to do his duty." The very best capabilities of high or low, rich or poor, great or small, are to be put into action; not for the sake of getting praise and honor of men, but of presenting to God work done in an intelligent, workmanlike manner. If this is neglected, "weighed in the balances and found wanting" will stand registered in the books of heaven. [Daniel 5:27.]

God employs earthly, human workmen. You cannot lay your responsibilities upon any one man. God has given to every man his work. Each must let his light shine out before the world in good works. If you, <as a church in Fresno,> let your light burn low, if you sleep over your responsibilities, your light will go out in darkness, and souls will not have that light which God depended upon you, as His followers, to give them. You lack the light you ought to have, which it is the privilege of every one to have, in Christian experience. You are deceivers, because you do not represent Christ as He is. You give no strength to the church and no light to the world. In consequence, souls are misled, and perish.

God calls upon <the church> to be like the wise virgins, to trim your lamps, to have the oil of grace in your vessels with your lamps. Your example should be pure, elevating, ennobling. "I sanctify myself," said Christ, "that they also [His disciples] might be sanctified." [John 17:19.] It is the duty of every Christian to be sanctified. The church must take up her individual responsibility; it cannot be vested in any minister. They may help you, but they can never do your work. The church of God is the great depository of truth. They must have skill, efficiency, and ability as home missionaries.

All have a solemn part to act at home, in the family, in the church of God, and in the world. In the great day of reckoning, God will require of you according to the talents you have received; and all the improvement you might have made, but did not, because you were not true to your sacred trust, will be required at your hands. You will be unfaithful servants if you merely retain the capital, and do not trade upon it, if you do not improve the talents by putting them out to the exchangers.

It is not the ready speaker, the sharp intellect, that counts with God. It is the earnest purpose, the deep piety, the love of truth, the fear of God, that has a telling influence. A testimony from the heart, coming from the lips in which is no guile, full of faith and humble trust, though given by a stammering tongue, is accounted of God as precious as gold; while the smart speech, the eloquent oratory, of the one to whom is entrusted large talents, but who is wanting in truthfulness, in steadfast purpose, in purity, in unselfishness, are as sounding brass and a tinkling cymbal. He may say witty things, he may relate amusing anecdotes, he may play upon the feelings; but the Spirit of Jesus is not in it. All these things may please unsanctified hearts, but God holds in His hands the balances that weigh the words, the spirit, the sincerity, the devotion, and He pronounces it altogether lighter than vanity.

The truly converted soul is illuminated by the light shining from the Sun of Righteousness. That light tells upon hearts, lightens the pathway, dispels the darkness, because it comes from Him who says, "I am the way, the truth, and the life." [John 14:6.] Let every one, to a man, now rise and let his "light so shine before men that they may see his good works, and glorify our Father which is in heaven." [Matthew 5:16.] Do what you can, and do it at once, cheerfully, heartily, prayerfully, joyfully, not as unto men, but unto God. Settle it in your hearts that you are not on the earth to exalt self, to make a great name, but to sink self wholly out of sight in Jesus Christ. Let Jesus be lifted up. Let the great truths connected with the salvation of man be the theme of your meditation day and night. Your work, both by precept and example, is to hold forth the Word of life, to seek with all your power to bring souls in the knowledge of the truth.

Let not a soul in Fresno entertain the thought that he has nothing to do for the salvation of others. Every shining star which God has placed in the heavens obeys His mandate, and gives its distinctive measure of light to make beautiful the heavens at night; so let every converted soul show the measure of light committed to him; and as it shines forth the light will increase and grow brighter. Give out your light, brethren in the Fresno church; pour forth your beams mirrored from heaven. O daughter of Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.]

Has your light burned dim since you located in Fresno? If so, trim your lamps. It may be you have moved from unsanctified motives in coming to Fresno and will lose your love for the truth,

your burden for souls, unless you go forth where you can lift the standard of your faith. Look well to these things.

Lt 40, 1890

Smith, Uriah

Battle Creek, Michigan

December 31, 1890

Dear Brother Smith,

I have been remarkably exercised in regard to your case several times during my last round of labors. I have been greatly blessed of the Lord; but at times your case has been presented before me in a very clear light—just where you are standing. I have carried the burden with but little hope that I could do you any good. A gulf separates us; I look back and see how you gathered darkness to your soul in the time of the college difficulties. Have you come out clean in that matter? The Lord presented your case before me at that time, and did you believe and act on the light given? Had you fully accepted the testimony and heeded the warning there given, you would not be where you are today. Have you and Bro. Gage made clean work in confessing that you were wrong to Prof. Bell? If you have not done this, the wrongs you committed against him are registered in the books of Heaven. Can you afford to let this matter stand as it is and you come up to the judgment with the actions that were performed against him in every particular to confront you? Prof. Bell was not a perfect man; he made mistakes and committed errors, but these errors were far less in the sight of God than the errors you have both made in the course you have pursued toward him. He deserved no such treatment from your hands. In bruising him you bruised your own souls.

Your course was not at all after Christ's directions; you were led by another spirit; you walked in the light of the sparks of your own kindling and weakened your own souls. You will have to do your work thoroughly, else you will have to meet the same to answer for at the bar of God. Just as you have dealt with Prof. Bell, will the Lord deal with you, unless you repent and confess your errors and enlist your Advocate in heaven to plead your case. The spirit of the meekness and gentleness of Christ would have led you in an entirely different course had you followed the directions that Christ has given you in His Word; you would have stood in an entirely different position today. "So speak evil of no man to be no brawlers, but be gentle, showing all meekness unto all men." "For we ourselves were sometimes foolish, disobedient, deceived."

[Titus 3:2, 3.] But “if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” [Galatians 6:1.]

Have you obeyed the words of Christ? If you have done things in that matter that are wrong, you will not have those wrongs cancelled unless you confess them and make restitution where you have injured your brother. I know, for the Lord opened the matter to me, that you had both acted as if you had lost all your feelings of sympathy and love out of your heart, and in wounding him as you did, you wounded Jesus Christ in the person of His saints. You will never be free men until you confess your faults and be reconciled to your brother. It is a most dangerous way to treat your own souls to allow yourselves to do the wrongs which the Lord reproveth in you, and yet you pass along as if you were just, and obeying the words of God. Will you look at this matter as it is and make clean work for eternity? I was shown that a grievous wrong was done. I am sorry that you are affected with defective spiritual eyesight. I beg of you, for your soul's sake, to buy of the heavenly merchant man gold that ye may be rich; white raiment, that ye may be clothed; and anoint thine eyes with eye-salve, that thou mayest see. It is the only safe way for you to do when you err, to confess your faults thoroughly, and repent of them sincerely, and then pray one for another that ye may be healed.

Every time you look upon Prof. Bell you will be wounded because you have greatly injured him, and the injury reacts upon yourself. Why not humble yourself under the mighty hand of God? Why not make a thorough work and clear the King's highway? Why not fall upon the Rock, Jesus Christ, and be broken. This passing along and not making wrongs righted is separating your soul from God and making you weak in moral power, clouding your discernment, that you have in your acts expressed more than words, your unbelief. Your position has been to counteract and make of none account my labors. You have, as it were, stood at the head of those who have done. Said Christ, “Those who gather not with me scatter abroad.” [Matthew 12:30.] How could you do this? I was answered last night; you have not made the pathway behind you clear and straight, and the Lord God insists upon the removal of the obstructions. He consults your place on earth. In doing this you have mistaken phantoms for realities; unintentionally you have done a work that will stand registered against you in the judgment for you to answer: Why did you stand as a barrier to My work through the very men I saw fit to choose to do this work? Why have you been so ready to grasp and absorb influences that were obstructing the light I have ordained shall come to My church?

“I am come in my Father's name and ye received me not. If another shall come in his own name ye shall receive him. How can ye believe which receive honor one from another and seek not the honor which cometh from God only?” [John 5:43, 44.]

My brother, Uriah Smith, whom I have loved and respected in the Lord, you have been working at cross-purposes with God, practicing upon yourself deceptions which, if you continue as you

have done, will be succeeded with deceptions and delusions which will end in irrevocable separation from God. He calls you. Clear the King's highway, remove the stumbling blocks out of the path, dare not to do a surface work here, for others have looked to you and followed your example far more than they have looked to God and sought His counsel. They will go no farther than you will go. Confess your mistakes; confess fully; leave not a stone unturned. The True Counsellor is expostulating with you and entreats you that you cheat not your soul of eternal happiness. There is one thing that you may seek with all your powers. He points you upward, and would have your thoughts in heaven from whence comes your hope and your daily supplies. "Seek ye first the kingdom of God and his righteousness." [Matthew 6:33.]

While the Lord Jesus shows us the vast confederacy of evil we must meet for principalities and powers are arrayed against us, He tells us we struggle for an invisible world. The whole universe of heaven are watching the conflict, and if our eyes could be opened we would see angels in the ranks, for the Holy Spirit is promised to all who fight manfully the battles of the Lord. There are soldiers engaged in the battle who are not perfect, compassed with infirmities, falling into sin, ignorant, and needing instruction at every step; but to feel their need, to sense their poverty, is essential before they can be helped. When they fall upon the Rock and are broken then the everlasting arms are around the helpless. Heavenly agencies are employed to do their work, fit them as vessels of honor, overpowering the enemies, piercing the cloud and shadow of Satanic agencies. The heavenly instrumentalities surround them with an element of light—even the bright beams of the Sun of Righteousness. The Captain of the Lord's host leads them to the field of battle with these words, "Be of good cheer, I have overcome the world. A conqueror stands at your head, victory is sure." [John 16:33.]

Elder Smith, the exercises of the past night prompt me to write. I know that you have been walking not in the light. You have had evidence and might have had a much larger array of evidence if you had any room to receive it. Jesus, the precious Saviour, has again and again sent you the very light you needed, but you did not place yourself in the channel where it could be communicated to you. You gathered about your soul the covering of unbelief till you cannot distinguish light from darkness and error from truth. Never, never will you change this order of things until you possess the humility of a little child. This will never be until you fall upon the Rock and are broken. Self then dies; new habits are to be formed; strong inclinations and propensities are overcome. Enemies within and without are ready to spring into life and overcome you. "Without me," said Christ, "ye can do nothing." [John 15:5.] Do you decline the contest? Do you refuse to fall on the Rock? If so, there is not the slightest assurance in your case that you will ever recover yourself out of the snare of the devil.

Your attitude has encouraged a state of things in our churches which you have not measured. The result of your course, and your working on the same line since you left Minneapolis, has

made the carrying out of the work given me of God to do fifty fold harder than it needed to have been. You have barred my way, but O, how little did you know the real result of your work. This has been opened before me. When you have stated that Sr. White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner, <you have planted> in hearts infidelity that has been nourished and has borne fruit. You will not be pleased to reap the harvest. Satan takes everything of this character and makes it a living, active agent in destroying faith in the very work the Lord would have them to do.

Every soul that fully takes your words and believes them is correctly represented by the words of Christ, "I would that thou were either cold or hot, so then because that thou art lukewarm, I will spew thee out of my mouth." [Revelation 3:15, 16.] Decided opposition would have done me less harm. A <lack of> faith in the messages God has given me to bear of the order represented is decided unbelief to all intents and purposes. There is not one bit of savor in such a faith, and the faith of Elder Butler is of the same order, valueless, having no savor. I count nothing upon you or him to harmonize with me in my work given me of God. Your very position is a decided negative to the efforts I may make as God shall move upon me by His Holy Spirit. I have not felt grieved as far as my personal self is concerned, but [I am grieved] when the work that the Lord has given me is of such a character that faith needs to be constantly cherished because of the warnings, reproofs and searchings of the hearts.

The laying bare of hidden sins is not pleasant and agreeable to the natural heart, and many give a bare assent to truth when they are not sanctified through the truth. They do not in spirit represent Christ. They are surface workers, and delude themselves with the idea that they are Christians. So effectually does this delusion take possession of heart and mind that the sharp arrows of the Lord fail to penetrate the armor of self-righteousness in which they are encased. The spell is so strong [that] they will listen to the truth the most earnest and powerful, even to the very portraying of the delusions which are upon them, without any thought of self-examination to see if it means them. This is the class our Saviour found most difficult to arouse. The most authoritative teachings were heard and listened to as if they heard not. Thus it is with many, many in this generation. There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them for this reason. Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.

What better course to please the enemy and grieve the Spirit of God could be pursued than that which has been pursued by you, my brother, a teacher in Israel. You have had quite a number fully engaged with you in the work, men in responsible positions, presidents of conferences, ministers and workers, that have formed a confederacy to question, to criticize, to say, "Report and we will report it." [Jeremiah 20:10.] The position these men have occupied,

and the influence this position has given them, has caused many to doubt who will never be settled again. The deceptions and delusions of these last days will overcome them, because heaven's divine illumination is powerless to set them in order for they have decided from the example given them. It makes no difference whether they believe or disbelieve, so if any reproof comes to them which they wish not to believe, they will say, "O, Sr. White is influenced. Some one has told her these things. If Elder Smith, who knows all about the testimonies, says this is only her own opinion and her own judgment, and he does not accept the teachings of the testimonies, and he such a good man, I will follow his example and I will risk it." This is a very unwise thing to do, yet many are doing this and have done it. I know that the Spirit of the Lord was holding me here in Battle Creek that all might have my evidence whether it was of God or of the devil. "By their fruits ye shall know them." [Matthew 7:20.] As in the days of Christ, some have overlooked the very <kind of> evidence God has given them and have said, Show us a sign, work some miracle, if you are right.

"Then said they unto him, What shall we do that we might work the works of God? Jesus said unto them, This is the work of God that ye believe on him whom he hath sent. They said, therefore unto him, What sign showest thou then that we may see and believe thee? What doest thou work?" [John 6:28-30.] The same words merely have been said to me since the Minneapolis meeting. I have as a little child in all simplicity talked freely with any one who wished to ask any question. I have been willing to tell them and show them all things that my Heavenly Father hath revealed to me.

I have thought these things must make them see and believe, and now I am inclined to think that my earnest effort to have them see and understand has worked in a different way from what I had hoped. I think they have not regarded my words or understood my motives and the more I have done in this line the less influence has my testimony had upon them, and now I feel no inclination to converse with the men who occupy responsible positions. I feel like one who knows that they have been watched, their words misconstrued, their advice and counsel treated as a common affair and unworthy of special notice. I have again had repeated to me, "Spiritual things are spiritually discerned." I hang my helpless soul on Jesus Christ. I have no desire now to produce one particle of evidence to any one. Those who want to see can open their eyes and see. "Ye shall know them by their fruits." [Matthew 7:16.] The judgment, now, that any one will pass upon me or my words or my works will not surprise me. I expect anything and lean on no one, depend on no one. My work will not be henceforth to make anyone believe, but go forward, out of the atmosphere of unbelief and caviling and criticism. I have more freedom speaking to unbelievers than to those who hold responsible positions and who have had so great light and great opportunities and have not responded to the light. I have placed my case, as I have never before, in the hands of my Advocate, Jesus Christ, the

Righteous. I am sure that I cannot feel at liberty to converse, as I have done, with those to whom I have talked so freely.

I thank the Lord for health, I thank the Lord for freedom. Why your particular case agonizes my soul so continuously I cannot define. Again and again have I seen that blindness was upon you to an alarming degree. I give you up to the hands of Jesus, and then think I have not more to say, not another word; then I find my soul torn with anguish, and I am weeping and praying with strong cryings and tears, Take not thy Holy Spirit from him; O, let something from Thy Spirit break this spell. O, that you would surrender your will to God's will. O, that you would tremble at His Word.

Where is your preparation to be obtained that you may stand in the day of the Lord? Nowhere but low at the foot of the cross. O, it is not too late for wrongs to be righted. Do not confer with flesh and blood. Do not say, There are some things I do not understand. Of course there are. Your mind is clouded; but take one step that you do see, then you can see another. O, kindle your taper from the divine altar before it is everlastingly too late! Remove the stumbling blocks at once, without any delay. When God helps you, you will be helped to see your own weakness and inefficiency, and the glory and majesty of Christ. The voice of God calls you as it did Elijah, Come out of the cave and stand with God and hear what He will say unto you. When you will come under the divine guidance, the Comforter will lead you into all truth. The office of the Holy Spirit is to take the things of Christ as they fall from His lips and infuse them as living principles into the hearts opened to receive them. Then we will know both the Father and the Son.

I have many things written for you, but I have said, What good will it do? My brethren have trifled and caviled and criticized—and commented and demerited—and picked and chosen a little, and refused much, until the testimonies mean nothing to them. They put whatever interpretation upon them that they choose, in their own finite judgment, and are satisfied. I would, if I had dared, have given up this field of conflict long ago, but something has held me. But I will not choose my way or my will. In the life of Christ, in the time of His greatest trial, one of His disciples betrayed [Him], and another thrice denied Him, and all forsook Him and fled. If the Master Who was without the taint of sin, endured this, then shall I expect any better portion? O, how many tried to find witness against Christ. The most cruel, and the most incurable thing is bigotry and prejudice, and it lives just as firmly in human hearts today as when Christ was upon the earth. But I leave all this in the hands of God.

I feel cut loose from many of my brethren, they do not understand me or my mission or my work, for if they did they could never have pursued the course they have done. I love to have the ones who feel they need help—poor, hungry, starving souls. I love to see them enjoy the precious light God has given me for them. O, how Jesus rejoiced when a place was found for the

truth in the heart of the woman of Samaria. The disciples brought Him food and prayed Him, saying, Master, eat, but He said unto them, I have meat to eat that ye know not of. Jesus said unto them, "My meat is to do the will of him that sent me, and to finish his work. Say ye not there are yet four months and then cometh harvest. Behold I say unto you, lift up your eyes and look on the fields for they are white already to harvest." [John 4:31-35.] Yes, Lord, I look, I see the fields, and I see them white already to harvest. The words given me of God may find no place in the hearts of those who have heard them so many times, but there are fields all white ready to harvest, just such cases as this Samaritan woman, apparently the most unlikely will become the heralds of truth, while those who have had great light will be passed by; wise and prudent, they see not the workings of God, but the truth will be revealed to babes and they will respond to it.

I now close this letter.

Lt 41, 1890

Kellogg, J. H.

Washington, D. C.

December 24, 1890

Dear Brother:

I am alarmed at the outlook both for the sanitarium and the publishing house at Battle Creek and our institutions generally. A spirit has been manifesting itself, and strengthening year by year in the institutions, that is of an entirely different character from that which the Lord has revealed in His Word should characterize the physicians and workers connected with our health institutions, and the work of publishing. The idea is entertained that the physicians at the sanitarium and men in responsible positions in the publishing house are not under obligations to be controlled by self-denying, self-sacrificing principles of Christianity. But this idea has its origin in the councils of Satan. When physicians make manifest the fact that they think more of the wages they are to receive than of the work of the institution, they show that they are not men to be depended upon as unselfish, God-fearing servants of Christ, faithful in doing the work of the Master.

Men who are controlled by selfish desires should not remain connected with our institutions, and their course of action [had] better be exposed, that every church of Seventh-day Adventists may know what principles govern these men.

This would be a wise and just precaution, for through their medical profession this class take advantage of interests which the conference has built up at great labor and sustained at great expense. Under the name of Seventh-day Adventists they establish themselves among our people and represent themselves as working for the good of the cause. They are accepted as Christian physicians, and there is need that men and women should go forth into these various places and act as missionaries in the capacity of Christian physicians; but they should be under the direction of the conference. The people are so anxious to have institutions established that they encourage men who come among them to take upon them the responsibility of building institutions.

But there are many who are practicing physicians who do not work with an eye single to the glory of God, but for the sake of gain to themselves. They exact exorbitant prices from those who require their services. They feel that they are not amenable to any one, and are not to be advised or counseled but will follow their own impulses. In a large degree they work from selfish motives. In their medical practice they are not missionaries. Their unreasonable charges are recorded in the books by the true Witness, who says, "I know thy works." [Revelation 3:15.] The money physicians generally take from rich and poor is in many cases too large for the services rendered, and is reckoned no more or less than dishonest gain by the God of Heaven; yet they demand these exorbitant prices for their professional aid simply because they can do it, for when suffering, people must have help. The principles of truth are not brought into the soul to have a sanctifying influence upon their life and character unless men are doers of the words of Christ.

If the churches shall welcome those men among them because they claim the name of being Seventh-day Adventists, they will find, that, instead of benefit, they will reap injury from such an association. Everything will be shaken that can be shaken. When tested and tried, these men will reveal the un-Christlike spirit that actuates them, making manifest the traits of character that never can be admitted through the heavenly gate. They follow the bent of their own mind and not the counsels of God.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] Heaven was purchased for men at an infinite price, and no man will enter the portals of bliss who has not through self-denial and self-sacrifice proved the quality and genuineness of his life for Christ and suffering humanity.

God will require a return from men in proportion as they set a value upon themselves and their services, for they will be judged according to their deeds, and by no less a standard than they themselves have established. If they have accounted their talents of so great value, and placed a high estimate upon their abilities, they will be required to render service proportionate to their own estimate and demands. O, how few have any real acquaintance with the Father or

with His Son Jesus Christ. If they were imbued with the spirit of Christ they would work the works of Christ. "Let this mind be in you which was also in Christ Jesus." [Philippians 2:5.]

He who judgeth righteously has said, "Without me ye can do nothing." [John 15:5.] All talents, great or small, have been entrusted to men by God, to be employed in His service, and when men use their ability simply for themselves, and have no special care to work in harmony with those in medical practice, who are of the same faith, they reveal that they are inclined to judge these men by themselves; they do not seek to answer the prayer of Christ. "That they may be one as he is one with the Father." [John 17:11.] When they demand exorbitant prices for their services, God, the Judge of all the earth, will hold them to the measure of their own overrated estimation and require of them to the full extent of the value they put upon themselves.

As they judge of their worth from a money point of view, God will judge of their works, comparing their services with their valuation of them. Unless converted, no one who thus overrates his ability will ever enter heaven, for his personal influence in the service of Christ will never balance the scale of his estimation of himself [or] of his demands for his service for others. Selfishness and self-glorification are becoming the curse of our institutions, and leavening the whole camp of Israel. We have come to the place where God calls a halt, and we must now investigate, that we may know the motives which prompt to action and may know in whom the words of Christ are fulfilled. Jesus has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] Self is to be hidden in Christ.

We have need to be alarmed because selfishness and covetousness are becoming a ruling power among us, and the Lord is displeased. The consciences of many are like India rubber. Men can be bought and sold by the highest bidder. When such men are weighed in the balances of the sanctuary, they are found wanting, for conscientiousness, honor, integrity, and fidelity are lacking. The sin of bribery is becoming so common that the moral senses of many are perverted by this unholy practice. The time of testing is upon us, and many hold the truth in unrighteousness. They do not place themselves where they can best glorify God, but best please and glorify themselves. When it serves their purpose they are the most zealous advocates of the truth; but when the test of trial comes upon them, they shrink under the measuring line of God.

Malachi describes the process of trial that shall fit the people of God to abide the day of His coming. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." [Malachi 3:2, 3.] This is the work the Lord will do throughout our institutions. And let no man or woman stand in the way of this important

work, for souls are imperilled, and must be cleansed, refined, and purified as silver in the furnace.

He who is selfish and grasping, eager to take every dollar he can get from our institutions for his services, is binding about the work of God; verily he has his reward. He cannot be accounted worthy to be entrusted with the eternal, heavenly reward in the mansions Christ has gone to prepare for those who deny self and take up the cross and follow Him. The fitness of men to enter the blood-bought inheritance is tested during this probationary life. Those who have the spirit of self-sacrifice manifested in Christ when He gave Himself for the salvation of fallen man, are those who will drink of the cup and be baptized with the baptism, and they will share in the glory of the Redeemer. Those who make it evident that the love of Christ controls their spirit and actuates their service will be deemed fit subjects for the family above.

We are all to be tested here in this life to prove whether, if admitted to heaven, we shall repeat the same course that Satan pursued there. But if the character which we develop during our probation is according to the divine Pattern, it qualifies us to receive the welcome, "Well done, good and faithful servant, ... enter thou into the joy of thy Lord." [Matthew 25:23.] But on the other hand, if men desire to be highly esteemed among men, if they are seeking for the highest positions and demanding the highest remuneration they can obtain in this life, they will have just such characters in the future life. All heaven will pronounce them unfit for the kingdom, disqualified for any position of trust in the great work of God in the courts above. Our institutions are instrumentalities ordained of God, and the principles of equity, justice and righteousness must be maintained in them with fidelity. The work in which we are engaged must be done by men who are ordained of God, as was Christ, to go forth with the spirit of sacrifice for the salvation of a lost world. This is the spirit that should characterize medical missionary work anywhere and everywhere.

Those who are partakers of the divine nature cooperate in all things with the Captain of their salvation. Jesus gave Himself, He laid aside His glory, for our sake He became poor, that we through His poverty might be made rich; and those who have His spirit take part in His humiliation, in His self-denial, in His self-sacrifice; they make manifest His meekness and lowliness of heart, and give themselves to the work He came to accomplish for perishing man. A mere profession of doctrine, however sound and scriptural, will never avail in the work of restoring man to happiness and to God. The evil in man's heart must be eradicated, for it is of the Satanic character which brought rebellion into heaven. Unless this change is wrought in the heart, man fails to bear the Lord's proving, and against his name is written, "Unfaithful servant."

I have been burdened as I have been shown by the Lord the great want of unity among the medical practitioners. They act as though the prayer of Christ did not embrace them, and they

do not seek for oneness. The physicians should labor together in love and unity. None should be envious or jealous of their brother physicians. Methods of practice should not be allowed to create enmity, distrust and variance. The real cause lying at the foundation of variance is the narrow mind, the Pharisaic spirit, that is brought into the life. Let the physicians give evidence that they are Christians, saying, "We are brethren, to meet in the same mansions by and by. We will strengthen one another in God."

In every institution among us, in every branch and department of the work, God tests the spirit that actuates the worker. Does he have the mind that was in Christ, the earnest spirit and fervent devotion, the purity, the love, that should characterize the laborer for God? Does he bear the fruits of self-sacrifice that were seen in the life of our divine Lord? It is required in those who labor in the cause that the heart be enlisted in the enterprise that they may give their services not merely for wages, not for honor, but for the glory of God, the salvation of lost man.

If it is evident that the heart of man is not enlisted, present no bribe, offer no flattering inducement to obtain the service of any physician; offer that which is reasonable, that which corresponds with the principle the Lord has unfolded in the establishment of our institutions, and no more. Satan, who claims to be the prince of this world, represents himself as very rich, and he can outbid you, and the larger you make your bribe, the larger he will make his. The world is Satan's agent to do his work. You will know whether or not a man is a Christian, for actions speak louder than words or profession. The spirit that characterizes the action represents the man, and the work will be in accordance with the mold he gives it. God will have it made manifest by test and trial who will stand connected with Christ in the end in the great plan of salvation. We are to act as reformers in every branch of our work, for then Christ works with us.

Christ has purchased us at an infinite cost, and today He lifts His hand and calls our names as He did the name of Matthew as he sat at the receipt of custom. Jesus said, "Follow me." [Matthew 9:9.] Matthew left all—all his gains—and followed his Lord. He did not wait and stipulate a certain sum reaching the amount he had received in his former occupation, before he would render service, but without a question, he arose and followed Jesus. Under test and trial, many professed Christians must yet make it manifest whether they have subdued the traits of the carnal nature, or whether they are as a whited sepulchre, fair in appearance, but within full of impurity and defilement.

A profession of Christianity is not sufficient to constitute us Christians. We must each have the character manifest by our divine Pattern. The Word of God must be the rule of our life, the director of our practices; self-denial, self-sacrifice, holiness, compassion, truth, and love must be found to be the fruits of our faith in Christ. When Christianity has its place in the heart it

cannot be hid; it will be seen inwrought in the soul, and will be manifest in the outworking of practical life. Unless Christianity is found in the daily life, in the manner of working, in every line of duty, we do not represent Jesus. A Christian will manifest Christianity in the market, in buying and selling, in his profession, in his occupation and life, in his unselfish course toward all his associates. Of all men to whom we would look for a manifestation of the spirit of Christ, it is entirely proper for us to look with expectation to the Christian physician. But the standard must be elevated in the medical profession, for it is very low, and principles are corrupted for the sake of gain.

The Christian physician has no right to follow the custom of the world, to shape his action to obtain the patronage or praise of the ungodly. He should not accept exorbitant wages for his professional services, for the reward is awaiting the faithful and true. He has no more right to minister to others requiring a large remuneration to others than has the minister of the gospel a right to set his labors at a high money value, but only in accordance with consistency and mercy and the value of his work. It is manifest that unless Christianity is planted in the heart, it will not control the life. The profession of faith is of no more value than the spirit and the life testify that it is of a genuine character. Cleansing the outside of the cup has never succeeded in elevating the soul, making it pure and heavenly. The truth of God is of value to the receiver only as it is permitted to have a restraining influence upon his spirit and practice. There is no snare so subtle, so constant, and fraught with such peril to the professed follower of Christ, as conformity to the world. "Come out from among them, and be ye separate," is the call of God. [2 Corinthians 6:17.]

We know that the mind and will of God has no control over the world at large. God's countless mercies are enjoyed, His benefits appropriated, and there is on the part of the worldling no recognition of the Giver, no expression of gratitude for the manifold goodness of God. The reason for this is that the principle of truth is absent from the heart; it is not interwoven into the character, for its pure principles are not understood. The apostle says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." [Romans 10:10.] What then is the difference between a Christian and a man whose heart is not brought under the controlling influence of the spirit of God? One is fallen upon the Rock and is broken; self is dead, and Jesus lives in him and molds and fashions him according to His own divine image. His connection with God is made manifest in his business transactions and in all the affairs of life, whether great or small; for he keeps the way of the Lord. His affections and hope are not centered upon the things of this life, but they are set upon things above. The selfish one lives for self, and he seeks worldly honor, worldly gain; he will make it manifest that his hopes are centered upon the things of earth. He will selfishly grasp all that he possibly can to administer to himself, as Satan has done. There are many who have not a good conscience.

The heart is the citadel of the man, and until new affections, new moral tastes are created through the power of Christ, the enemy finds his stronghold in the heart. It is in the heart that man establishes his idols, and no power on earth can dislodge the enemy when men are satisfied to live in separation from God. When the heart is not in possession of an indwelling Saviour, the carnal lusts, the tastes, the mind of the great deceiver will be revealed in the life, and although men may make a profession of Christianity, their works will testify that they know not God; though they acknowledge the truth, its place in the heart is occupied by a deceptive spirit. The love of the Saviour is not there. The love of Christ was an unselfish love, that prompted Him to seek and save that which was lost. Those who think much of their remuneration for their services reveal the fact that they have not laid the foundation for their spiritual life on the sure Rock, or they have lost the spirit of the truth, and have forgotten that they are purged from the old leaven with the priceless blood of the Son of God. They have become so devoid of spiritual discernment that they place the sacred and the common on the same level. The Lord is not honored in their hearts, and the principles of the religion of Christ are not woven in the character. They go through a cold, formal service that they call religion; but Christ is not formed within, the hope of glory.

A man whose heart is touched with great love to souls for whom Christ died, will not make himself a center. He will not seek to absorb everything and impart nothing, but his work will be actuated by faith and love. He will realize that he is dealing with souls purchased with the blood of Christ, and he will not allow anything to make him lose sight of eternal realities. He will keep in mind the fact that everything in connection with his life and character is charged with sacred responsibilities, and through a living connection with God, his influence may have a leavening power upon those with whom he is associated. We cannot know the beauty and riches of the grace of Christ until we have made a practical application of the truth to our own hearts. Medical men, in addition to your medical education and training, you need the mind that was in Christ Jesus. This will be to you righteousness and sanctification. No fiber of the root of selfishness can exist in the heart of the physician who entertains Christ as an honored guest. When you are emptied of self, Christ will supply the vacuum, and you will be actuated by the same spirit, moved by the same unselfish interest, that was manifested in the work of Christ for the perishing souls of men.

You will then no more think of charging exorbitant prices for your services because it is the custom of worldly physicians to do so, than you will think of dishonoring and betraying your Lord. Your soul will be absorbed in the life-giving power of the Sun of Righteousness, and unconsciously you will shed an influence that will bless those around you. You will work not as mere business men, looking at your work from a worldly point of view, but as Christian physicians you will render service, taking of no man more than is honestly your due. Your eye

will be single to the glory of God, and no matter what may be the consequences to yourself, your first consideration will be how you may show forth the power and majesty of the truth.

Those who thus practice the truth will know that there is a love, stronger, deeper, more constraining than the natural love of a mother to her son—it is the love of the Saviour to the saved, and their love to Him in return. Truth occupies the citadel of the soul; and should the Saviour search the temple, He would find no buyers and sellers to condemn, for God is enthroned in the heart. The Lord has promised, “I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances: and they shall be my people, and I will be their God.” [Ezekiel 11:19, 20.]

Many of the physicians who today claim to believe the present truth are represented to me as being in no better a spiritual condition than were the priests and rulers in the time of Christ, for their religion is like India rubber, capable of being stretched to suit their circumstances at different times and on different occasions. Exorbitant prices were exacted from those who desired beasts for sacrifice at the temple, but Jesus rebuked this unholy traffic. Divinity flashed through humanity, as he went into the temple of God, “and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” [Matthew 21:12, 13.] The same words are applicable to many practicing physicians who are called Christians.

The medical profession is no less under the jurisdiction of the Lord, under the rule of the standard of righteousness, than is the farmer, the merchant, or the minister of the gospel. The physician is as much under obligation to represent pure and undefiled religion in his business transactions as is any other man in any profession. He is required to love and obey God, to relieve the sick and afflicted, for Christ’s sake.

The love and pity of Christ must pervade the soul, and the physician that has the fear of God before his eyes will deal tenderly with Christ’s poor, and justly with all men; for he will realize that he must meet the record of the deeds done in the body at the judgment bar of God. All work done for Christ’s sake, unselfishly, will obtain a quality, and achieve a success, beyond all earthly compensation, for Christ’s righteousness will be imputed to such a worker. Every physician should be inspired by the love of Christ, that his work may have upon it the fashioning hand of the great Physician. In Christ we behold the characteristics of the true physician.

The question as to whether the medical profession is to be controlled by Christian principles in regard to compensation, or by the selfish standard of the world, has long been ignored, but can be ignored no longer. Shall the pure elevating principles of Christianity be exemplified in the physician’s life? Shall his practice come under the rule and supervision of the church? Shall he

practice self-denial for Christ's sake? or is it only for a few men of more common occupation to follow in the footsteps of Jesus, while merchants, lawyers, and professional men, go free to follow the bent of a selfish will? Is the world to see no representative of Christianity in the medical profession, and in the men who occupy positions of trust in our institutions?

I was shown that the truth must enter the heart of every physician among us, that it may have a sanctifying influence upon his life; but as a general thing our physicians know not what heart religion means. With the light of redemption shining all around, the soul perishes for the knowledge of the sacred and divine. The heart is desolate and dreary, though the Spirit of God through His Word invites men to rest in the hope of the glory of God.

The work of the medical profession calls for men who love and fear God. The people have long been afflicted with unconverted men, who have acted independently of the church, and have followed their own unsanctified judgment, imperilling our institutions by their independence. But our institutions need not accept unconsecrated men and women, because they know not what better to do; for converted physicians will be raised up to take their place in the work. Unless the principles of divine truth control the physicians as they have not done hitherto, God will be dishonored, souls will be lost, and the institution established for the benefit of the sick and suffering, will not meet the mind of the Spirit of God.

God has been greatly dishonored by the course of many in the medical profession who claim to believe the truth; for in character they have not been representatives of Christ. An inconsistent, unprincipled life in a physician should be looked upon as a matter of grave importance, and he should be dealt with as Christ directed His church to deal with offenders. If an offender will not listen to admonition, and will not change his course of action, he should be separated from the fellowship of the church. Those who take the part of the evildoer and sympathize with him and give him patronage, place themselves in [a] position where they are an offense to God.

There are some occupations which are not open to Christians. They are not legitimate callings for the servant of God, and they can engage in them only at the peril of their souls, for through these occupations they are exposed to the miasmal influence of the world. God desires not that His people should keep company with extortioners and robbers, even though they may wear an appearance of sanctity. There are occupations in which it is impossible to work reform, for they are thoroughly bad, and that which can be said to those who persist in engaging in them, is "Depart, ye thieves." But the profession of medicine is a legitimate calling, and there is a remedy for all its evils. Christ may be represented in the character and action of every physician; and all who claim to be Christians should expect to work as He worked, having a fair price for their services, and exacting no more, although they see that they could obtain more by following the selfish customs of the world. It is just as consistent for the minister of the gospel

to demand an excessive salary for visiting the sick, comforting the desponding, bringing peace and joy to the oppressed, as for the physician to make large charges for his professional visits.

The work of the Christian physician is to bear on its face the signature of self-denial, and not have even the appearance of fraud and extortion. It has become general among physicians who have not the fear of God before them, to hide that which is plain and simple under the guise of mystery in order that they may have more influence with the people. But this is not after Christ's order. God alone is veiled in unapproachable mystery. When dealing with humanity, Jesus made every dark thing plain to the understanding of men, and promised at His ascension to send the Comforter, whose office work was to reveal truth. In heaven's courts fraud and dishonesty in the physician is known by the same term as fraud and extortion in the merchant or mechanic. Overcharges on the part of a physician for rendering some simple service to an unfortunate brother, is just as much grinding the face of the poor as when a lawyer demands exorbitant fees for his service, or a merchant requires an unreasonable price for his goods.

The character and destiny of man in probationary time is determined by the principles which control his actions. Selfishness is an attribute of Satan, and if this governs the life, it will be manifested in any profession or occupation, however noble or philanthropic it might be represented to be. A multitude of sins has been covered under the profession of medicine, although there has been a witness to every unholy transaction, a just verdict rendered in the decision of every case. Many things that are thought lawful and right in this profession are unlawful, and they need the scourge of small cords in the hand of Christ that they may be driven out. Many good and merciful acts have been done by practicing physicians, but I was shown that as a general thing the medical profession has become a den of thieves. In connection with the cause of God the work of the Christian physician is to be beautified by the presence of Christ; for He would cooperate with the physician who professes His name. But when men become extortioners, all He can do is to drive them from His courts.

Those who would enter the medical profession should be educated from a higher point of view than that found in the popular schools of the land. We do not appreciate the value of the sacred truth we profess to believe, until we see the necessity of embodying it in our practical life. It is only as spiritual and moral integrity become an abiding characteristic, at all times, in all places, that we are able to place a proper estimate upon the holy faith once delivered to the saints. Besides the special science required that men may be intelligent physicians, men need a daily training in the school of Christ, that they may learn to work as Jesus worked, in purity, in unselfishness, in holiness before God. In this way they will be fitting to enter the higher school of patriarchs and prophets, to associate with redeemed and sanctified of all ages.

It requires a man after God's divine measurement to be a successful physician, representing the great Physician. He must be a continual learner, for no student is ever prepared to cease from

study, even though he has graduated from the most approved course of preparation. There are many novices in the medical profession, men who have wicked hearts, who take advantage of their position, and corrupt not only the souls but the bodies of those under their care. Their reward in the day of final account will be according to their works. Only daily faith in Christ will make and keep the physician pure before God; for Satan will stand at the side of the physician to tempt him, to open avenues to practice dishonesty, to commit grave sins under the cloak of his profession. God looks upon the heart, and understands the spirit, that actuates every deed.

By and by the Judge of all the earth will open a great book in which the record of every case is kept. It will then be revealed that there has been a witness present by the bedside of the sick, who has made a record of every case, the circumstances surrounding the individual, the treatment given; and there is written the fidelity or unfaithfulness of every practitioner. Let the Christian physician look up in the sick-room, and say, "God is here; His eye is upon me. He reads my every thought, and notices my every action. I will be a faithful servant of Jesus Christ. I will be one who shall preserve honor, honesty and truth. I will have the tenderness, the compassion, the mercy, the long-suffering of Jesus. I will comfort, I will bless this sufferer. If Jesus will work with me, I will be a helper to the needy."

O, what a physician may be who is a servant of our Lord Jesus Christ! The light of the glory of God may shine upon the man who thus is a laborer together with God. Christianity in the life, in business transactions, in professional practices, will be as a power in the earth. "Ye are the light of the world," said Christ. [Matthew 5:14.] The leaven of sanctification and holiness must be brought into the life and character. In our publishing house, in our sanitarium and college, we should watch with the utmost care that we do not act from selfish motives. Life, at best, is short, and this little period of probation should be pure, lived with an eye single to the glory of God. We should not be double-minded, now serving the Lord, and again serving selfish purposes in all our plans and actions. The selfishness, the carelessness of spirit, that is manifested in regard to the words spoken, the habits indulged, the maxims uttered, are all sowing seed that will yield a baneful harvest.

From the heart of the work an influence is carried, even by some who are called foreign missionaries, that is not pleasing to God. Many are not emptied of self, that are not vessels unto honor. If they had never had a connection with men who were unsanctified, they would have done far better work; but the principles they have woven into the character are not an acceptable kind to God, and He will not minister of His grace to the spirit they cherish. Then how can they be lights to the world? How can they be laborers together with God? How can they be called lightbearers? The maxims of this world have been woven with the precious truth of God. Men are deceived in every department and branch of the work, because of their own selfish desires, their selfish plans; for their hearts are not imbued with the Spirit of Christ. The

example of Christ is lost sight of. Many are unable to clearly distinguish between the truths of God and the frauds of men, and no part of their religious experience stands forth entirely weeded from the noxious tares of selfishness. Many profess to seek first the kingdom of God and His righteousness, but selfish purposes and projects actually shut out the view of the eternal realities, and the world is not slow to discern its own standard. I have been shown that many make pretense to godliness, scorning the too apparent inconsistencies, yet at the same time encouraging themselves in putting God out of their knowledge. Men barter and haggle for little or large advantage as the circumstances may be, and in so doing they barter away their security to the kingdom of God. They value that kingdom less than did Judas his Lord.

God calls upon men in the medical profession not to feel that they are to stand apart from the disciples of the church, that they may carry out their own selfish projects. Our faith is misrepresented by men who are not of Christ, and many souls are misled. The stumbling blocks must be taken out of the way, or those who have not submitted themselves to the discipline of the church must change their course. If they determine to leave the fellowship of the church, let a voice of warning follow them, that the people may know that they are not in harmony with the brethren, and the church will not be responsible for their course of action or cover their transgressions. In this way many who sincerely believe the truth may be prevented from being led away to put confidence in men whose course of action God disapproves.

Let no man say that his conversation is in heaven, while self is interposed between him and his God; for his thoughts, his works, all testify that he is groveling in the dust. The standard must be elevated. We do not plead for inactivity, we would not have one soul blunt his activities, but only purify his enterprises of all selfishness, ambition, pride and self-exaltation. Let pure and undefiled religion be the controlling power in all our institutions. Let it be practiced by all who are connected with the work. Those who make a profession of godliness, and have a corrupt, sensual heart, will develop themselves, that they may be known by those around them. He who is scheming for himself will work in a way to bring profit to himself, while he is very careful to all appearance to see that others shall in no case take advantage of their place or position to reap benefits that he himself obtained. This carefulness on his part to exclude others from dishonest advantage pacifies his conscience, for he believes he is guarding the interest of the institution.

O, man, the books of heaven bear the record of your deeds; for to every transaction there has been a Witness that will not lie, and by thy works thou shalt be justified, and by thy works thou shalt be condemned, in the day when every case is tried and it is too late for wrongs to be righted. Then it will be seen that only those are saved who brought into their life the maxims of Jesus.

Many have deceived the world, betrayed the cause of Christ, and put the Lord of glory to an open shame by misrepresenting His character. These lie against the truth. They countenance and practice principles that in no way correspond with the truth of God. Many are willing to benefit themselves at another's disadvantage, and this proves that the truth has not been brought into the sanctuary of the soul, and that God's law is a dead letter to them. The commandment is, "Thou shalt love the Lord thy God with all thy heart ... and thy neighbor as thyself." [Luke 10:27.] They have failed to learn the lesson of the pure Son of God. The True Witness says, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:4, 5.]

"I am a Christian," must be repeated, "and I must love my neighbor as myself. I must do unto others as I would that they should do to me. I must not exalt myself as a privileged character, and look down upon others as of no value. I am a Christian, and must esteem others better than myself. I am a Christian, and must not join any ring or party which would connive at evil, no matter how trivial might seem the transgression." It was a small transgression that opened upon our world the floodgates of woe. The act of sin may be one that is called common, and the eternal ruin will be common. We need not seek to excuse ourselves because men in high esteem are guilty of strange misdemeanors and place sin in wrong light before the world. The uprightness of all who make high professions, and practice iniquity, is known a pretense before that God whose eye reads the hearts of men. So few are found who act upon the principles of the Bible, that we can say, indeed, that many shall seek to enter in and shall not be able. Christ's followers are a little flock.

Those who have not lost their first love will have a care for the souls of those with whom they are associated; but if one in responsible position is found whose morals are tainted with dishonesty or impurity, be on your guard that his godless spirit and example do not contaminate your soul, and so the contagion of evil spread. The moral tone of piety among us must be raised, and in order that it may be, we must take time for the personal culture of heart religion. Let each one feel, I must be an example in patience. I must do good, whether others appreciate my motives or not. I must not stand allied with evil, or cover it with a mantle of false charity.

Bible charity is not sentimentalism, but love in active exercise. To heal the hurt of the daughter of my people, slightly, saying, "Peace, peace, when there is no peace," is called charity. [Jeremiah 6:14.] To confederate together, to call sin holiness and truth, is called charity; but it is the counterfeit article. The false and the spurious are in the world, and we should closely examine our hearts that we may know whether or not we possess the genuine charity. Genuine

charity will not create distrust and evil work. It will not blunt the sword of the spirit so that it does no execution. Those who would cover evil under false charity say to the sinner, "It shall be well with thee." Thank God there is a charity that will not be corrupted; there is a wisdom that cometh from above, that is (mark it) first pure, then peaceable, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruits of righteousness is sown of them that make peace. This is a description of heaven-born, heaven-bred charity.

Charity loves the sinner but hates the sin and will warn him faithfully of his danger, pointing him to the Lamb of God who taketh away the sin of the world. Sin is not to be cloaked, but to be taken away. The love that is of heavenly birth is a resistless power, and it can be obtained only by a living connection with God. Would you move the hearts of men, then you must come into actual contact with the God of love. God must first take hold of you if you would take hold of others. But instead of desiring such an exalted position as to become a laborer together with God, ministers and physicians, men of responsibility, seek pre-eminence among their brethren, and strive to obtain the highest wages for their services. Sin always attends such ambition. How faint is the line of demarkation between the church and the world; but why should you try to blend the service of God and mammon. The world's Redeemer has declared, "Ye can not serve two masters." [Matthew 6:24.]

The people of God can be united only through the power of the Holy Ghost, and this is the union which will stand the test. Christ prayed that His people might be one as He and the Father were one [John 17:11]; but can this union exist, can spiritual life be maintained, if you fail to associate with those of like precious faith in close Christian fellowship and devotion? If you think you can live a Christian life without taking advantage of Christian privileges, you are deceived by the enemy of your soul. I am terribly in earnest to cry aloud and spare not, and show my people their transgression and the house of Jacob their sins.

In whatever occupation you may be, whether physicians, merchants, ministers, or men in other walks of life, you have no right to laden yourselves down with grievous, heavy burdens and grievous to be borne, to be pressed under many and varied responsibilities, until you feel that you have no time to pray, and excuse yourself on the plea that you have so much to do. If you have much to do, how essential it is that you have the Lord God of Israel to stand by your side, that you may bear the yoke evenly with Him Who was meek and lowly in heart. Christ says, "Without me ye can do nothing." [John 15:5.] You may well be alarmed for your soul, if you allow cares to supplant the truth of God in the heart.

If your associates are worldlings who flatter you, telling you how smart you are and what great things you can do, and love this unhallowed nonsense, you may well feel that you are in peril, for your moral taste is perverted, your perceptions blunted. You have forsaken the cool snowwaters of Lebanon for water that comes from another place. You cannot preserve your

spirituality unless you feed on Christ, eating His flesh and drinking His blood. Every moment is charged with eternal responsibilities.

In the dealings of man with his fellowman, every transaction may be marked with the highest integrity; and yet, though justice and equity mark your business affairs, you must not permit yourself to be so engrossed with the things of time, that you will fail to give attention to the things of eternal interest.

The mind and body must not be treated with indiscretion. You must not act presumptuously, for you are not your own, you have been bought with a price, and are under obligation to keep God's property in a good condition. You are not required to protract your labors until you are worn out and exhausted, and cannot engage in religious exercises for the preservation of spiritual health. When you make your spiritual prosperity a thing of a secondary importance, you abuse the property of God. By undue devotion to business, you defraud the soul of the opportunity to feast upon the words of eternal life, and so receive not the sustenance and inspiration necessary for the maintenance of spiritual life. Thus you fail to become the light of the world, and cannot represent your professed Lord to the people with whom you associate.

It is true that every moment is precious, and not one of them is to be wasted; but it is when you obtain the grace of the Holy Spirit through faith in God that you are qualified for the performance of your various duties and can work with an eye single to the glory of God. Look at the days and weeks and months of the past, and see if your life service has not been one long, complicated robbery of God, because you have failed to remember Him, and have left eternity out of your reckoning. By neglecting spiritual things, you have not only robbed your own soul, but the souls of your family; for by seeking temporal enrichment to the neglect of heavenly enlightenment, you have not been in a condition either physically or mentally to educate and train your children to keep the way of the Lord.

How long shall this kind of robbery continue on the part of men who place a high estimate upon their services, and yet leave out of their work the one thing that makes their labors acceptable to God—heart devotion, true piety? You dismiss God from your thoughts, pray scarcely at all, and yet claim for the exercise of your finite wisdom a large compensation in money. And yet Christ declares, "Without me ye can do nothing." [Verse 5.] "What shall it profit a man if he gain the whole world and lose his own soul?" [Mark 8:36.] Will you exchange your hope of heaven for worldly gain? Many are doing this very thing, for Satan held out his tempting bribe, and they accepted his terms. Should the tree be cut down, it would lie prone to the earth, lost, lost, eternally lost!

Worldly success, even when obtained at the loss of spiritual life, is often looked upon as the blessing of providence; but it is disaster, it is death. Better far would be poverty, the cross, self-

denial, self-sacrifice, and shattered worldly hopes. Better far would be the world's verdict, "poor," than be written poor in the books of heaven. To be written in heaven as one who is rich in spiritual graces is of far greater honor than to sit with princes on earth and forfeit the kingdom of God. Let it be the ambition of those who profess to believe present truth, to be written as men whose lives are hid with Christ in God, men whom gold cannot buy, who though tempted as was Moses, like him, esteemed the reproaches of Christ greater riches than the treasures of Egypt.

God permits men to pass under the fire of temptation that they may see if there is alloy in their characters, for they cannot inherit their heirship to the eternal crown unless they are tested and proved by the Lord. Take time to watch and pray, to assure yourselves that you have the presence of Jesus and can counsel with Him in regard to the work He has given into your hands, as did Enoch of old. You who occupy important positions of responsibility, how much you need Jesus, how much you need to watch and pray that you may be fervent in spirit, serving the Lord. Will you gather business to your soul, and leave Christ out on the plea that you have not time to commune with Him? Why violate conscience? Why put such confidence in your own finite strength?

Temptation will come to every soul, and if you accept one temptation, stronger ones will follow, and others will be influenced by your example. Gold is not only a standard in the market, but a standard of character among men. But though the world judges by this standard, let the Christian say, "I am not bound to be rich, but I am under obligation to be righteous and to represent my Redeemer. I will not imperil my soul by declaring I must have a certain revenue. I have purposed in my heart that I will not give Satan reason to triumph over me because I endanger my spiritual life and become the servant of sin. I will not cultivate or encourage selfishness and covetousness, for it is the ruin of the world."

Satan was vanquished when he came to Christ, with his specious temptation, offering a vast reward for the tarnishing of the integrity of the Son of God. He now seeks through the avenue of the world to corrupt the integrity of those who would overcome through the grace of Christ; but let every professed follower of Jesus say, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:10.]

Lt 42, 1890

Burke, Brother and Sister

Battle Creek, Michigan

October 1, 1890

Portions of this letter are published in OHC 124, 303; 2MCP 687.

Dear Brother and Sister Burke,

You are on my mind this morning, and I will write you a few words. I awoke at three o'clock and am now tracing these lines by gaslight. I am interested in you both, knowing that you are in a position where you will have large responsibilities, and will be <therefore> assaulted by the enemy.

I wish you to know that the Lord is my restorer. I am now gaining strength, and in a few days shall be again in active labor. I shall go first to New York State, then to South Lancaster, then to Pennsylvania, laboring one week in each place; and then I shall go to Virginia and New York City, and Florida and Washington. The order of the last two places is not yet decided.

Last Sabbath I spoke in Ceresco. We had an excellent meeting. The Sunday before, I spoke to the sanitarium patients in the large new parlor. I was very free, and the audience listened with interest. It was the most intelligent audience I ever had at the sanitarium. All this labor has not made me sick.

We are having beautiful weather, and I am out as much as possible. Next Sabbath I go with my own team to Otsego, a distance of about thirty miles. I am sure the Lord is restoring me to health. While I do all I can to place myself under right conditions for health, I am constantly seeking the Lord, pleading that He will heal me of my infirmities, and give me physical strength to do the work He has for me to do. I know that time is short and the laborers are few, and I want to do with fidelity the part assigned me by God. My will must be given to God every day. I must have a growing faith. I find it a constant warfare to fight the good fight of faith. Unseen foes are constantly on my track, to weaken and discourage me. There must be a constant decision of my will to believe that God means just what He says; and if I continue to put my trust in Jesus, the source of all power, He has assured me that He will keep that which I have committed to His trust, against that day. I want to know that I am triumphant in God every day, that every emotion, every thought, is brought into captivity to the mind and will of God. I want the assurance that He has taken possession of that will which I have placed in His hands.

My brother and sister, it is our privilege, as children of God, to hold fast the profession of our faith without wavering. At times the masterly power of temptation seems to tax our willpower to the uttermost, and to exercise faith seems utterly contrary to all the evidences of sense or emotion; but our will must be kept on God's side. We must believe that in Jesus Christ is everlasting strength and efficiency. We must have that faith which works by love, and purifies the soul. Hour by hour we must hold our position triumphantly in God, strong in His strength.

I am so happy in the knowledge that Jesus will take possession of our surrendered will. This is indeed falling upon the Rock and being broken. With a masterly hand, with tact and wisdom, with pity and love, He molds the human clay as the potter shapes the earthly clay into a vessel of honor. He works in us that which is well-pleasing in His sight, and we become transformed into the likeness of Christ.

I often think of you both, and of your united responsibilities, and I pray that the One mighty in counsel may be with you at all times and in all places, that He may day by day give you His wisdom and an abiding sense of His presence. All things are possible to them that believe. Since God is working in you, you can safely set your face as a flint to do His will, and you may trust the Lord perfectly.

If any man needs a close and constant connection with God, it is the Christian physician. He needs at all times the assurance that One is with him upon whom he can depend in every emergency, One who is infinite in wisdom. You must make a daily, personal consecration of all to God. You must daily renew your covenant to be His wholly and forever. Place no dependence upon changeable feelings, but plant your feet upon the sure platform of the promises of God: Thou hast said it; I believe the promises. This is an intelligent faith.

Your feelings will be troubled as you see some pursuing a course contrary to the principles of Christ; trials and tests of faith will come to you; but I entreat you to look only to Jesus, and allow none of these things to harden your heart, or to cause darkness or unbelief. Let nothing cause your faith to fail. Live as in the sight of God. Talk with Jesus as you would speak with a friend. He is ready to help you in the sorest trial; He is with you in the gravest perplexity.

You will receive praise of men, and unless you are guarded, it will be a snare to you. You will receive tempting inducements from men of the world, as Christ had from Satan—"All this will I give thee, if thou wilt worship me" [Luke 4:6, 7]; but do not be misled by these allurements. Fix your eyes upon the heavenly attractions, upon the mansions which Christ has gone to prepare for those who love Him. Pride will wrestle for pre-eminence, but through the grace of Christ you may come off more than conqueror. Now is your time of probation. Now is the time—by simply walking in all humility of mind and abiding in Christ—to write your name in immortal characters in the books of heaven. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13.] Unbelief always makes God, the true and faithful God, a liar.

I have been shown that Satan is working earnestly to beat you off from the Rock of Ages; but look to Jesus minute by minute, and rest and peace will reward your diligence and your simple, earnest faith. I am very anxious that you shall make a success, not altogether in the line the world calls success, but in the line which is written in the books of heaven as success. Grow in

grace, and in the knowledge of our Lord and Saviour Jesus Christ. You, Bro. Burke, may be a strong man in God, an instrument in His hands to do a work which shall live throughout eternal ages. The praises of men are of no value, but the favor of God is of infinite worth. I want you to be wholly and entirely the Lord's, showing forth the praises of Him who hath called you out of darkness into His marvelous light.

A feeling of assurance is not to be despised; we should praise God for it; but when your feelings are depressed, do not think that God has changed. Praise Him just as much, because you trust in His Word and not in feelings. You have covenanted to walk by faith, not to be controlled by feelings. Feelings vary with circumstances.

The Lord has <opened to me that there is> a wonderful revival just ahead for His people. May He fill you both with His fullness, and may you have the mind of Christ. Walk before God by faith, and rest fully upon His promises. Jesus says, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.]

Now is our time to work. Now is the time for us to form character after the divine model. You have rare opportunities to represent Christ to the world. You may win souls to the Redeemer. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] If we know Christ, we shall reveal Him to others. "As thou hast sent me into the world, even so also have I sent them into the world." [Verse 18.] He came into the world to represent the Father; and the work He has given us is to represent His character. We cannot be excused from doing this work.

It is now about six o'clock, our prayer hour in the morning. I assure you I have a deep desire that you may be victorious, and hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." [Matthew 25:21.]

Lt 43, 1890

Olsen, O. A.

Lynn, Massachusetts

December 15, 1890

Dear Brother O. A. Olsen,

Our meeting at Danvers has closed. During the session I spoke five times, two evenings in the week and on Sabbath morning, at the missionary meeting held Sunday morning, and also on Sunday afternoon. I am satisfied beyond a doubt that the Lord has a message for me to bear to

His people. I have felt the sustaining power of God as I have stood before the congregation, and I know that the power of God was working through the human agent. I know that many have received the Word, and hungry souls have been fed. My heart is full of sympathy and love for the souls that are ready to die. Since the Brooklyn camp meeting I no longer talk of sickness and infirmity. I have never had such freedom from pain, and have not slept so well for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. Thankful praise ascends to God from my heart all the time. Day and night I have a spirit of intercession that the Lord will give me the spirit of meekness and the gentleness of Christ, and clothe me with His righteousness.

We had a most precious meeting in Lynn, but especially so at Danvers. Last Sabbath all in the house save two—an aged colored man and a poor, timid soul who dare not make the move—came forward for prayer. The angel of God was in our midst. The ministers sought the Lord, and their supplications were heard in heaven. O, how thankful I was that I was able to feed the flock of God through the grace given me. The churches are starving for the bread of life, and they grasp readily the truth presented. I cannot hold back and refuse to visit these places, for I know that I have a message for them from the Lord.

After the season of prayer, we asked those who were conscious of the blessing of the Lord to testify. Although many of them had been in the church from nine o'clock in the morning, and had nothing to eat in that time, they were in no hurry to have the meeting closed. Many testimonies were borne, and again supplications were made to God for ministers and people. The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. After the season of prayer he grasped my hand and thanked the Lord for His goodness and rich blessing. It was the universal testimony from the Lord that the people at Danvers had never before experienced.

When I see how much the Spirit of God is needed, and how much it is appreciated, I feel wholly reconciled to visit these places. I am treated by the people with respect and confidence. After the severe trials and hard labor I have undergone in Battle Creek, only to be met with a refusal to receive the message, this spirit refreshes my soul. I have a deep-seated conviction that my work is not to be one of perpetual conflict, that the Lord does not call upon me to brace and push for every inch done. The men who should have held up my hands in the work have been laboring to the best of their ability to weaken and discourage me. My strength has been spent in beating against the walls of wicked prejudice and opposition. They do not see and understand, and I fear sometimes they never will.

The statement is made that Christ could not do many mighty works in certain places because of unbelief. Jesus was the source of all power, all light and life, and if His way was obstructed by unbelief, what can be expected of the finite instrument? Time and time again the Lord has

longed to communicate His Spirit in rich measure, but there was no place for it to rest. It was not recognized or valued. The blindness of mind, the hardness of hearts interpreted it as something of which they should be afraid. Some hidden evil lurks in the heart to hinder the manifestation of the power of God, and His Spirit cannot descend. I know that if the way were only prepared, and there would be in Battle Creek such a feeling of love and sacred zeal in the heart, that the message would go to the world, Prepare ye the way of the Lord, make His paths straight. When the leaders cease to obstruct the way, the work of God will progress in Battle Creek. The missionary spirit will revive, and the church will act from a sense of her obligation to God and the world. In the highest sense God's people will be missionaries.

Christ has bought the church with His own blood, and He is longing to clothe her with salvation. He has made her the repository of sacred, holy truth, and He wants her to partake of His glory. Again and again the Lord has sent His Spirit to change the attitude of His people by infusing into the church a living, working principle. But unconsecrated elements have been at work, and the church has been rocked to sleep in the cradle of carnal security. The God of Israel has opened the windows of heaven and sent to the world rich floods of light, but that light has been rejected. The spirit manifested in Battle Creek has been the spirit of many churches. The power of God, the rich grace He longs to bestow, is not desired, unless men can themselves mark out the way in which God shall work.

The whole treasure of heaven is at our command in our work of preparing the way of the Lord. God has made it possible, by giving us the cooperation of heavenly angels, for our work to be a wonderful, yes, a glorious success. But success will seldom result from scattered, individual effort. The influence of every church member is required. The influence of ministers and workers is needed to prepare the way for the light and glory of God. Every soul who claims to believe in Jesus, God lays under tribute to Himself. The prayer of Christ for His disciples was, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." [John 17:20-22.]

As we near the time when principalities and powers and spiritual wickedness in high places will be brought into warfare against the truth, when the deceiving power of Satan will be so great that if it were possible he will deceive the very elect, we must have our discernment sharpened by divine enlightenment, that we may know the Spirit that is of God, that we may not be ignorant of Satan's devices. Human effort must combine with divine power, that we may be able to accomplish the closing work for this time. Christ uses the wind as a symbol of the Spirit of God. As the wind bloweth whither it listeth, and we cannot tell whence it cometh or whither it goeth, so it is with the Spirit of God. We do not know through whom it will be manifested. But

I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. Then thousands in the eleventh hour will see and acknowledge the truth. "Behold, the days come, saith the Lord that the ploughman shall overtake the reaper, and the treader of grapes him that soweth the seed." [Amos 9:13.] These conversions to truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified.

The church is highly privileged in being permitted to act a part with heavenly angels. God now calls upon professing Christians to be men and women of intercession. By their course of action they will show how much they love Jesus and the souls He has bought with His own blood. By holding up the hands that are ready to fall, they may gain a high and holy experience beautified by the attributes of Christ. We have a work to do if we would be a living church. Individually, and as a whole, we are to tread sin under our feet. Our habits, our conversation, our daily life, must be placed on the Lord's side. We must intercede and wrestle with a covenant-keeping God in behalf of His watchmen, that souls may be won to the Saviour.

How many there are who need to become fools in their own estimation in order that they may be wise. God bestows on the humble and contrite one a wisdom that He does not give to the worldly-wise and prudent, those who are so self-sufficient that they know not the things that make for their peace. He reveals His wisdom to babes. He lays in the dust all human pride, but He recognizes the meek and the lowly, and exalts them with a true exaltation. How tenderly God regards the humble, contrite, self-denying follower of Christ, who is a daily learner in the school of the great Teacher.

Elder Olsen, I urge you to be of good courage. Have confidence in God. Carry every burden to Him. He can and will make you efficient, but you must have faith. Do not be depressed, do not mourn in secret because of the unfaithfulness of the watchmen on the walls of Zion. There is no call for despondency and misapprehension. Place yourself where the bright beams of the Sun of Righteousness can shine into all the chambers of your mind and into the soul temple. Ye are the light of the world, God says. [Matthew 5:14.] He will make those who are faithful in the church radiant with the Word of God. His Spirit will be communicated to human instrumentalities, giving them light before which moral darkness must flee away.

I must close this epistle. I send my sincere love to you and your wife and children. May the Lord bless you and them is the prayer of your sister.

P.S. I was urged by our ministering brethren to return to Lynn and speak on Tuesday and Wednesday evening. I have consented to do this. Brother Fifield is doing all he can to get the people to the meetings on these two evenings. May the Lord move upon their hearts, is my

prayer. On Thursday night we go to Boston, take the sleeper for Washington, and arrive in that city on Friday at eleven o'clock.

Lt 43a, 1890

Olsen, O. A.

Lynn, Massachusetts

December 18, 1890

Dear Brother Olsen:

Our meeting at Danvers is closed. I spoke five times, four times at length, speaking two evenings and Sabbath and Sunday morning at the missionary meeting, and again Sunday afternoon. I am fully satisfied, beyond a question or a doubt, that the Lord has a message for me to bear to the people. I have felt the sustaining power of God while standing on my feet in speaking. I know the power of God has spoken through the human instrument. I know that there is a reception of the Word, and hungry souls are fed. Day and night I have a spirit of intercession that the Lord will clothe me with the spirit of the work, and [give me the] meekness and the gentleness of Christ, and that I may be clothed with the righteousness of Christ.

Since the Brooklyn meeting I no longer talk of feebleness and infirmities. I never had such freedom from pain. I am sleeping nights as I have not slept for twelve years. The peace of God abides in my heart. To speak the words God has given me is more than my meat and my drink. There is a thankful heart full of praise ascending to God all the time. Sabbath, that blessed Sabbath in Brooklyn, from early morning hours all through the day and constantly since, I have been eating of the heavenly manna.

My heart is full of earnest sympathy and love for the churches that are ready to die and are merely struggling for an existence. I say over and over, He has bought the church with His own blood and is longing to clothe her with His righteousness and salvation. He has made her the depository of His precious doctrines, holy truths, and He wants to make them participants of His glory.

We have had a most precious meeting in Lynn and Danvers, but especially in Danvers. Last Sabbath all in the house came forward for prayers, converted and unconverted—except two, an aged colored man and one poor, timid soul who dared not move forward. The angels of God were in our midst. All the ministers place themselves as seeking the Lord, and the supplication

was heard in heaven. Oh, how thankful was my heart! How glad I was to be able to feed the flock of God, through the grace given me of God.

I tell you, the churches are hungering and starving, and how readily they grasp the Word of God and the encouragement He gives them. I cannot hold back and refuse to visit the churches, for I know I have a message for them from the Lord. After the season of prayer we asked those who had a desire to testify, and although many had been in the church from nine o'clock in the morning until night without anything to eat, they were in no hurry for the meeting to close. There were many testimonies borne. Earnest supplications were made to God for ministers and people, and the testimony of many was, The Lord is in this place.

The presence of the Lord was in the meeting. I felt the power of the Lord upon me. Elder Fifield was greatly blessed. He grasped my hand after the season of prayer and praised the Lord for His goodness and His rich blessing. The universal testimony was that they had been blessed of the Lord, that this was a visitation for Danvers that they had never had before. When I see how much the testimony God has given me is really needed, and with but one or two exceptions duly appreciated, I feel wholly reconciled to visit these places where I have never been.

I am treated with respect and confidence and faith, after the trials and severe labors I have borne in Battle Creek, and the resistance and refusal to receive the message God has given me, by those who most needed it. I have a deep-seated conviction that my work is not to be in perpetual conflict, to brace and push for every inch gained. The men who ought to hold up my hands in the work have, some of them, been laboring to the best of their ingenuity to weaken my hands and discourage my heart, and wear out my strength and energies in beating against the walls of wicked prejudice and opposition. They do not see, and I feel sometimes that they never will.

If in Christ's day they had known that He was the Prince of life, they would not have crucified Him. Again the statement is made, "He could not do many mighty works" in certain places "because of their unbelief." [Matthew 13:58.] If Jesus, the Source of all power and light and life, was bound about and His way obstructed by unbelief, what could be expected of those who are finite instruments?

I know time and again the Lord Jesus has longed to communicate the Holy Spirit in rich measure, but there was no place for it to rest. It would not be recognized or valued. The blindness of mind, the hardness of heart, would interpret it as something of which they should be afraid, or [they would] use it to exalt themselves. Some will think [that] some hidden evil lies lurking in the revealings or manifestations of God's power, that would harm them. When things come to this pass, the Spirit does not descend.

I know that if the way were only prepared, there would be in Battle Creek such a sacred kindling of love and zeal commenced upon the hearts of the very men who need this work but who have themselves barred the way that it shall not come, and men who are now in unbelief would receive communications from heaven and would be proclaiming, "Prepare ye the way of the Lord and make His paths straight." [Matthew 3:3.]

When the leaders get out of the way, the work will be progressive in Battle Creek. The missionary spirit will revive, exist, and increase, and the church will act from a calm, simple sense of their obligations. They will as a church become in the highest sense a missionary field. The Lord has sent again and again His Holy Spirit to change the attitude by infusing a living, working principle into the church, but there have been unconsecrated elements at work to rock the church to sleep in the cradle of carnal security.

The position taken at Battle Creek has been the pulse-beating of many churches. The power of God, the rich graces He longs to bestow, is not desired unless they themselves shall mark out the way in which God shall work. The Lord God of Israel has opened the windows of heaven to send the earth rich floods of light, but in many cases there was no place made to receive it or give it room, when every man—ministers, pastors, and those who stand in responsible positions—should have welcomed the truth, old or new, and with missionary tact and glad thankfulness should cry, "Ho, every one that thirsteth, come ye to the waters." [Isaiah 55:1.]

The influence of individuals has not been to act faithfully their part, but these barriers have been thrown up, and the streams of salvation turned aside into another channel. Success is seldom the result of scattered individual effort. The weight of every individual church member is required. The influence of ministers, of pastors, of workers in all our institutions, is required to prepare the way for the welcome reception of the light and glory of God.

The whole treasures of heaven are at our hand for the work of preparing the way of the Lord. Providence has prepared sufficient power in the universe of heavenly agencies to make the missionary work a wonderful success, if human agencies will qualify and fully equip themselves for the great work. Our success thus far has been fully proportioned to our efforts. God lays every soul who claims to believe in Jesus under tribute to employ his capabilities in His service.

There is no need of despondency, of vain apprehension, if those who have an experience in and a knowledge of the truth will keep themselves beneath the bright beams of the Sun of Righteousness, for the Lord is gracious and the prayer of Christ for His disciples was that they may be one as He was one with the Father. "That the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one" [John 17:21, 22].

The influence of hopefulness is a wonderful help to the worker, and [especially] as we are now approaching a period when principalities and powers and spiritual wickedness will increase, when the deceiving power of Satan will be so marked that we are warned in the Word of God that if it were possible he would deceive the very elect. The discernment of the people of God must be sharpened by divine illumination to know what spirit is of God, and to not be ignorant of Satan's devices.

There will be an accumulation of divine agencies to combine with human effort that there may be the accomplishment of the work for the last time. The work will most assuredly be cut short in a most unexpected manner. The wind bloweth where it listeth, and no one will be able to say when the movings of God's Spirit will be realized or what direction or through whom it will manifest itself. But I speak not my own words when I say it will pass by those who have had their test and opportunity and have not distinguished the voice of God or appreciated the movings of His Spirit. There will be thousands converted to the truth in a day, who at the eleventh hour see and acknowledge the truth and the movements of the Spirit of God. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed" [Amos 9:13].

The accessions to the truth will be of a rapidity which will surprise the church. God's name alone will be glorified. Finite man will wonder and adore. The church is now highly privileged to bear a vigorous part as active agents with heavenly instrumentalities. Every Christian now should become men and women of intercession with God. They will evidence how much they love Jesus and the soul that He has purchased with His own blood.

Men and women in the church are privileged with the golden opportunity now to obtain an experience higher and holier, beautified with the attributes of Christ. They have a decided part to act in holding up the hands that are ready to fall. This is the work which must be done if the church is a living, active, working church. They must as a whole and as individuals tread Satan under their feet. The habits, the conversation, the daily life must be wholly consecrated on the Lord's side, and they must hold communion with God. He must be their divine Counselor, and there must be by the church as a whole and by its individual members a spirit of intercession and wrestling with our covenant-keeping God in behalf of themselves and also for the watchmen on the walls of Zion and the workers in the cause of God, that they may be clothed with the garments of salvation and may have at this time power to prevail with God, that many souls may be the fruits of their ministry. God will answer the earnest supplications that are sent to Him in faith.

Oh, how tenderly Jesus looks upon the simple-hearted, the humble, contrite, self-denying followers of Jesus. His eye is especially upon all those who are willing and obedient and who are learning the lessons in the school of Christ. There is wisdom which God gives the humble and

contrite ones which He does not bestow upon the wise and the prudent, so prudent in their own self-conceits that they know not the things which make for their peace. He passes these by, but imparts His wisdom to babes. He lays in the dust all human pride; He lifts up with the tenderest care those that are cast down; He recognizes the weak and the humble, and He imparts to them His comfort and grace. Oh, how true [it is] that he that walketh in spiritual blindness knoweth not whither he goeth nor at what he stumbleth. How many need to become fools in their own estimation that they may have true wisdom.

Elder Olsen, I urge you to be of good courage. I beseech you to confide wholly in God. I entreat you to carry every burden to Jesus. He can and He will give you help and spiritual power. But have faith in God. Do not be depressed. Do not mourn in secret places, as I have done because of the pastors of the flock, because of the unfaithfulness of the watchmen on the walls of Zion. Lie in the channel where the blessed full beams of the Sun of Righteousness shall shine upon you and into all the chambers of the mind and into the soul temple. God will make all the faithful in the church radiant with His light and strong in His power. His Spirit is to be communicated to human instrumentalities, and the blessed illumination before which moral darkness must be chased away [is to be imparted], for Christ has ordained that His church should be the light of the world.

I must close this epistle. I send my sincere love to your wife and your children. May the Lord bless you as a family, is the prayer of your sister.

Lt 44, 1890

Brethren and Sisters in California

Battle Creek, Michigan

July 2, 1890

To Our Brethren and Sisters in California,

The Health Retreat at St. Helena is in need of ampler accommodations. The main building is full; the rented cottages also are full. We cannot accommodate the patients who are ready to come if rooms could be provided for them. There is urgent necessity for the immediate erection of a new main building—a plain, commodious, substantial edifice.

At a recent meeting of the Board it was voted that such a building should be erected as soon as sufficient means could be received by donations and by loans without interest, or at a low rate of interest. Others who have been on the ground, who are interested in the prosperity of the

institution concur in this decision. Now what is to be done? Shall we allow the usefulness of the Retreat to be hindered for want of means? Is there not urgent need of the work which this institution is doing? There is altogether too little interest felt in health reform. This subject must be brought to the attention not only of worldlings but of our own people. A greater interest in it needs to be awakened in every church in California. God calls upon us to make an advance, not call a halt, and even beat a retreat as some have done.

Our health institutions are to aid in carrying forward an important branch of the Lord's work; and He would have us build them up, and see that they are supplied with qualified workers who can instruct others. Temperance in all things must be taught and practiced. The people need to learn how to treat their bodies in order to secure health. They must become intelligent on this subject in order to heed the injunction of the apostle, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:1, 2.

Now if through bodily infirmities we are unable to do the work which God has committed to us, there is great loss to the church, and the light is shut away from the world—a light that ought to shine in good works, in patience, long-suffering, gentleness, meekness, brotherly-kindness, love, and godliness. In order to heed the words of Christ through His servant Paul, the people of God must be enlightened.

As a general thing they are asleep as to the importance of this subject. They do not take time to think, to become intelligent in regard to this subject. Our people need light. Shall they have it, and impart it to others?

Unhealthful habits of eating and dressing and the unnatural use of narcotics and stimulants prevail almost everywhere, and are exerting a pernicious influence upon the character of men, women, and children. And as the result, the momentous truths which God has set before us in His Word are lightly regarded.

It is plainly taught us in the Scriptures, as well as by experience, that in this fallen state the physical nature is often at war with the spiritual nature; and this warfare will increase in just the degree in which we transgress the laws that God has established in our physical constitution. The Lord admonishes us to "abstain from fleshly lusts that war against the soul." [1 Peter 2:11.]

Every unnatural physical indulgence strengthens a warring lust, and the soul as well as the body is degraded in consequence. He who would make high attainments in godliness must be temperate in all things—he must not only discard everything that can intoxicate, but must observe temperance in eating, in drinking, in dressing, and in labor. We must lay aside every

weight, and the sin that so easily besets us that we may be able to run the Christian race and obtain the prize—the crown of eternal life.

Many who have had light on this subject and who adopted the principles of health reform have backslidden, and as the result they are weak in body, and some have lost their lives. Now, brethren, is it not time for an advance move? Will you give your support to the institution which is devoted to teaching the principles of hygiene? Shall we allow the Health Retreat to be crippled, to languish and die? No, decidedly no. I ask you, my brethren, to act conscientiously in this matter.

The Retreat is in a healthful location. The atmosphere is pure and mild. There is plenty of pure, soft water, and the scenery is such as cannot but delight the lover of nature. There are few places that offer greater advantages for the recovery of health than are offered here. The institution is also a missionary field in the highest sense of the term. The Lord has signified that it is His instrumentality to do a special work for the saving of the bodies and the souls of men.

Dr. Burke has taken hold of the work at the Health Retreat with an earnest purpose to do all in his power for the up-building of the institution. Shall we not stand shoulder to shoulder with him in lifting the burden?

The Retreat has been struggling under many difficulties and discouragements, and instead of lending their influence to help it, there have been many of our own people who have said many things to create prejudice against the institution. I tell you plainly that these persons are not walking in harmony with the light which God has been pleased to give me. They have been working on the enemy's side of the question. Now I ask my brethren in California to make a decided effort to change this order of things. Some of you have been sowing suspicion and distrust. You should now turn about, and labor in the opposite direction. More than this, have you not a duty to make restitution? Will you not bring the Lord a trespass offering?

Who will give tangible evidence of their interest in this important branch of the work? If those to whom the Lord has intrusted His goods feel their responsibility, if they are faithful stewards of God, they will come up at this time, and by a generous effort to stand by the institution will, so far as possible, redeem the failures of the past.

Will not those who have received benefit at the Retreat make a thank offering, according to their ability? Who will aid the institution now in the time of its great need? Let all who can do so make their freewill offerings. And if there are any who have money to loan without interest, or at a low rate of interest, let them make it known at once, for there is no time to lose. Shall we let this year pass, and nothing be done to prepare a building for the sick and afflicted, and next year be no further advanced than now? If the brethren in California will take hold and do

what they can, we shall see a commodious building erected upon the Health Retreat grounds—a building that you will look upon with pleasure because you have an interest in it.

Lt 46, 1890

Olsen, O. A.

Crystal Springs, St. Helena, California

May 8, 1890

Dear Brother,

I received a letter from Willie White suggesting that Elder Waggoner be called to the East to attend the Ministerial Institutes, and to teach the school. I think it would be in the order of God for the President of the General Conference to visit this part of the moral vineyard and take in the situation of things, for there is a condition of things in California that is certainly deplorable. I will send you a copy of a letter handed me from M. J. Church while I was at the camp meeting in Fresno. There is great need of different kinds of gifts being brought in here than that which they now have. But don't send Elder Farnsworth, for he is settled nowhere. He is inclined to think and believe with the last man he is with. I put no dependence on him, and the less we have of such workers the better it will be for the vineyard of the Lord. Elder Farnsworth does not know what it is to walk with God, to move in harmony with the mind of God. He feels fully competent and self-sufficient, but oh he carries a cheap influence out of the desk. His words, his manners, his conversation are not what should be cultivated by a minister of Jesus Christ. There has come into our gatherings or convocation meetings a cheap commonness in association not after the order of devout worshipers, but of the festivals and idolatrous worship. God would have all these things pass away and Christ's manner of teaching brought in, and the heavenly model be copied.

We find here on the Pacific Coast scarcely a man who carries a weight of influence. We find a spirit of criticism at work to tear down, to make the worst appear, to dwell on the little, objectionable things which are talked of till molehills become mountains of difficulty. The missions established at much expense must be broken up for trivial reasons. There are so few at work standing shoulder to shoulder, warring against principalities and powers and spiritual wickedness in high places, that the enemy's forces seem to be constantly strengthening, and those claiming to believe the truth are the mediums Satan uses to discourage and dishearten the things that remain.

To question and doubt and talk against the Testimonies and the ministers seems to be the atmosphere that prevails. Several times I have been shown that there was great danger of

sending off our men upon whom we depend to keep the churches and home missions in a healthful condition to foreign missions and leaving the home missions to languish. It can be represented as killing the goose that laid the golden egg. Satan watches his chances when he can come in and bear sway over unconsecrated elements.

Some ministers like Edwin Jones can never take a position and hold it sensibly. He will regard matters in an intense light. He will gather up little points of seeming difference and act as though he would stake his soul upon their verity and strength. He cannot discern that he can serve God with power and purpose, too, in dwelling on the large treasures of subjects in God's storehouse and feed the flock of God. All must stand shoulder to shoulder and step by step keep rank and file in perfect order. When there is no real variance in ideas his naturally extravagant ideas, his fruitful imagination, places things of difference in the strongest light which he can put them in, and he leads minds to miscalculate, and carry things in so strong a manner that he does positive harm.

He confuses minds, he buries the simplest and most essential truths by his strong expressions, his extravagant imaginations, so that his labors on this coast are really a failure. They do more harm than they possibly can do good. Now, what to do with cases of this character is a question. I believe him to be perfectly honest, but there is such a strength of imagination, such wonderfully strong expressions, that his brethren are really afraid to put him to labor anywhere.

Brother McClure is not a speaker, but a good counsellor, a good worker. Elder Loughborough has worked hard, but there is a strong feeling against him, not altogether just, and he has but little influence with a large number in the conference. I believe he has tried to follow the Lord and do His will, but if he cannot carry the churches with him then he cannot do them much good.

When A. T. Jones went east, then Dr. Waggoner and Charlie Jones, it was too much to take away at one time. Now could Elder Loughborough use his talent in Michigan for a time, and in other states, his firm position on the Testimonies would revive the faith of those who have been misled by the doubts and unbelief of those who have weakened the faith and confidence of churches in them.

Certainly there must be a change. A president must be put in at the next General Conference who will command more respect and whose work will be more respected. M. J. Church and many others are constantly talking, picking flaws, and looking with contempt upon the management of Elder Loughborough. There must be help brought to California at once. At Fresno they need help all the time. They would accept St. John, but he cannot stay there. Many they refuse. I hated to leave things in Fresno just as we did, but what could be done? I shall not

consent to take another laborer from California. There are men you can have and welcome, and I think you can find fields where there can be some one whom they respect, to have an oversight of them. I think there ought to be some one who will see and understand the necessities of these fields, especially in California; and send good help, the very best kind, men who are anchored, men who can be depended on. I can see no wisdom in stripping the field of our home missionaries and then expect everything to thrive.

I do not expect to be at your General Conference. I would rather run the other way. I wish Dr. Waggoner could be teacher in the ministerial institute, and think that is his place, but could you see the pitiful condition of things here! I hoped to do something, but to my great sorrow I seem to be in a helpless condition. My brethren, who thought they were doing God service in discouraging my heart, in obstructing my way, in opposing themselves to all that I was in the fear of God trying to do, could they look upon me would see something of their work. They made my work fifty-fold harder than it would otherwise have been. I wonder if these earnest, zealous men, who were engaged in sowing questionings and doubts and resistance and stubbornness in rejecting the counsel of God against themselves, have thought of these words? "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23.

We have had entrusted to us a message to bear to God's people. We have had arrayed against that work Satan, his host and traitors and evil men. We have need of the help which every one should have been prepared to give to us. We fight not against flesh and blood, but against principalities and powers and spiritual wickedness in high places. But when men who claim to be faithful and true to all purposes, engage with the enemy of God to hinder and confuse and perplex minds, and keep them on the side of the enemy as has been the case since I left Europe and stepped on American soil, how can the Lord look upon these things that so many have not worked on God's side of the question? How could the burden but be of crushing weight to my soul when God was opening before me the messages He would have come before the people? Under whose leadership were these professed soldiers of Jesus Christ doing service? These things have grieved the Spirit of God and the words to Meroz were applicable to them.

I have a message to the people. Urgent calls are coming to me from all directions, but I am lying crushed, a cart beneath sheaves, and I can but feel deeply over these things. "It seems so strange that Sister White is laid upon a bed of suffering; why doesn't the Lord raise her to health?" is the question. I look with astonishment to the strength that has been imparted to me, and should the Lord place me again in working order, I hope to do my duty. I have just that confidence in my brethren that those who have had every evidence God saw fit to give them, that His Spirit and power was with me, and yet turned from it all to walk in the sparks of their own kindling, and have shown a wonderful blindness, want of perception and knowing the

things that be of God, and in their resistance of light and evidence in their choosing the darkness rather than the light, have virtually said, "We do not want God's ways, but we want our own ways."

Should circumstances shape in a similar manner as they have in the past, they would be easier subjects to Satan's temptations than they were in the first place. They would work on the same line, act over the same things, confederate to resist, to criticize, to press their whole weight against God's work for this time unless they are entirely transformed, unless their Phariseeism is seen as God has shown it to me, and unless they remove, by every effort possible on their part, the stumbling blocks and do the work God wanted them to do in the beginning—come up to the help of the Lord, to the help of the Lord against the mighty.

Well, here I am sick in bed with malaria and rheumatism which first attacked the heart and has now spread over my entire body. I do not feel any burden of my own case. I am too thoroughly sick to try to get up my will power or to present my case to God in faith. I simply do not care. I long for rest. I have wrestled for the victory until I have fallen wounded and bruised and crippled, not by the weapons of the enemy but those of my own brethren. Perhaps some think, Well, if Sister White was really doing the work of the Lord He would have sustained her. But if they would look a little, and reason from cause to effect, they would feel the rebuke of God upon them for joining the enemy's efforts stirred from a power from beneath. They did the very work Satan wanted them to do, now let me rest. I have no burden of anxiety to recover. I am a suffering invalid. Just let me be. If I receive strength I will try and do something here in California. But I do hope you will visit California yourself. I hope that you will see that there must be a different set of gifts brought in here, and I hope it will not be long before we shall see help coming.

Lt 51, 1890

Loughborough, J. N.

Battle Creek, Michigan

January 6, 1890

Elder Loughborough:

I have just enclosed in an envelope a letter to you in regard to Elder Daniels.

Now I send you this testimony, which you see by date I wrote in Burrough Valley. I gave orders for a copy to be sent to Brother Cady but I have not had a response. Perhaps he did not receive

it. I do not know his address. I want you to get some one to copy the manuscript for you to keep, for you may need this to use to warn others off from the enchanted ground of mining stocks and land speculations.

You can after copying the testimony, send it with [the] copied manuscript to Brother Cady.

I hope the Lord will give you wisdom to move judiciously in reference to these trying matters. The Lord will. I believe He will.

The manuscript in my own handwriting I have no copy of, for we are all sick here. Some are recovering. Willie is having a high fever but will not break away from his work. Poor boy, he is just using himself up.

Please send me copy of this written tonight to Cady. I have a copy of the calligraph manuscript. I hope I have made everything plain and clear. I am just burdened night and day with these things that need to be promptly met and set in order. We need great meekness and patience and the love of Jesus in order to move wisely.

Lt 52, 1890

Loughborough, J. N.

Battle Creek, Michigan

January 7, 1890

Dear Brother:

I send you the enclosed original manuscript. I have sent a calligraph copy to Dr. Burke. I thought all these things you might find occasion to use in traveling. Keep them with you, use them where you feel that it is essential.

We must not let [E. P.] Daniels go among our churches awakening their sympathy by his misstatements and his representations of his financial needs. We must stop this kind of work, not only for E. P. Daniels' own sake but for the sake of the precious flock of God. If any will follow him, it is because they are blindfolded. If the blind lead the blind, both shall fall into the ditch.

I feel that we need much grace and heavenly wisdom to know how to deal with human minds. I am sure that we shall need to pray much in the Spirit and with persevering prayer for the power and Spirit of God to work with our efforts.

May the Lord rebuke the enemy and set free the captives bound by his cruel power is my prayer.

Lt 53, 1890

Ballenger, Brother; Smith, Leon

Battle Creek, Michigan

January 17, 1890

Dear Brethren:

Why do you pursue the course you do in keeping away from meetings where points of truth are investigated? If you have a position, present it in clear lines.

I have been shown that our brethren are not frank and open as the day. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. There is great need of searching of the Scriptures.

The position that you take is very similar to that of the scribes and Pharisees, constantly criticizing but refusing to come to the Light. If you have truth, tell it; if your brethren have truth, be humble and honest before God and say it is truth.

I have been shown that there is a way to search the Scriptures. If you have truth, state it; if your brethren have ideas that are not in harmony with your ideas, come to the "Thus saith the Lord." Do not keep up criticism and objections in an underhanded way. You are not taking a proper course and you must see it in this light.

The Jews' manner of warfare against Christ was objectionable and condemned. If you pursue the same course that other denominations have pursued in refusing to hear evidence, refusing to investigate anything except that which they believed, you will be in the same position before God as they were. If the ideas presented before the Ministerial Institute are erroneous, come to the front like men and present candidly your Bible evidence, why you cannot see the point as they do. This is your duty. Now is your opportunity to have your ideas investigated. Do not stand in the position you do as leaders in the Sabbath School, resisting the Light, or views and ideas presented by men whom I know to be agents whom the Lord is using. You [are] making of none effect, as far as you can, their words, and not coming yourselves to the light like Christians come to the Word to investigate it together with humble hearts, not to investigate the Bible to bring it to your ideas, but bring your ideas to the Bible. It is your duty to do this.

There has been plenty of this fencing about with no real, genuine desire to know every jot of evidence that can be produced upon the points where there is difference of opinion. If you

work in this way, it will not be to your honor or credit. You have the example of the Jews how they treated everything that did not harmonize with their opinions of doctrines. They settled the matter that they had the truth on every subject and could be instructed in no point, and in the place of producing reasons from the Old Testament to show that Christ and His disciples were in error, they would not hear Him and condemned Him, and misstated His positions and His doctrines, treated Him as a criminal and guilty of grievous wrongs. The priests and rulers sent men claiming to be just men for the purpose of catching Him in His words or that something would drop from His lips that would justify them in their prejudice—words that they could present clothed in a different light, that they could interpret as they chose, to present to the people in their own way and make Christ appear as a deceiver, a heretic. These Jews were not doing God's work, but the work of the enemy of all righteousness.

When I see men passing over the same ground, I recognize it, and I am worried and distressed, not that truth will not appear as it is truth, but for those who have no inclination to listen to evidence. Priests and rulers could watch, question, and criticize. This is easy work, but to bring Scriptural proof that shall establish ideas which they entertain, they do not venture to do.

Are we Christians or bigots? I say in the fear of God, search the Scriptures. The interpretation of some portions of Scripture may not be truth in all points, but let in all the light you can upon these points.

It is the easiest matter in the world to stand [to] one side where God cannot impress your mind and heart, and then bring objections. If you come where you can hear, you close firmly the door so that not a crack shall be left to let light in.

Brother Leon Smith, you are a young man and you need a much deeper experience in humbly walking with God. You need to be divested of self. You need to closely and critically examine your own heart, that you will not make a mistake now and consider your knowledge is greater than it really is. Our young men laboring in the cause of God need a thorough change of spirit, and to so humble their hearts before God that He can make them living channels of light. Jesus is waiting to open to their minds and hearts a new and living way that they have not walked in. He is waiting to open to them the riches of His glory and His divine grace in His methods of saving souls.

When this shall take place, you, with other youth, will be astonished at your present ideas of what constitutes a religious life. You will see you are way above the simplicity of true godliness. You will see the meekness and lowliness of Christ has not formed an important part in your religious experience. You have yet to learn to imitate the humble example of Jesus Christ. All pride, all lofty ideas, will disappear and Christ will be revealed as the Sanctifier.

Be clothed with true humility, I now ask you, like a humble disciple. Come and learn just the ideas advanced, and then in the fear of God take your Bible, not other men's ideas, but with much prayer, ask God to teach you. Take on no consequential feelings, but as a learner come to the Scriptures. You know but little, yet, what there is to be learned out of God's Word. We are to set no stakes. Thus far is my boundary.

Your souls are of value with God. You need to put on Christ and be clothed with humility. Remember the declarations in the Word of God. "The high and lofty One who inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isaiah 57:15.

Although heaven is His throne, and the earth His footstool, yet He says, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." Isaiah 66:2.

O, that the cold Phariseism that binds about souls might be broken and that there might be such revealings of God's glory that the very faces would shine.

If you young men stand in the position you do before the youth, you need the baptism of the Holy Ghost. You need every jot of light you can obtain. You need to have the closest communion with God. If you occupy the position you now do in the editorial line, you need divine enlightenment which you do not now have. You need thorough and entire consecration and transformation of character.

I entreat you young men to seek the Lord that He may work with your efforts. "Without me," says Christ, "ye can do nothing." [John 15:5.] You want sound minds and a softened heart. Talk more with Jesus and less with one another. Pray until you know that you do know what is truth. Come to the front in simple, conscientious confidence with the Bible in your hands and tell your ideas of what you believe to be the truth. If you think error is being taught in the Sabbath School, your positions make this your duty. And more, it is your duty, while the opportunity and privilege is brought within your reach, to grasp the blessing, eagerly, of learning some things you do not know. You will, in attending the Ministerial school, gain new ideas. You will, by digging in the mines of truth, be rewarded with precious ... [Remainder missing.]

Lt 54, 1890

Loughborough, J. N.

Battle Creek, Michigan

February 11, 1890

Dear Brother Loughborough:

I mailed to you a registered letter about three weeks since I have expected to hear it was received, but no sign yet that it has been received. In that letter were copies of letters that I had sent to Elder [E. P.] Daniels. I requested that you copy these letters and keep them at hand, [and] send copies to the responsible ones in the churches. This cost considerable labor and I thought was necessary in order to guard the churches from being deceived by Elder Daniels.

He will make statements entirely untrue; and I wish if these statements are made concerning me, that my brethren should give no credence to them until they first find out from myself whether there is any truth in them. He has made several statements in reference to things I have said which I have told him were not true. He knows that these statements have not a semblance of truth in them.

I have not confidence in the man. He will make statements recklessly, anything that comes into his mind, with such assurance that even those who have been deceived by him heretofore will be very liable to be deceived again.

I sincerely hope that the church at Fresno has some discernment and will see that if they sympathize with E. P. Daniels they will greatly dishonor God who has been sending him warnings for years, which warnings are found in Testimony No. 33 [now in Volume 5], and in the letters I now send to you.

We hope that no one will be so unwise as to sympathize with him in his wrong course and blunt the edge of the testimonies that the Lord has sent to save the poor, deceived, deluded soul. Notwithstanding the appeals made by the Spirit of God to him, he has not reformed, he has not heeded reproof, and I greatly fear he will be lost. I hope that none will feel that it is Christlike charity to cover up and excuse his wrongs as he has done for some time past. His only hope is to see himself in the light which God sees him. If he falls on the Rock and is broken, then he is saved. Without this he is a lost man.

I deplore the great want of wisdom in the church at Fresno and other places in lending money to him and in encouraging him to engage in real estate business and in mining interests. All this was a snare to his soul. Obtaining thousands of dollars for which he returns no equivalent was a species of gambling and took him captive. Satan rejoices; angels weep.

Then the churches incurred the frown of God in exalting the man, praising the man, and putting him before them in the place of God, calling for him, expecting that a great work be done through him—he must remain with them else the interest would die. They thus depended blindly on the man in the place of looking entirely to God and believing that God would work for His church through its consecrated God-fearing members. This is our sin as a people,

trusting in man and making flesh our arm. God sees these things and it displeases Him. He has let the man reveal what spirit he is of, and are there any so blind that they cannot see this? O, that this lesson may be for the instruction of all churches not to idolize any man that lives, but to let him hold his position not because of his drawing big congregations, but because he is an humble, God-fearing man and fears to offend God.

Who has inward integrity and the graces of the Spirit of God? There are so many [who] can get up an excitement like a flashing meteor and flash and go out in darkness. The everyday piety is wanting. The Lord can do without the help of Elder Daniels, but O, how will he get along under the frown of God.

I send you now my last copy by Brother Curtis. Please see that it is returned to me again at as early a date as possible. Please keep me informed in regard to Elder Daniels' movements. I learn that he has taken a position against the testimonies. Is this so?

I must now put this in the hands of Bro. Curtis for Elder Loughborough. I received the copy of testimony to Cady and other letters.

I will say trust in the Lord always.

Lt 55, 1890

Jones, A. T.

Battle Creek, Michigan

February 17, 1890

Dear Bro. A. T. Jones,

I wrote a letter to Brother Smith. In response I received a letter from him, containing statements that I wish to present before you.

I commenced a letter to you, but did not finish it, in regard to statements that I heard you make that there were no conditions implied in our receiving the righteousness of Christ. Now whatever may be your position in this, please withhold the statements of this character for it does confuse the mind. There are promises on condition and when one such statement may be incautiously made, then a capital is made out of it.

It is stated [what] you said before the class to which you were speaking some things. Elder Smith quotes it. He says, "I always say to one and all, Examine the question before you and take

only such a position as to you seems satisfactory. I [have] never yet said to anyone, ('I have got the truth and you will have to come to the same position in the end,' nor that 'When you have examined the subject as much as I have, you will come to the same conclusion.')

This is claimed to be your words that are enclosed in brackets. [Letter unfinished.]

Lt 56, 1890

White, Mary

Battle Creek, Michigan

February 12, 1890

Dear Mary:

Sick and weak and lonely, I think of you in this light and it seems to me I cannot have Willie remain at all longer. Oh, Mary, Mary, you have the best and most loving, compassionate Being, even the Sun of Righteousness to shine upon you. Look up, look up. I feel that the rest in the grave would not be so bad a thing for me. I am so tired, so discouraged as I see so much self and so much of Satan's spirit and work. Then I look to Jesus and I find peace only in Jesus.

Today we saw Rheba. Willie and I went up after dinner. Willie went up early this morning. She does not look very badly, but her eyes, to me, tell the worst story that I can hear. In looking in them, I read no hope. I have seen so much of these things I can tell, pretty surely. She will not be one that will suffer much, but oh, if the Lord sees it is best and she sleeps through the time of trouble, it is well with her soul. She has no little ones like yourself. Oh, my faith says, I cannot give her up. Lord, save, Lord save, but then the Lord knows what is best and I will not feel so deeply over anything.

I lay you by faith on the bosom of Jesus Christ. He loves you. I know that you are not standing afar off from Christ, but you do draw nigh with full assurance of faith in lowly dependence upon the blood and righteousness of Christ. You accept salvation as the gift of His grace, believing the promise because He has spoken it. Look to Jesus, this is my only comfort and hope. The Lord has been leading you along a path of painful humiliation. You have been emptied from vessel to vessel. You have been led by Him, step by step, deeper and still deeper into the valley, but only to bring you into close communion with Jesus in His life of humiliation.

Is there a step, my dear beloved child, that Jesus has not trodden with you? Is there one pang of distress that He does not feel? Is there one sin that He has not carried, a cross He has not borne, a sorrow that He has not sympathized with? He is touched with all the feeling of our

infirmities. You are knowing what it is to fellowship with the sufferings of Christ. You are a partaker with Christ of His sufferings. You brave self-denying child, God knows it all. He passes to you a cup into which He pours a drop of His own sufferings. He places the light end of the cross on your shoulders; He throws a shadow on your soul, but the glory of the Sun of Righteousness ... [sentence incomplete].

Feb. 15

One matter after another was crowded in upon me and nearly drove me wild. I had to leave this letter. Rheba, the next day after she came, although it rained all day, felt real well and rested. Emma visited her and I called upon her. We visited her, Willie and I, the next day. Sabbath was a beautiful day and Willie took her out for one hour in the wheel chair. She took dinner with us. We intend to have her down as often as possible.

Oh, I wish you were here. My Mary, my dear, dear afflicted Mary. We do not cease to pray for you and we know the Lord loves you and blesses you, but we do want you right in our midst. We want to comfort you and bring all the sunshine into your life that is possible.

I wish the dear little ones were with me here or we could be all together as we were in the house of mine and yours, or in my home all altogether.

Well, well, I am trusting in the Lord with all my heart and, at times, full of sadness and grief, but Jesus lives. My own precious child, I love you and want to be with you, and these workers and these half-finished books keep me tied here. My workers can do nothing if I leave and the books must be printed. Trust yourself in the hands of Jesus. Do not worry. Do not think God has forgotten to be gracious. Jesus lives and will not leave you. May the Lord be your staff, your support, your front guard, your reward, is the prayer of

Mother.

P. S. Willie means to leave here Friday, spend Sabbath in Chicago, then go on fast as the cars will carry him to you, dear Mary.

Lt 57, 1890

White, Mary

Battle Creek, Michigan

February 13, 1890

Dear Mary:

Rheba came yesterday afternoon. We were glad to see her through in safety. She was tired but she had not any difficulty on the journey. I myself did not see Rheba last night as she went directly to the sanitarium. Willie took her there and had her located in a good room. I shall see her today.

Yesterday was the first day I have been unable to do anything since I saw you. So it was a sort of exhausted condition, but this morning I did not rise until six o'clock and I am feeling better, but weak. I wish, sometimes, the whole family of you had come straight along. Oh, how glad I would be could we be where we could see you, but we have had a very flat winter for a few days. It has been cloudless, sunshiny and pleasant.

I am grateful to my Heavenly Father for the strength and grace I have had this winter to accomplish as much as I have done, and I am determined to rest my case in the hands of God and do what I can, now, every year. I am growing older and now is my time to do my writings. I think of you all in Colorado, and wish I could step into your house and look upon your faces, although it might cause me heartache that dear Mary is not improving as we have fondly hoped and prayed that she might do; but the Lord lives.

You, my dear child, the Lord blesses you and will comfort you and give you strong consolation and peace in Him. He wants you to rest in His hands passively, and believe that He will do all things well.

Willie will be at Colorado just as soon as he has said. I will not have him remain here after this month. He ought to go before the month of February closes, and I shall do my best to bring this about if I can. Be of good courage, keep looking up, Jesus is the only hope of us all. He will not leave nor forsake you. Precious are the promises of God. We will hold them fast. We will not let them go.

Sara and Addie are now at Chicago to perfect their shorthand. They have been gone about one week. I miss Sara, but we all thought now was the time to go, and it is best. She will do much better work.

Well, I must close. I want to see the dear children, so much. I am glad you were not in California this winter. I hope we will have a nice spring.

Love to all the family,

Mother.

Lt 58, 1890

Rogers, Brother

Battle Creek, Michigan

March 1, 1890

Dear Brother Rogers:

I have had in the night season matters opened before me relating to the Health Retreat. Some things I have written, some things I am about to write, which have special reference to yourself.

I was sad to have opened before me the fact that you have not been a strength to the Health Retreat. You have been a hindrance. We either gather with Christ or we scatter abroad. Now, my brother, I was brought at different times where I had an opportunity to hear your words, sometimes only a hint, sometimes a word or two or suggestion, or a word dropped by you or Jenny, and at other times the spirit of criticism and of proposing what ought to be done and what might have been done, giving a decided version of things as though your wisdom was of a superior quality. All this has hurt. It has been wrong. It has not been exerting the right influence. Then I entered the church at St. Helena. I heard your remarks which were sweeping down upon them in condemnation. Who gave you, my brother, the orders to sit in judgment upon the church? What good does it do? Not a bit. You make yourself very unsavory.

I saw God had not placed the whip in your hands, neither will He ever do it. The words spoken to me were that you knew not what manner of spirit you were of. You move according to your feelings and do not always give meat in due season to the flock of God. God's people are a unit. God does not come to Bro. Rogers and give him special, new light for the people when he has not walked in and practiced all the light God has already given to His people. You do not realize that you are constantly on the stretch to make it appear that you have some ideas in advance of your brethren ministers.

Then what was the fruit? Those who are not discerning, who are ever seeking for something new, will follow that something because they have no root in themselves. The impression you leave on some minds is that you are a wonderful somebody that is far ahead of all the ministers. Now, if God has been imparting such light to you, why do you not do [as] other men do, go out and labor for others? But the root of all this is in the unsanctified self-esteem and ambition. You are not to feel at liberty to call the church to you; there is a place of worship on the hill where the church can assemble to have religious services, and the influence which you exert is not sound and healthful.

You do not sustain the institute. Jenny worships you and you are her god, and I fear you will both miss of heaven. You know the truth. Why do you not go to work in some part of the vineyard? Why, when there is such need of workers, do you feel no burden of souls? Why do you not go without the camp bearing the reproach?

The whole matter of your experience upon the hill has been laid open before me and the Lord knows it all. He does not look upon it as Jenny does, neither as you do. Your work is to give yourself wholly to God. Keep step and step with God's people and God's work. You are certainly self-deceived. You have not been gathering experience in the cause and the advancement of the work. You cannot keep in unity and harmony with the workings of the cause of God unless you place yourself decidedly as a worker in the channel where God is working. The Lord does not give you a certain special work to do and the laborers who carry the load, who have the burden of all the church upon them, are kept in darkness. But your fruit, your hints, your suggestions imply this. Open your heart to all the knowledge God gives, but in this time of great need do not feel that you can sit down in your house and call the church to you. It is not working in God's order.

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Matthew 13:33. The work shows enlargement. It advances by growth. If you can have a work placed right before you where there will be no special responsibilities to bear, where there is no risk to be run, nothing to be ventured, you may do something if it is in your own way. For years you might have been consecrated to the work of God, keeping pace with the work, but you have lost years where "unfaithful servant" is written against you. Then when unoccupied, [when] you [are] not working in the line of your brethren, the devil gets up some sideshow which fruit is not good. It draws men to you, not to Jesus Christ.

It is for the glory of God that the excellent treasures of His truth were committed to earthen vessels. Those who are living and walking in the light of Jesus are the salt of the earth, but if the salt has lost its savor, wherewith shall it be salted? There are those who have lost their saving qualities as salt. Covetous, selfish, backsliders in heart, walking [in] the sparks of their own kindling, having a transforming influence; they sow doubts, they criticize everything, they think they have a sound faith in a sound gospel. But when the Spirit of the third angel's message gets hold of your heart, when you sense the work for this time, you will no longer exercise your ability on the hillside, but you will go forth to speak to those who have not the light of truth.

Can the leaven work when it is not put in connection with the meal? Is it your clear view of the momentous questions that are about to open before us that makes you so passive and noncommittal? In these days of great enterprises and great duties God has left His work in the hands of His church. He has assigned the great duties, the mission of saving sinners. It must be

preached in all nations. It must leaven the whole lump. What have you been doing? Waiting for one to carry you to a field of labor? Cannot you go forth and venture labor as God's workmen? Labor not to present ideas of your own and tell the people where the ministers err. That [is] not your business. Preach the truth. These side issues are the devil's game to make us so engaged in little items where they cannot agree, as you have been doing your part in this mischief. When light of the third angel's message shines, it seeks constantly to diffuse itself.

There is not the spirit that pleases the Lord on the hillside. If families were not nearer than five miles, the hillside would be in greater prosperity. They are too many to watch every little transaction and talk it about to many that think they must be especially favored. They are not helps but a great burden of hindrance because they are susceptible [to] any words that would be dropped that active minds can construe into something to be surprised at and wonder about. They are no strength in a crisis. Their whole weight would be exercised to [the] weakening, and not the strengthening, of their institution.

I propose that advice be given by our conference for these families to help the cause of God upon the hillside by taking themselves away. The Spirit of the Lord has been grieved, the institution, if they were Christians, daily Christians, would have been strengthened and not burdened by their presence. Yourselves have kept something at work—not the transformation of the grace of Christ, but a foreign substance set to work to counteract the very work the Lord would have wrought in St. Helena. But when her betrayers, her supposed friends, work in disguise as her enemies, Satan is exultant. If you cannot work in California, do go east from whence you came and work there. The kind of fruit you have borne has not placed you in the affection of your brethren. You are not doing the [work] God has given you to do.

The testimonies I have had to bear to M. J. Church and to those he has leavened with his influence ... [Letter unfinished.]

Lt 60, 1890

Colcord, W. A.

Battle Creek, Michigan

March 10, 1890

Dear Brother Colcord:

I have been so very much pressed with labor, speaking and writing, that I have had no time to write. Your question I will answer as best I can. I take no credit of ability in myself to write the

articles in the paper or to write the books which I publish. Certainly I could not originate them. I have been receiving light for the last forty-five years and I have been communicating the light given me of Heaven to our people as well as to all whom I could reach. I am seeking to do the will of my heavenly Father.

I have never passed through such a scene of conflict, such determined resistance to the truth—the light that God has been pleased to give me—as since the Minneapolis meeting. I have again and again felt that I must take a decided move out of this determined opposing element, but every time the Lord has made known to me I must stand at my post of duty and He would stand by me.

This has been the hardest, long and persistent resistance I have ever had. There is now a settled purpose with me to write my experience in full as soon as I can get the time to do so, that these events shall be recorded as they have occurred. Thank God that victory has come.

Elder Butler and Elder Smith are men who, had they been where God would have had them, would have stood by my side to help me in place of hindering me in the work which the Lord has given me to do. Those who have not had the experience and the light that these men have had are only accountable for the light which God has given them.

But the attitude of these two brethren, their words and their influence, have created for me labor, one hundredfold more taxing than it would have been if they had stood in the counsel of God. But they have not done this, and I cannot ... [Remainder missing.]

Lt 61, 1890

Daniels, Brother and Sister

Oakland, California

April 1890

Dear Brother and Sister Daniels,

Last night I was, in my dreams, with you and talking with you. I said to you, Be not discouraged. The Lord has not forsaken you. His Spirit is striving with you. Satan has woven a net for your feet and he has desired to have you that he might sift you as wheat, but Jesus says, "I have prayed for thee, that thy faith fail not." Luke 22:23.

Satan is loathe to let go. There will be a strife of tongues. This thing will be said and the other thing will be said, but heed them not. Said my guide, the contrite heart is known and accepted of God. Keep the way of the Lord. He alone can bring you forth from your present trial as gold purified from all dross. Let the lessons you now learn be lasting.

I was instructed by the case of David who had through his own course of action forfeited the favor of God, and like a funeral procession the uncrowned and unsandaled king, with head covered and eyes dim with tears, with his little handful of adherents, was pursuing his way along the precipitous road by the Mount of Olives. Yet God had His eye upon him every moment. His own course of action had brought the sure result. He had lost his self-respect and self-control. The man was humbled and mournful, but in his humiliation David, before the whole universe of heaven, was never more tenderly regarded than in this hour of his adversity. Never does he stand greater with God than when wrestling with the storm. He was cut to the quick with the change that had taken place, suspicioned, and not only [had] to bear that of which he was guilty, but much more of the sayings and imputations of those who were ready to say, Report and we will report it.

We can never, when we go astray from God, be judged in every respect correctly. Motives will be implied, reproach freely poured from human lips. This will be so in your case. Unwise counselors you have had, unwise sympathizers have done you no good, because their own hearts are not right with God, their own motives are not pure. They have not served God with a single eye to His glory. These men have not been your best friends. You have accounted some as your enemies, because they did not sustain you. O, how poor and weak is man, how deficient his discernment. Let these unwise counselors stand out of the way. Let God be your Counselor. There will be, in the very time when you need words of encouragement, those who will not consider that you need help, and will, like Shimri, bring a storm of curses upon you, hurling stones and missiles.

What said the humbled man, David? "Let him curse; for the Lord hath bidden him." 2 Samuel 16:11. "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me." Psalm 39:1. "I was dumb, I opened not my mouth; because thou didst it." Psalm 39:9.

David was not hardened. He was more, far more, elevated in the sight of God than when in the hours of his prosperity. He was cast down, but not destroyed. "It is the Lord: let him do what seemeth him good." 1 Samuel 3:18.

You will be tried sorely not only with merited, but unmerited, wrong, but you have only one hope and do not cast that from you. God will be your Friend and Helper.

David's adversity was not the work of man. If his expulsion from the throne was man's work, the result of human uncontrolled passion or human caprice, he would have taken entirely a different course. He would have accepted the ark, the symbol of God's presence. Worldly wisdom in the advice to retain the ark would have met with his full assent, but it was altogether different. "It is of the Lord." "If I shall find favor in the eyes of the Lord, He will bring me again,

and shew me both it (the ark) and His habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him." 2 Samuel 15:25, 26. Nathan's words, so solemn and condemnatory, were ringing in his ears.

Now, Brother and Sister Daniels, I beg of you to let nothing interpose between your soul and God. There is a work which the Lord has begun for you. Let Him work in you to will and to do of His own good pleasure, and you work out your own salvation with fear and with trembling. You have come to a crisis in your life. Be sure now and take the right course.

You need not calculate that exact justice will be done you in every case, in opinions, and in works, but keep fast hold of the hand that will guide you. Let it not go for an instant; maintain a childlike reliance upon God. In the midst of the furnace trials, seek God, having no wish or will of your own. God is true, "with whom is no variableness, neither shadow of turning." James 1:17.

Like David, you will meet with those who will rail and accuse, as did Shimri, and will be to one of your nature more cruel than "spears and arrows. Their tongue is a sharp sword." Psalm 57:4. But look high, faint not, put your trust in the Lord day by day, and like Abraham now command your household after you. The future is in the hands of the Lord. God's hand is not withdrawn. He has a work for you to do. As a refiner of silver, He is watching until the process of purification is complete. When the Lord sees we require the furnace fires to purify and refine, He leaves us not to be consumed. He will not make a full end. He will watch that the fire will not consume and destroy.

Can you not both trust your covenant-keeping God. The Lord is a stronghold in the day of trouble. He knoweth those who trust in Him. You can but see and know, in things which transpire in your home with your children, that they love not, nor fear not the Lord. They have not kept the way of the Lord, but your own management will be reflected back upon you in that you have not done your duty. When this is the case, do not charge the sure result of your own course to circumstances and to take [the] course of some other one. Above all, do not settle matters by the testimony of your children, for this will not do them any good, and will not leave the correct impression in regard to your brethren and sisters who have had the trial of being connected with your children, who were under the control of the enemy of souls.

Do not treat your brethren and sisters coldly as if they were to be blamed because they did not yield to the perverse wills and wishes and ways of your children. They bear a report to you that is not true and if you take their testimony, God will hold you accountable for wrong feelings and impressions, unless you lay open the matter frankly to those who have been connected with them. If they have misstated, if they have presented matters in a wrong light, then it would be a decided injury to them and to your brethren and sisters to have the true facts perverted.

Will you do all that you can to make these crooked things straight, for your own good, for the good of your children? There needs to be a work done in your family. There needs [to be] firm, decided discipline mingled with prayer, that the curse of Eli shall not rest upon you both.

I wish I could present before you the matter as it is. O, that your eyes may be anointed! O, that you might see and understand that the true state of your children is an offense to God!

Lt 62, 1890

Fulton, John

St. Helena, California

May 5, 1890

Dear Brother John Fulton:

You will see that you are placed on the Board at the Health Retreat. We carefully considered the matter and decided it was your duty to come to this place and act as Chaplain. There is great need of someone looking after the religious interests of the hillside. You are not ignorant of the want here, and your health not being good, it is best for you to change climate. I cannot advise you to go to Florida. I think this is the climate most favorable.

You know I have had but one mind on this subject, and yourself and wife will find a hearty welcome here by all your friends. I do not know of one dissenting voice. We hope that this will entirely settle your mind and that you will not be in uncertainty longer.

I am sorry I have not strength to visit Oregon, but I do not think it would be wisdom in my present state of weakness. I have not been able to eat much of anything for six weeks in the past. I am trusting in the Lord.

In much love to Brother and Sister Fulton.

Lt 63, 1890

Thomson, Sister

Crystal Springs, St. Helena, California

May 22, 1890

Dear Sister Thomson:

Since seeing you, I have been very sick. For two months I suffered much with malaria, but thanks be to God I am again able to sit up and to walk and to trace these lines.

When at Battle Creek, I designed to see you before you left Battle Creek, but meetings were so arranged I could not possibly do this. When a letter was received by me from Dr. Kellogg that nothing was billed against you, I was somewhat surprised. I had written and spoken to him in your behalf, and I told him as you told me, as I understood you, that you had eight hundred dollars invested in the sanitarium institution and he said my request in your favor should be respected.

In his letter to me, he stated that they had searched the books to see what was invested, but they could find nothing there. Did I misunderstand you? Now, these things troubled me. A little sickness was already seizing my body and for two months I have been very near the brink of the grave. Now I am able to sit up and trace these lines. I have thought of how many poor suffering ones need to be treated who have not the money to pay their bills. As you have received special favor, will it not be only your duty to solicit, in behalf of the hospital sanitarium, your brethren and sisters to take shares in that charity institution. See if you cannot use your influence to get all that you can to invest something in paying for a bed for some poor suffering one. They are constantly expending thousands of dollars in this direction. You can do a good missionary work in this line. I solicit your missionary efforts in this direction.

It is necessary to obtain as many shareholders [as] possible to secure a large number of votes in regard to sustaining and holding the property of the sanitarium.

I will write no more at present.

Much love to your husband and your mother.

Lt 64, 1890

Jones, E. R.

Battle Creek, Michigan

July 4, 1890

Dear Brother E. R. Jones:

I have been trying to feel well enough to write you some things to go with this article which was written in St. Helena, but I have not been feeling well and have hoped to feel better. But I dared not wait any longer. I want you to read this, then send it back to me, for I wish to retain a copy after I put it in [a] copy book. Will send to you again.

I have been hoping to hear from you. I know that you can be a worker in the Lord's vineyard if you will not seek to be original and use so exaggerated language. You have been in danger, always, of coloring things. You relate a commonplace incident and use such strong, exaggerated language about small things that this trait has been cultivated by you, rather than repressed. I have had your case vividly presented before me, as in danger. If you will keep closely, now, to the lessons of Christ, you are safe and the flock of God will not be misled.

I feel deeply in your case, for I greatly desire that you shall be a calm, levelheaded thinker, but there has been, and still is, danger of your becoming unbalanced in mind and having perverted ideas and following your imaginings. You have a very vivid imagination and it runs at times without a balance wheel.

Now, if you labor any in Colorado, be careful what you say. Give the people the Bread of Life, the Word of God in its simplicity. Repeat with your whole heart the message God has given you. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16. "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." John 5:24. We have a message of peace, of love and mercy from the Prince of peace.

Brother Jones, I beg of you feed the flock of God with pure truth. Do not mix in errors, but the truth—plain, simple, easy to be understood. Educate your tongue to bind about your words; make no extravagant expressions, not one word of exaggeration, for it is this that is killing your influence. Your mind is so constituted that you view everything in an extreme light and you need the help of Jesus to overcome this habit. I believe your heart is in the work and that the Lord will not leave you nor forsake you.

Will you please to write us. We want to hear how you are getting along. Much love to yourself and wife.

The children are well and happy. They seem to enjoy themselves. Mary makes an excellent hand to care for the children. All are with us at the present time.

Lt 65, 1890

Olsen, O. A.; Jones, Dan T.

Petoskey, Michigan

July 27, 1890

Dear Brethren Olsen and Dan Jones:

I have some things I wish to bring before you. Our people should have a place at Petoskey and at Bay View, and there should be trained workers at the several points of resort on this beautiful lake. Here are the most favorable mission fields just within our reach, right in our own borders. I can recognize this as one of the many places in Michigan to which the Spirit of the Lord called us as an important field in which to work.

Here are all classes of people and Sabbathkeepers are scattered throughout this region. Some will do honor to the cause, others will be a curse. But I distinguish points in this part of the great vineyard that I can say with assurance, it is one of the places that has been sadly neglected, where there are more favorable chances of doing good than in many cities where it is deemed worthy to have missions.

Why should not Seventh-day Adventists be represented here? I know that they ought to be. We know that Dr. Lay has been located here for some time, but he has not been the man capable to lead out courageously in an aggressive work. He has ever had home drawbacks; his wife and children have been a heavy oppression, a strong element to hold him back from making any decided advance here in Petoskey. He stands a far better chance in regions round about. He himself is of good repute in Petoskey as a man strictly honest, his word reliable, his deportment that of an intelligent Christian, so we have not his influence to bar the way. He will stand firmly with those who will labor to advance the work and cause of God in this place and the region round about.

I want to go to the homes of some of those who came across from the other side of the bay. I want to see them in their homes. I greatly desire that Elder Olsen, Brother Dan Jones, and W. C. White, and others if they can come, will visit this place. I may tell you, but you cannot take in the situation as if you should see for yourselves. Agencies must be set in active operation to do something here this very season. I was going to say, if possible, but it is possible; commence to do something now and we will keep the work advancing all through the winter. If I had not encouraged the brethren to expect me to spend some months in New England, I would think this a better place to remain most of the winter. I see possibilities and probabilities, with the right kind of labor, for a large church in this place. I am anxious and feel that something should be done.

Will you, Brother Olsen and W. C. White, come here to spend a week or two weeks? You may think you must go to the place where our brethren are assembled in, but what rest of mind will

Brother Olsen obtain there? We can secure tickets for a private company to go on the boat to different important points. A company of ten or fifteen will go at the limited rates, but the captain does not want the matter made known to others. Perfect freedom for a short time in such a place as this, to be on the calm waters of the lake and to enjoy the refreshing breezes, will be a rest and will invigorate all who shall come. I will not say more on this point now.

I will, now my pen is in my hand, say a few words in regard to Elder Corliss. He is to have an operation performed on his head. He wanted it done at once, but the physician writes him it cannot be done before the first of next week. I think we have not had all that tenderness and charity for Elder Corliss that we should have had, considering his affliction. He has been a good, intelligent worker, and he has told me that his difficulty of head came upon him in consequence of overwork while he was in Australia. He consulted physicians. They told him that his difficulty would increase upon him and advised him to leave for America. He asked the doctor or surgeon, "Am I in danger of insanity?" He answered, "Worse than that." He understood, then, he would become an idiot. He felt, for the sake of his wife and children, he must preserve his life and he came to California, from there to Battle Creek. His labors were accepted in Battle Creek. He had most to do in preparing the Bible Readings, which has had so great sale and brought thousands of dollars into the Review Office.

Now if he feels it is his due to have his expenses paid from Australia for the work of editing Bible Readings could not the few hundred dollars he asks for be granted him out of the thousands that have been received for that book? Were my husband alive, I know what he would do in this matter, for he appreciated all such labor more than many of our brethren do. If you cannot feel it would have a right influence to pay his expenses from Australia, then the part he did in getting out Bible Readings should have commanded of the Review and Herald special remuneration. I am thinking that a kind of an iron rule, heartless feelings, will be woven into the work, which will bring the displeasure of God upon us. I want you to candidly and prayerfully consider these things. I do not want to feel, as I have been feeling because of my neglected books, that I would pray—if I am unfortunate—I should not be left to fall into the hands of a board where Brother Henry is voice for the board and authority for decisions brought before the board. The less men of this make-up have to do with decisions of this character, the better.

Testimony upon testimony has been borne upon this point. The peculiar traits of character of Brother Hart, Brother Sisley, and Brother Henry have swayed matters of the board in wrong directions. Decisions have been made which God had nought to do with. These decisions were not on the side of mercy, equity, and justice.

There are testimonies which I have sent to Brother Henry alone which I shall feel it my duty to let you have. A man placed as he is in his family and in constant irritation because of the spendthrift, gambling habits of his son [is in continual perplexity]. The disrespectful talk of the

son to the father and the father's exasperating talk to the reckless, miserable son are liable to occur at any moment. Both lose all self-control. Then let Brother Henry come into one of your board meetings after one of these terrible collisions and every jot of mercy and kindness seems to have turned to gall.

Knowing these things as I do, you must not be surprised at the words I write to you. I hope that Brother Dan Jones will not be molded by this kind of a spirit which has been presented to me, hard as iron and devoid of pity and compassion. Time and again have I repeated the word of the Lord to A. R. Henry and he has needed the reproof. Because he has not fatherly love, the course his children pursue is turned to gall. And his own management of his children, his threats to them of what he would do and never does do, have lost for him the confidence of his children.

When men are placed in positions of so much consequence, where their word becomes a ruling power, it is best to see the influence they have in the management of their own children and how they come forth from their hand. The board have inclined, as I have been shown, to mercy and compassion and kindly consideration; but one voice has been sure to incline the other way, and that voice has carried—to the disapproval of God—in your board meetings. There will be accounts that A. R. Henry will have to answer to in the judgment, as well as his brethren who have been controlled by that voice to fail to do the things which they ought to have done to show compassion, that heart sympathy, which Christ would have expressed in His decisions were He presiding in these board meetings. But when the heart is divested of tender compassion and pitying love, then the Lord leaves your assembly for you to act out the human in the place of the divine.

I write this because I know it is truth and the Lord would have me present these things before you. A man situated so that systematic quarrels are existing in his family knows not what spirit he is of. He cannot suddenly obtain the meekness and the lowliness of Christ, or have his heart imbued with love. It is the work and warfare of a lifetime. I beg of none of you to be hardhearted and feel that your business demands it, for it requires no such spirit. Be pitiful, be courteous, is the word of God to you.

Lt 66, 1890

Olsen, O. A.; White, W. C.

Petoskey, Michigan

July 29, 1890

Dear Brother Olsen and Willie:

Our people are attending the meetings being held by those assembled here and they are greatly pleased. Elder Corliss says he never heard sermons equal to some that he has heard here. I wish you could both be here. There is plenty of room for you in the house and when our tent comes we shall have things remarkable to our minds. We get along very well.

Emma, Sara, Edna and Marian attend meetings a great deal, often staying all day. I wish you were here. I think you ought to be here. It will cost you but little because we will cook for you and provide the eatables. Salisbury will provide the room. Only bring some blankets and ticks and pillows for yourselves.

I have succeeded in getting horse and carriage—carriage with two seats in it and you can ride all you wish. Do come. I want you to get all you can from these meetings. I go for the first time, today, to hear Mrs. Livermore who is a grand, good speaker, they say.

I will not write more now. Sent letters yesterday.

Mother.

I tell you there is talent here. They have Bible teaching every morning by the most spiritual and best minister among them and many grand things are brought out.

Mother.

Lt 67, 1890

Brethren in the Ministry

Battle Creek, Michigan

September 17, 1890

Dear Brethren in the Ministry Who shall Assemble in Camp Meeting in Oakland:

I am deeply interested in the cause of God and greatly desire its success upon the Pacific Coast. Since our return from Europe, there has been a state of things existing in California, as well as east of the Rocky Mountains, that has made my work fifty times harder than it otherwise would have been. Now, there have been causes that have produced a condition of things that are very displeasing to God.

In the meeting held in California two years ago, the Lord wrought in our midst. The very last night of the meeting, there was earnest seeking of the Lord. There was the breaking of hearts as the Spirit of the Lord came into the meeting. And at three o'clock a.m., before the meeting closed, we prayed with subdued and humble hearts having faith in God to work with us, by us and through us. [I] attended the meeting at Minneapolis. The history of that meeting has passed into eternity with its burden of record, and when the judgment shall sit and the books shall be opened there will be found registered a history that many who were at that meeting will not be pleased to meet.

At that meeting I had the special light from heaven on several occasions. I never felt more decidedly the Spirit of the Lord moving upon me than at that meeting. And I know the angels of the Lord were standing by my side to help me. I seemed to live as in clear light of the Sun of Righteousness, but the spirit that prevailed at that meeting was not the Spirit of God. I had to bear a decided testimony against the spirit that prevailed, and since that time the Lord wrought in every meeting we attended, but my testimony was treated with indifference as idle tales. I was charged with being influenced by my son W. C. White, Elder A. T. Jones, [and] E. J. Waggoner. Just as soon as my brethren express such thoughts they reveal ... [Remainder missing.]

Lt 68, 1890

Fulton, John

Battle Creek, Michigan

September 19, 1890

Dear Brother Fulton:

I do not wish you to think at the Health Retreat I am urging my cottage upon the Health Retreat. If they had rather I would hold the property, I will do so, continuing to pay the interest on the money. But if you all feel perfectly willing and want the property, then you can have it; but do not take it with the understanding you are doing me a great favor for I do not thus regard it. I consider that I am doing the Health Retreat a favor. They may think that they pay all they can afford, and this may be true from their point of view, but the money expended by me in that place they will not be able to see and may imagine they are really doing me a great favor. If this is the reason they take the property, they need not feel thus, for I shall never look at it in that light.

If they consider the property is not of that value to them, let it remain as it is for the present until they know whether they really do want it or not. I do not want them to feel I am urging anything upon them. I have offered all for \$3,000, because I would not appear to be selfish in the matter and be misunderstood. I shall not receive the full amount I have expended in buildings and in improvements. I will leave this all to the Lord. I hope that to me a change will come ere long and I shall not be under so great pressure financially.

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Lt 69, 1890

Review Office

Battle Creek, Michigan

October 8, 1890

To whom it may concern in the Review Office:

I cannot address my nephew, Frank Belden, for reasons that I cannot fully explain, but one is this. He stated that [the reason] why he did not take an active interest in recommending Volume Four [The Great Controversy], [was] that he would be thought partial because Mrs. E. G. White was his auntie.

I am very careful that he shall never have occasion to make this humiliating excuse. Because he was [my] own sister's child, my nephew, I felt more urgent claims were upon me to look out for his temporal and physical interests, acknowledging the relationship with decided interest. Abraham did this in his association with his relatives. I have always taught obligations are mutual, but lest someone may think I would take unchristian advantage of my relationship with Frank Belden in his connection with the office, I shall do no business whatever through him. So you need not be surprised if I deal entirely with other persons and require their attention which is due me in my position. Any favors that shall be considered my privilege to have must come to me through those who have no connection with me by relationship.

My connection with the cause and work of God, from the first of its existence in the publishing houses at Battle Creek and Oakland, has given me an experience of value, and has entitled me to consideration with my brethren. The Lord has been pleased to present to me what is right and what principles are wrong in the management of His work. In the management of the business connected with the office, reproofs have been given to the ones in position of trust

because they were weaving their own traits of character into the work, their selfish grasping dispositions were revealed in their business transactions.

When reproved and corrected, Brother Aldrich and some others who were then managing the office would say, "I cannot see why we should not, in connection with the work, be sharp and show tact in dealing with believers and unbelievers as we have done in temporal business matters. Business is business, religion is religion, each have their distinctive influence and sphere. If I should bring my conscientious religious scruples into my business connected with the office, I think we would be losers. You must act sharp and take advantage of circumstances and persons to gain to the office all you can."

I was shown this reasoning was all wrong, originating from the arch deceiver, Satan. [This] was entirely contrary to the example of Christ and the lessons He gave to His disciples to be practiced on all occasions in connection with the world and the things of eternal interest, and thus reveal that truth, mercy, and righteousness which is the glory revealed in the character of Christ. Those who do otherwise from this, however exalted [their position], however high their claims to righteousness, are in the broad road and are not traveling in the steps of Jesus where He is leading [along] the path to holiness and to heaven.

Those who choose their own way in the place of God's way and in being doers of Christ's words will separate their souls from God and [they] evidence before the universe and the world that they are not Christians. They do not value souls. They have a false theory of what constitutes the Christian character. They have a name to live, but are dead as far as piety and devotion and true godliness is concerned. They mislead into false paths. The way of Christ is obedience, in loving men's souls and seeking to do them good. That love, which will be exhibited in words and in watching for ways and means for displaying itself, even amid apparent obstacles to obstruct it, is becoming more and more extinct in the men in position in the office of publication.

None but a devoted Christian can discharge aright the high and sacred duties in the interest of the work of God in the office. Every action, every interest, is to become subordinate to the way of the Lord—the high interest of that life which makes a man one with Christ, representing the maxims and principles of Christ in all their business transactions. In this way is the Saviour's example best copied and His glory best promoted. There are many professed Christians whose lives deny Christ, and just such ones are connected with the office of publication.

Lt 70, 1890

Daniels, E. P.

Salamanca, New York

October 30, 1890

Elder Daniels:

Your letter was remailed to me from Battle Creek to New York City. You speak of my saying I would forgive you freely and try to help you all that I could, but you never asked my help. You did not write me a line. In the place of seeking with all your powers to make straight paths for your feet, showing that you had reformed, you did nothing to place yourself in the light. And I knew that it was no manner of use for me to try to help you unless you felt the need of help yourself.

I wrote a letter to you both, but it never was sent to you, for I was taken down sick. It was some weeks before I knew that it had not been sent, and the strange course you have pursued made me cautious. I have again and again encouraged the brethren to have patience with you. I have brought up everything favorable that I could in your behalf and then you have, in a high-headed, presumptuous manner, made me feel so sorry that I did this; I thought this was no way to do. This I had done in the case of Elder Canright, for I felt that if after receiving so great light he should make shipwreck of faith, his punishment would be proportionate to the light God had given him.

I have tried to hold you up, that you should not be discouraged entirely, and when I felt compelled to write the matter which I did write, it was because I dare not do otherwise. You would at every favorable opportunity do the very things the Lord warned you not to do. You did not care for the testimonies. They were nothing to you, nor to your wife. I set this thing before her when at Oakland after the camp meeting in 1889. And when you felt so terribly over the publicity given to the testimonies, I thought your wife's feelings and yours might much more appropriately be exercised in reference to your own past history, in connection with the cause and work of God where you had marred it; but I saw that the opinion of the brethren was to drop you and take no more part in you. I then made every effort to counteract this for your sake and to save souls from ruin through you. I think there was no other way for me to do than as I have done; only, if this work had been done two or three years before, several of our brethren would not have been deceived in you, to trust your representations and you to take means from their hands which they designed were to be invested in the cause of God.

This has been done, as has been presented to me over and over again. I do not make plain the errors and faults of others through any want of love or pity or sympathy for them; but I must not permit my Lord to be dishonored and your example to be before them as one whom God is using in His cause and in His work, for you reflect by your course of action reproach on the ministers of God.

Reproof [was] given to Elders Loughborough and Waggoner because their course was blameworthy when you were at Healdsburg, but afterward, although warned and entreated and reproofed, you did not heed it, and gave evidence that the fears expressed in regard to you by others was made truth by your aftercourse. You moved like a blind man.

Elder Loughborough has borne with you, worked with you, tried to help you; and you in your turn have done a work that I know you have not seen the wrong of in its true light. You have bruised him, uprooted the confidence of all who received your statements of him. This was cruelty itself. Such work is a terrible offense to God.

Now, I did all that I possibly could do to assure you that we would forgive you, and help you; but you made no moves further, and I have not had anything that I could do or say to you. If God was working in your heart then I will see the work go thorough, a transformation take place. I was withheld from making any efforts further until you should show that you were reformed. If your weakness was so ingrained that there were the same developments that had been again and again reproofed, I had not any ... [Remainder missing.]

Lt 71, 1890

Jones, Charles

Salamanca, New York

November 1, 1890

Dear Brother Charles Jones:

I received your letter while I was in South Lancaster. You speak of Bro. Eldridge, who will talk with me in regard to the price of books, or rather the royalty on books.

You know as well as I do how Brother Eldridge would regard this matter. He has no real knowledge of me, my connection with [the] cause and work of God, the place and influence of the testimonies for the last forty years. While I respect Brother Eldridge, I say he is not the man to be a judge in these matters of me or my work, because he has no real experience in the part I have been called of God to fill in this work; because he has not this experience is the reason that he does not place value upon the testimonies, of the Spirit and the light which God has sent to His people and to the world.

Do you think if he looked upon the work God has given me to do in the correct light, he would have treated Volume Four [The Great Controversy] as he has done? No, I answer, decidedly no. All the old hands who have known my husband's self-denial and self-sacrifice to bring the

publishing interest into existence and up where it was when my husband left it, are no longer in active service, with the exception of two or three. The men in responsible positions in the office now, know nothing of what this work has cost those who acted the part of responsibility they did in bringing this work along step by step, by self-denial, self-sacrifice and investing the means, as fast as gained, in the cause and work of God in the earlier stages.

Now men take the work, enter into other men's labors, and reap the advantages of large wages. This we do not object to because the different branches of the work have prospered and grown in financial strength. But if these men now, who take the work, would consider the earlier part of our history and discern things as they are and who did the planning, the executing, who had the self-denying part to act all the way along for many years, and would evidence that they thought of these things, it would be wholly consistent and appropriate. As far as the real appreciation of the work of God in its rise and progress is concerned, the men mostly now handling it are ignorant of the trials, the perplexities, the financial pressure, the prayers, the tears, the ... [Remainder missing.]

Lt 72, 1890

Harris, Albert

Sands, Virginia

November 10, 1890

Dear Friend, Albert Harris

I sent you a letter while I was in Lancaster, and I now write you again, knowing that the Holy Spirit of God has not ceased to draw you. I would be a laborer together with God and would draw also with Christ.

I am distressed over your long neglect of the great salvation Jesus has purchased for you, which He intercedes with you to accept. You seem not to regard His calls. Shall Christ have died for you in vain? I ask you how you can slight His mercy and be indifferent to His compassion and His love? I greatly desire you to give your heart to God, to make diligent work in coming back to God, whom you have separated from.

Do tell me what satisfaction you find in a life of disobedience to Jesus Christ when He has given you every evidence of His love? How can you work on the Sabbath, and what account will you have to render to God for your disobedience of His expressed commands? I know you can have self-control if you will earnestly seek strength of God. You should change your companions. You should do this because such associates do you no good and you do them no good. You enter

into temptation and are strengthening and binding yourself about with the cords of wrong habits which will become too strong for you to break.

Will you give to the will and control of Satan the soul, the body and the influence which Christ has purchased with His own blood? Will you choose to continue such a life as you have been living? Oh, turn ye, turn ye; why will you die? Look where your feet are treading. You take not the counsels of the Lord, and you follow your own shallow fancies or the promptings of an unsanctified heart. There will be, even for you, dark and trying days when circumstances will not be as favorable to you as now. Jesus is the lover of your soul, and you may flatter yourself that at any time you can take up the mercies you have abused, but I entreat you to make no delay. Grieve no longer the Spirit of God, lest it shall cease its striving with you.

There is nothing that you can offer to God so acceptable as your heart's best and holiest affections; nothing can the universe of heaven look upon with such pleasure as a conscientious young man. He may be a power for good. Will you consider how stands your record in the books of heaven? Day after day your life is numbered with the transgressors. You [are] committing robbery toward God. Ye are not your own. You are bought with a price, even the precious blood of the Son of God.

I want you to enlist in the army of the Lord as a soldier of Jesus Christ. You will not be able to resist temptation without a struggle. You will have to bear the taints and sarcasm of the profligate, the spendthrift, but what virtue is all their friendship? What profit have you derived from them? Have they in their influence made you a noble man in the sight of a holy God? All these evil things you may conquer if you will look to Jesus and trust in Jesus. He will heal all these stings of the serpent. You may look and live.

It has been the fashion with you to heed the suggestions of companions who are profligate. This leads you to a life of folly and sin. God owns you. You are His property purchased with the price of His blood. Let no more of your life be spent in uselessness as far as God and heaven is concerned. Let not the record, the account kept of your neglect of God's mercies and the turning away from His love, swell the list of figures that were stout against you. Will not the past suffice of ingratitude, of disregard of God's claims? Is it not time [that] by repentance and prayer, you return to your heavenly Father?

Now give yourself to God and begin to work steadily and perseveringly for Jesus. Accept Him now as your personal Saviour. Make no half-hearted work, but give yourself to God. Believe that if you will ask Him for His pardon, He will give it you freely. Why let the years of your life pass, in so useless a way? Why spend your money for that which is not bread? Why, O, why, have you taken so little thought that God will require of you the talents He has lent you, with usury?

I was much gratified to see you looking so well, healthwise. This is a blessing from God for which you should render thanksgiving and praise to His holy name, who preserves you in your work that Satan shall not bring upon you accident, and shall not deprive you of the use of your limbs or what is still more valuable, your reason. He is [a] Watcher on your path continually, that the unfruitful tree shall not be cut down because of the prayers of your faithful mother and until mercy shall have been exhausted and He sees that you are joined to your idols. Then the word will go forth, "Cut the fruitless tree down for it is only a cumberer of the ground." [Luke 13:7.]

How much of your wages, which is God's money, have you returned to Him for the care and love He has exercised toward you in long forbearance and continual mercy? Think of the money that has passed through your hands and how little real good it has done you. How little have you helped your mother. From the light God has given to me, it has not been a tithe of what you have received from her. What can be worse than ingratitude toward your good mother?

Now I cannot endure that your record shall stand as it now is in the books of heaven. First, determine to give yourself to the Lord; next that you will render to the Lord His own in tithes and offerings, and thus disappoint the devil and no longer waste the substance of the Lord in selfish enjoyment and pleasure from which you reap no benefits.

If you cannot keep your money invest it dollar by dollar in some wise enterprise. Lay out a certain portion each week. Send it to me, every dollar you can spare after helping your aged mother. I will send you my note and will let the interest accumulate and then ask you to donate it to [the] blessed work of putting books on present truth into families who are unable to buy them. You can, in this way, see an object before you of good. I will ask you now to donate a sum that you may choose for the benefit of those who wish to have a set of my books in their families and are not able to purchase them. You can do missionary work in this way. Carefully count out the wages you receive and then lay aside a certain portion every week and let me use it to make books, and I will give you my note for this money and you can thereby help me and I can help you. Will you do it? I am really in earnest.

When I have been shown the means that has come into your hands and how little you have standing on the record books of heaven of this means being used for any wise end or any good purpose, my heart aches. I know you must meet this record in the judgment with shame and remorse. But change this order of things now. Your dear mother has been neglected. Money [has] gone foolishly to please your fancies and for your amusement which would have been a great blessing to her, and would have been a blessing to you. Shall this course of action continue? May the Lord awaken you to a sense of your duty.

You have now and then done a little for your Mother, but a trifle, but you might have done much more if you had loved her and felt your obligations to her. Will you now seek the Lord? Will you make [your] mother's heart glad? Will you cause rejoicing in heaven among the angels of God that you have committed the keeping of your soul to God as unto a faithful Creator? Why do the angels rejoice because a soul is saved, a sinner turned from the error of his way to seek the righteousness of Christ? Because Christ has not lost the soul for whom He died. Will it make Christ rejoice that you are saved? It will. Why? because He has not died for you in vain. There is more joy in the presence of the angels over one sinner that repenteth, than over ninety and nine that need no repentance. He gave His life that He might redeem you from the power of Satan, from eternal ruin. He wants you to be happy. He wants you to have a home with Him in His kingdom. He wants you to have a crown of glory, a treasure in the heavens that faileth not.

Now, my friend, I reach you my hand in the name of Jesus Christ of Nazareth to help you, that your feet shall tread the narrow but royal path that leads to heaven and eternal bliss. You shall have my prayers. You shall have words of encouragement with pen and voice, and what more can I say? Jesus waits to receive you. His voice is heard in entreaty and invitation, "Come unto Me." [Matthew 11:28.] "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5.

While the hatred of sin with God is strong and full, His love for sinners is stronger still. His love is without a parallel. Satan has worked upon the minds of human beings to carry out the line of action commenced in heaven, and carried out in Eden, to make man believe that God does not love him, that He is a tyrant, revengeful and vindictive. The father of lies has worked on this line until the character of God has been so grossly misrepresented that men know not God.

Jesus came to the world to represent the Father, to reveal His love, His forgiving power. Satan has been sowing enmity in the heart of man against God. He has tried to make good his lies; he has so perverted the character of God in the ideas of man and induced them to perpetuate all kinds of wickedness that Jesus Christ might fail and be discouraged in His work and the forbearance of and goodness of God worn out with the rebellion and stubbornness of the hearts of men.

He [Satan] has thought possibly he might extinguish the last spark of mercy from God, and exasperate His justice to universally destroy the race, that he should then more ably cast reflection upon God. For thousands of years he has had almost full control of man by his deceiving, deluding power and his complicated machinery, keeping in motion the whole agency of evil, provoking every passion, seeking to control every intellect, and the whole mass of humanity seemed [to] lose a knowledge of God. But the Lord sent His Son Jesus Christ into the world, "that whosoever believeth in Him should not perish but have everlasting life." "For God

so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John 3:17-21.

Do not in appearance and influence be saying to the Lord, "Depart from us; for we desire not the knowledge of thy ways." Job 21:14.

The Lord Jesus invites you through His humble servant to return unto the Lord, to cease to do evil, to learn to do well. I feel anxious for your soul. I would make any effort in my power to save you. While many despise both the message and messenger, I have no evidence but that you have the kind, tender feelings toward me that all your actions have expressed. I cannot bear to have one soul perish, and have felt something of the Spirit that moved the heart of Christ when He exclaimed in broken utterances in an agony of tears as He looked over Jerusalem, "Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Luke 19:42.

Here He pauses. Shall He pronounce the irrevocable sentence that when the sun shall set behind [the] hills, Jerusalem's day of grace and mercy [shall be] past? Oh, how His heart yearned over the city, "but now they are hid from thine eyes." A night settled upon them from which the gloom was never to be lifted. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:43, 44.

Jesus gave His life for you. He has done all for you that a God could do, and what will be the end of those who neglect this great salvation?

In the death of Christ you have a testimony of His love for you. I value your soul because I see what Christ valued it. Then, I beg of you, do not withhold from Christ your soul. It is the purchase of His blood. God will give to man an evidence, overwhelming evidence, that He will accept his repentance, He will forgive his transgressions, and in pitying tenderness He invites you to come unto Him that you might have life. Shall He say, "Ye will not come to Me, that ye might have life." John 5:40.

Jesus will accept you if you will only come. I leave these lines with you. I know not how you received my former appeal to you, but I trust you have candidly considered the things written in love for your soul. Please write to me. Address your letter to Brooklyn Mission, you can learn the address and I will be so pleased to hear from you.

Lt 72a, 1890

Harris, Albert

New York, New York

November 12, 1890

Dear Brother,

I received your letter with the receipt of the fruit which you have sent to me. I am very thankful for your kindness and liberality. I will in return send you books as fast as they come from the press. I will send you Fireside Sketches, a work that Edson, our son, has published, and a work on Temperance, that is now being bound which I am sure will please you. I send you Patriarchs and Prophets. You can sell or give yours away that you now have.

Willie and Sara and I have been attending a series of meetings. It was a trial trip with me. I did not know how I would endure the fatigue of journeying and the speaking, traveling in all kinds of weather and having to put up with all kinds of conveyances and all kinds of fare. If I have appointments they must be filled, rain or snow or sunshine. I thank my heavenly Father I have been enabled through Christ strengthening me, to stand at my post and bear my testimony with freedom in the demonstration of the Spirit.

My first appointment was at Adams Center, New York. This is in a Seventh-day Baptist community and they attended the meetings. Quite a large number of them were much prejudiced, but the prejudice they confessed was all gone when they heard me speak. The meeting house was full all through the meetings. We had here a good and convenient place to tarry in, a pilgrim's resting place. Sister Green was a widow and true as steel to her profession of faith. I spoke here three times, but in affliction. The inflammation was in my ear—a sore was gathering—but the Lord helped me. Sunday relief came. It broke, but Monday the pain was very severe. Yet we took the cars for Rome on our way to South Lancaster. We were made welcome [by] Bro. Place, an efficient minister in the cause of God, proclaiming the truth.

Tuesday morning we again stepped on board the cars. It was raining. We reached South Lancaster. Here we remained over two Sabbaths. I spoke fourteen times. The burden of labor was upon me. The Lord gave me precious tokens of His love and His rich grace. The difficulty came with great force again upon me—pain in my head—but the Lord did not leave me comfortless. He gave me His grace to bear my affliction. Tuesday I was still afflicted and was delayed a day, but spoke to the students Wednesday in the academy with much freedom and left that noon. It was pouring down rain.

We reached Brooklyn, New York about midnight, and early next morning were on our way for Pennsylvania meeting. Here we came in to Salamanca, New York about eleven o'clock in a snow storm. We had a good home here. We stopped with a brother who has recently embraced the truth. He was an overseer—over one-hundred and twenty-five hands. He attended to the settling with the hands and overseeing and keeping them employed. He received one hundred and twenty-five dollars per month. After receiving the Sabbath, he sent in his resignation, telling them he could not work on the Sabbath, but they did not discharge him and he has worked nearly a year now, faithful and true to do his duty, both to his God and to man.

Here I spoke three times to the people, my head still afflicted. When almost discouraged thinking I must give up the future appointments, when as I knelt to pray, suddenly the glory of the Lord shone around about me. The whole room seemed to be filled with the presence of God. I was happy, so happy, I did not sleep scarcely any of that night because of gladness of heart and peace and comfort from the Lord which passeth knowledge. I said nothing more about returning home, but went to the depot in a snowstorm. We had to tarry at a hotel that night and next day at noon we were at Sands, Virginia. Here we had very excellent meetings. I spoke seven times. Willie spoke Sabbath forenoon with much freedom. Our meetings closed Monday night.

I was glad of the privilege of speaking to this people. They seemed to be so eager to hear the testimony given me of the Lord for them. We were blessed with pleasant weather all the way through. Sunday, the people came from all directions—outsiders. There were nine hundred and thirty-five; about one-half could get into the meeting house. Platforms were raised from the ground. The windows were opened and hundreds stood upon the raised platforms outside the house. The aisles were packed; every seat was full; and they listened with interest. I was astonished at their quiet and at the interest they manifested.

Well, the Lord has indeed wrought for us on this journey. Early Tuesday morning we took the cars [at] half past six for Washington, D. C. and arrived there at twelve o'clock noon. Wednesday night spoke to a hallful of intelligent, noble-looking people. About one hundred are keeping the Sabbath in Washington, D. C. I had such freedom in speaking to the people and they eagerly received the words spoken, then came with outstretched hands to welcome me

and say Farewell and tell me how much good the words spoken had done them and begged me to come and stay with them a few weeks. I made a conditional promise and had to tear myself away for the carriage was at the door to take me immediately to the cars which left ten o'clock that night. I took a sleeper and arrived in New York City half-past six in the morning, Thursday.

I have spoken this day, once, to an interested hallful. Every available seat was full. The platforms were full and the Lord gave me His Holy Spirit in speaking to the people. We spend two Sabbaths here. This is an important part of the Lord's vineyard. About one hundred have embraced the [truth] and if they become light-bearers to the world, they will flash the light upon the darkened minds of hundreds. May the Lord fit them up for His great work is my prayer.

Now I must stop. I thank you for your kindness and liberality to me. I shall never forget your favors. I shall think much of [the] fruit, but I shall think more of the manifestation of your thoughtfulness and the evidence of your love. May the Lord bless you and your dear companion and little ones is my sincere wish and prayer.

Lt 73, 1890

Smith, Uriah

Brooklyn, New York

November 25, 1890

Dear Brother Smith:

I [am] about closing the sixty-third year of my life, and I [am] very solemnly impressed [that] the account or record of my past has gone out of my power and the inquiry comes with earnestness, What do the books testify of me? I want to be a faithful steward of the grace of Christ. His rich blessing has rested upon me while on this journey, and during the night season again and again have I been shown your position has been a dangerous one. The Lord bears long with the erring, but when He does visit for their transgressions, then "He will require the past."

I know your danger. I have presented [this] to you by letter, I have spoken to special ones assembled in the committee meetings, I have spoken in the chapel of the office; I have not called you by name, but you knew yourself, that the reproofs were for you. I spoke upon general principles. Then I spoke in regard to [the course] you and other ministers had pursued, and how displeasing all this was to our Lord, but you moved not, you stood as a stumbling block

as you do, to this day, for others to take courage in their unbelief and stumble over “good Brother Smith.” This walking and groping in darkness I have been shown will continue until these men who have felt at liberty while at Minneapolis and since that meeting [cease] to pursue a course of resistance to my testimony.

If you have faith in the Testimonies, you will act out all the faith you have. You might just as well voice your attitude in regard to the work which the Lord has given me to do as to do as you have done. You have virtually said, “I have not confidence in the message Sister White bears.” You are far more guilty in taking the position that you have taken than these who know me not. You have known the character of my work from the beginning of our acquaintance, which has been since Edson White was three years old. Brinkerhoof and Snook, had they had the light and knowledge you have had of the work God has given me to do, might have stood to this day, and you are far more guilty in the position you have taken with the testimonies sounding in your ears for the last two years, and unheeded. No confession has come from your lips, and I have been compelled to meet your influence in Minneapolis and since that time, everywhere I have been; and now the year 1890 is nearly closed. Will you fall on the Rock and be broken? Will you evade the point as you have done?

Elders Millers both presented your case as evidence that they should resist the Spirit of God, the message and the messenger. Bro. Rupert has a work of confession. I told him two years ago when at Pottersville, and he has heard the same again and again from my lips, but Brother Smith has been his stumbling block and the stumbling block of many others. The burden has been too great for me to bear. I decided without an entire change, I would not remain at Battle Creek for I would be sharing the sin of those who refused the Spirit of God in correction and warnings. I would wear out my life, for my brethren have made my work one-hundred fold harder than was necessary by their unbelief.

I pity Dan Jones. I have talked with him freely. I begged of him last year at the Ministerial Institute, for Christ’s sake to not help you to keep the position you then occupied. I begged of him to lend his influence to help you to come out into the clear light. I told him I knew your dangers. You were a man like Elder Butler—would not confess a wrong step—but would make many more wrong steps to justify your first wrong step, when, if you would overcome that stubbornness that is ingrained into your life and character, the power of God would make you a man of efficiency to the very close of time. But unless you become a new bottle, the wine of light and the power of the grace of God could not come to you.

I was burdened day and night for you. I knew you were holding many others. Bro. Morrison quoted you. Bro. Nicola quoted you. Brn. Morrison and Nicola will both land in infidelity, both of the testimonies and the Word of God. And to see you a stumbling stone for these men who have no knowledge of me or of my work has been too painful for me [to] endure, for you

certainly knew better than to do as you have done. The bewitching power of unbelief and stubbornness has held you that you would not confess your wrongs when you regretted them deeply, but would not confess them to help the church in this very line of their duty.

I love you and I cannot bear to be thus disconnected as we are. I have not union with you. I cannot feel any freedom in counseling with you when the Lord has signified by plain, direct testimony this should be—that you needed counsel, you could help me and my husband and we could help you—and now you must know I shall not change. You must know, if you are not blinded, that my testimonies have not changed, that I have not changed in character or in my work, and hope through the grace of God never to swerve to the right or to the left to have harmony with you or Elder Butler or any elder in the ranks of Sabbathkeepers.

I have not strength or time to write much more as I must preserve my strength to labor. I thought I would make one more appeal to you. I have talked with you but it seemed to do no good. I have written to you but it made you only go farther and deeper in resistance of the Spirit of God. You responded to my letter of appeal by writing me a letter accusing Elder Jones of tearing up the pillars of our faith. Was this truth? The meetings of the ministers held in the office when these matters were investigated revealed that you accused him wrongfully. Have you confessed this? Have you cleared your own soul? Have you made straight paths for your feet (Hebrews 12:13) lest the lame be turned out of the way? I said everything I could say in that first meeting; then the second meeting on the Sabbath in the office chapel was held when the Spirit of the Lord came nigh to us. Christ knocked for entrance but no room was made for Him, the door was not opened and the light of His glory, so nigh, was withdrawn. The last time you heard my voice was in the ... [Remainder missing.]

Lt 74, 1890

General Conference

Lynn, Mass.

December 9, 1890

[General Conference]

I know not the persons to whom I shall address this letter. But it is necessary that I receive money from the conference to expend in traveling expenses. I have borrowed of Brother Robinson and Fairman and they have no money to spare for they have use for all they receive.

Will the proper person send me money from the conference, \$100.00, One Hundred Dollars. Please send without delay as I have been using borrowed money for to take us from place to place.

Send to me at Danvers, Massachusetts, and oblige.

Lt 75, 1890

Appley, Sister

Lynn, Massachusetts

December 9, 1890

Dear Sister Appley:

There is at this time in Norwich a very critical state of things and the utmost caution needs to be used that not one soul shall have any occasion to be needlessly wounded. Great caution should be exercised in the words spoken and the spirit cherished. Few words, and well chosen, will be the best at all times, especially now. We are not obliged to tell everything we think. We may meditate and pray much with perfect safety, but keep the door of the lips with all diligence that we shall not speak unadvisedly. If there is unity preserved in the church, there must be much less talking and far more watching unto prayer.

You will probably better understand the words which my pen traces in the future. Some newly come to the faith have many temptations, and those older in the faith can be living missionaries for God in seeking to help these souls who have so limited an experience in the truth. Satan will exert his power to deceive, to make little items very large, and will misconstrue and misinterpret words that are spoken without thought.

One sister said you told her that her sister, an unbeliever, [had] said some things, [which] she repeated, [that were] very harsh, of Seventh-day Adventists; she asked her sister and she said she did not say the words reported by you and others that she did say, and she was in grievous trial, because she said you denied saying the words to her which she claims you did say. Now, if you can adjust this matter, it is your duty to do so, that no soul shall have a cause of stumbling. Will you please to consider this matter and see, before another Sabbath if unity cannot be brought about. Let not the enemy of God and man have any occasion of questioning our integrity or losing confidence in us as genuine Christians.

Now, I think many of these difficulties arise from misunderstanding and not hearing and interpreting correctly the words spoken. The exhortation of the apostle is safe always. "Let

every man be swift to hear, slow to speak, slow to wrath." James 1:19. Oh, how much harm is done by unthinking remarks which might better be left unsaid than said.

The apostle Paul says, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, He also will deny us. If we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." 2 Timothy 2:10-14.

Dear sister, we need a great deal of patience and long-suffering toward those who have newly come to the faith. Let every word that falls from the lips be in wisdom. You can do much good. Let the heart be filled with the meekness and gentleness of Christ toward all, and you can be the means of doing much good—while praise and flattery is a snare to the soul. It is well to think and speak kindly of all as we wish all to speak kindly of us. We may build a wall around our own souls by being always gentle and peacemakers. There are all kinds of temperaments brought into the church and the Lord would have us, individually, so walk in all wisdom that we may help and bless others because the love of Jesus is in the heart.

I have a great longing of soul for the church in Norwich to be a living, growing church. If they are thus, they must exclude all thinking evil and speaking evil of one another. There must be the cultivation not of love for self, but of the precious plants of love in the hearts for one another, each striving to excel in practicing the virtues, dwelling in all its fullness in Christ Jesus. Let this be the language of every soul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Galatians 6:14.

The tongue needs to be educated and disciplined and trained to talk of the glories of heaven, the matchless love of Jesus Christ. Angels of heaven are working constantly to answer the prayer of Christ to His Father that His disciples may be one, as He is one with the Father. And when a new church is formed, angels of God are sent from heaven to lovingly bend over them and send rays of light to the hearts of all who have surrendered their will to God's will, their ways to God's ways; and when they see harmony and love binding heart to heart in the faith and love of Jesus Christ, they exclaim "'Herein is love,' the Father hath sent His Son to be the Saviour of the world." [1 John 4:10.]

The church united in the truth is indeed a bright and shining light in the world. Our Saviour, having all power in heaven and earth, commands and combines the sympathies and individual effort, instrumentalities of the church in heaven with the church on earth, assigning to the angels their agency in ministering to those who shall be heirs of salvation and Himself present in their assemblies in the power of His Holy Spirit. No Christian is to be idle; every agency is to

be employed in heaven to combine with human agencies in the church to carry the light which Christ shall send to all parts of the world. Every individual member of the church is to be indeed a working member, instrumental in saving souls for whom Christ has died. The genuine Christlike workers are [to] feel a deep interest for each convert as he shall come into the ranks, and they should find something for them to do for the Master, all united as living lights to enlighten the world.

All are to hear the voice of the Master saying, "Go ye into My vineyard." [Matthew 21:28.] Yes, work for each, work for all. Let each church member feel himself responsible for the health and spiritual strength and growth of the church. It is religion pure and unadulterated religion we all need. The prayer should go forth from burdened hearts for the Spirit and grace of Christ to be imparted to them.

The prayer of Christ was for His immediate disciples and He adds, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:20-23.

We must as Christ's representatives be moved upon by hallowed influences that we may present by holy examples of Christian devotedness, the truth to others as it is in Jesus. We must be emptied of self. We must have Christ formed within the hope [of] glory. We must be pure and holy and complete in Christ Jesus.

May the Lord bless you in Norwich abundantly is my prayer.

Lt 77, 1890

Children

Crystal Springs, St. Helena, California

May 28, 1890

Dear children:

Willie's letter was received yesterday. I am steadily growing stronger. I have become considerably reduced in flesh, for me. As yet have not ventured to take but a limited supply of food: two rolls, or three at most, and drink a little barley tea, or porridge with it; have eaten a

little mess of peas several times, but the rolls are best for me and I can take care of them. No milk, no butter, no meat, no acid fruits of any kind; nothing acid passes my lips. My heart is still weak and the doctor says if it were any one beside Sister White he should say no meetings for a period of time, for it would be hazardous, for I feel so intensely in these meetings. He says my heart must not be agitated; now the danger is rheumatism will settle in that weak part. I had the rheumatism all winter in my left arm so that it became nearly helpless.

Last Friday night, [at the] commencement of the Sabbath, I met with the helpers, Dr. Burke being present, in the chapel. I read to them something I had written for St. Helena, Crystal Springs, about two years ago and it was right to the point. I find I was needed on the ground at this time. My words were needed to help Dr. Burke.

I found Brother Baker needed a sharp reprimand for his familiarity with girls and women. Dr. Burke was placing confidence in him as an advisor. His work was to pull others down to uplift himself. I laid the matter plainly before Dr. Burke in letter, and yesterday morning I read to him a letter written by me to Brother Baker. I think now he sees it will not answer to depend too much upon such men.

I attended the board meeting by special request yesterday. The matter of building was discussed and everything was considered. We have no room now for more patients and there are one hundred at Napa who say they shall go where Dr. Burke goes. Rooms must be made for the patrons in order for the patrons to lift the debt resting so heavily upon the institution. The decision was made to put up a main building, inclose it and finish rooms as the means shall come in so that some rooms can be used this winter.

Dr. Burke has written to Sister Howard of Reno, Nevada, for means to help in this enterprise. She told him she would let him have twenty thousand, four per cent interest. He has not received an answer yet. Expects a letter now every day.

Sister Gotzian promised fifteen thousand at low interest. This will go quite a long way in erecting the building. Wayland will be sent for, to look the ground over; the building will be put into his hands. This movement will infuse courage into those who wish the prosperity of the institute.

Dr. Burke stated to me that M. J. Church has urged him to come to Fresno and has told him he does not have confidence in Maxson and his wife to run an institute. Says he shall go no farther in building an institute in Fresno till he sees how this one at St. Helena is coming out. It may be Maxson and his wife will yet be glad to connect with Dr. Burke. Is it best to make any moves in that direction?

Brother Saunders is here, as he is one of the board. There is to be another meeting today to further calculate what shall be done. Dr. Burke seems anxious to have things settled that they may know what moves to make before I shall leave. Dr. Burke is doing just as well as a man can do and has double work to perform. He lives so abstemiously that he keeps well. He frankly and heartily endorsed all the close, pointed testimony read last Friday night.

Sabbath I made out, by leaning on the desk, to stand and speak one hour. The day was very hot, yet the patients were many of them present and they came from miles around to hear me. The chapel was well filled. I spoke on the love of God, 1 John 3. Sabbath and Sunday were severely taxing on me and last night I had considerable pain in my heart. I have just eaten my breakfast—three rolls, two young onions, and some dutch cheese. I relished my breakfast.

I will say that the doctor is now fully settled to throw his whole interest into the work here and make it a success. He told us in the board meeting yesterday that he had a talk with Mr. Bells' daughter who refused the water to the institute. She says her father regrets the course he pursued. Elder Rice approached him in such a way that it stirred his combativeness and made him mad. Dr. Burke says the daughter gave him to understand there would be no more contest about the water, that they could have all they wanted. He told them it was a philanthropic institution. No individual was benefited, all was for the good of humanity. So difficulties seem to be removed.

Dear children, I am deeply grateful to God for my reason and for the privilege of breathing while I do live without so great pain. I have but little disturbance of the heart now; my liver is still sore, but I am improving.

I wish you had answered me whether it is best for me to go east, not to attend camp meetings, for this I know I cannot do with safety; but will my presence help the workers and is it safe and I want to see Mary and you and my grandchildren.

The doctor thinks I could journey by private conveyance in the open air, but he seems to think it not just safe to travel on the cars and changing altitude. A high altitude is, he says, dangerous for me now. I want wisdom to know just what to do. Can you advise me? If I could cross the plains without risk, I could get out of Battle Creek to Petoskey and spend some time there.

I think of you all and pray for you all. Oh, if Mary were only improving, how glad it would make my heart. The Lord will let His candle shine about you. He will bless and strengthen and support you, in this your time of trial and distress. The Redeemer is pitiful, full of tender sympathy, and love. Now is the time to commit the keeping of the soul to God as unto a faithful Creator. What a blessed hope we have, that grows stronger and stronger as trials and afflictions increase, now, to show your trust in One who has given His life for you.

Thank God, Mary, the light afflictions which are but for a moment, worketh for you a far more exceeding and eternal weight of glory. You know in whom you have believed and are “persuaded that He is able to keep that which you have committed unto Him against that day.” [2 Timothy 1:12.] The trials may be severe, but look to Jesus every moment, not to struggle but to rest in His love. He careth for you.

We know as trials press closer and closer, the hope grows stronger. The beams of the Sun of Righteousness shall shine into your heart with its healing beams. Look beyond the clouds [to] the brightness even the light of the Sun of Righteousness. Thank God that in the tempest of trial the anchor holds. We have an ever living, ever prevailing Intercessor, who is pleading our individual case before the Father. The joys of an eternal reward have been purchased at an infinite cost.

May the Lord comfort and strengthen and bless you is my daily prayer. Oh, when we see the King in His beauty, what a day of gladness that will be! We will rest in the rich promises of God. He will never fail us, but be to us a present help in every time of need.

Accept my heart love.

Lt 78, 1890

White, W. C.

Battle Creek, Michigan

June 16, 1890

Dear Willie:

I was much exhausted after I returned home for a few days, but I am gaining in strength and health. I ride out every day. Emma drives. Marian and I rode out last Sabbath.

I have done nothing as yet since I have been at Battle Creek. Have had but few calls and I am resting. But kept anxious for you all, especially for dear Mary. I pray for her daily and I say nightly, “I know the Lord keeps her in the hollow of His hand.” Mary now can say in all confidence, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” 2 Timothy 1:12.

I have no doubts, no unbelief in the case of Mary. She is the beloved of the Lord. “Precious in the sight of the Lord is the death of his saints.” [Psalm 116:15.] Mary can say with Paul, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up

for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Timothy 4:7, 8.

What should we do in the hour that tries the soul without a Saviour? Ministering angels are around about them, giving them to drink of the water of life to refresh their souls in the closing scenes of life. There is a pledge from Him who is the resurrection and the life that those who sleep in Jesus will Christ bring with Him from the grave. The trump will sound, the dead will awaken to life, to die no more. The eternal morning has come to them for there will be no night in the city of God.

Mary has manfully struggled through temptations and trials; she hath done what she could. She has acted a part through the grace of Christ in molding the character of others by her words and by her deeds. She is dying in the faith, but her works live.

After her silence in death, I know that her faith, self-denial, fortitude, patience, self-reliance and self-sacrifice, submission and endurance are all registered in the books of heaven. There cannot be too much done for Mary in the closing hours of her life, but let us bear in mind that Jesus is presiding in the house, in the room.

The morning, the resurrection morning! What a day that will be for all those who believe! My prayer is, Lord, comfort Mary. Lord, uphold Mary; strengthen and bless Mary.

I pray the Lord to bless Willie and the dear children and every member of the household. I feel in regard to Mary a continual assurance. It is well with her soul. I feel glad that Sara can be with you. The Lord bless you and keep you all as in the hollow of His hand.

I think I shall think it best to spend some part of the time in Colorado. I know the climate was just what I needed. May the Lord direct. Let us have a word daily, if no more than a card. Mary may never see or know the words I have written, but it is well with her soul.

Mother.

Edson is here at present. He is well. Emma is in good health. Addie is taking this time to sew on her clothing. May is doing a little here and there. I thought we would not, in the unsettled state of things, make any great pretense of work. I am getting articles in Marian's hands as I can find suitable ones. I shall bend all my energies to writing, preparing books for the press.

Lt 79, 1890

White, Mary

Battle Creek, Michigan

January 10, 1890

Dear Mary:

As a family we have been much afflicted with the influenza. Willie has it rather more severe and lengthened than the others. He came when too weak scarcely to stand. He has been to committee meetings. I protested, but he said just a little while then he would come back and I did not see him for hours.

I have but a moment to write before the Sabbath. I send you Mrs. Temple's remedy. Be sure and have Rheba take it beginning quite weak, then let her take the cough medicine got up according to the recipe and have Mabel take it too.

I have escaped the epidemic as yet. Emma was sick one week in bed and two weeks up and down. Sara was just about as bad [as] she thought she could be and live.

We think of you all and pray for you all. The Lord wants you to have peace and rest in Him.

Mary, do not try [to] grasp a burden that the Lord does not wish you to carry. Be at rest in the Lord. He will not leave nor forsake you.

I must say good-bye. I fear that Sara will send the remedy before I can get this line ready.

[P.S.] Steep a tablespoonful of powders in one quart of water.

Mother.

Lt 80, 1890

White, W. C.

Battle Creek, Michigan

March 7, 1890

Dear Willie:

I received your letter this noon and O, how glad I was to get it. I am so thankful that you are with your dear family and that Mary is no worse. I called to see Rheba this morning. She thinks she feels better every day. She says she is certainly growing stronger. She says her appetite is good, her courage good, and she has, she says, everything she wants in the line of food.

I took her a shawl and my woolen knit slippers, and bought her a pair of warm, soft kid shoes, lined with flannel. She has plenty of company, is not lonesome at all. She is taken out to ride in the wheel chair every pleasant day. She enjoys her rides.

It has been quite cold, but sunny. The evenings are very pleasant. There is some ice now, which is causing great rejoicing.

Last Sabbath, I spoke in forenoon upon Christ's riding into Jerusalem. It made a solemn impression upon the full house. In the afternoon I spoke about one hour and I said just as straight things as God ever gave me to speak, then called them forward. The front seats back to the post were all occupied, then the side seats, many of them, were filled. A number of backsliders came forward, some making a start for the first time. Leon Smith came forward, Robert Sawyer and many youth. We then prayed and then those who came forward bore their testimony. Robert Sawyer has started again to try, not he says in his own strength, but in the strength of Jesus to be a Christian. This meeting made a very decided impression.

From this time I went into the morning meetings. I had a talk with Larson, then with Porter, but their minds are cloudy. The Lord gave me great strength, freedom, and power to speak in the morning meetings.

Tuesday morning, I saw as I was making an illustration very pointed, Larson on the broad grin. I said, What is it, Bro. Larson? Have [I] spoken anything that is improper? I asked twice the reason of such demonstrations. He finally said it was because he appreciated the illustration.

"Very well," I said, "If it fits you, take it and I hope all will do this."

Next morning he was not present. Wednesday, Thursday, he was present. The Lord gave me great clearness and power in speaking. What was my surprise to receive a letter from Larson in which he asks me [to] set him right before the people, because of my sharp rebuke—that is, confess I had wronged him. This matter sunk my heart like lead. What to say to these men, how to treat their strong spirits was a difficult problem to solve. I knew not what to do. I [left] it all to Jesus and in the morning I arose and wrote eight pages to Brother Larson, but could not use it. This morning, Friday, when I arose to speak I then told the class, yes, a roomful, of the words that I had spoken two mornings before, and I think I never spoke more decidedly than on that occasion.

I have just received a good letter from Brother Watt. He says he was one who came full of opposition to the meeting, but he takes the testimony which I bore and he wants to confess to Elder Waggoner and to the class the first opportunity. I am sure the Spirit of the Lord is at work. What the strong spirits will do, I cannot tell.

Larson called to see me a few minutes ago. I was altogether too busy to see him. What he wants to say I know not, but I feel that they want to get me to say something they can make a handle of, and I want to be wise as a serpent and harmless as a dove. The Lord greatly blessed me upon the Sabbath and I have been blessed every time I have spoken. My trust is in the Lord God of Israel.

I shall speak every morning now. The first morning there were but very few in the morning meeting, now the room is well filled.

We had come to just the same decision as in your letter in regard to appointments. John and J. E. Waggoner searched the matter up and your plans are all right. I will come, too, then.

Edson has gone to Indiana. Will be away two weeks. I do not know as I can tell you any news. Brother Olsen came back from the east. He had very cheering reports of which he will, I think, write soon.

I had an interview with Brother S. H. Lane. He is of good courage, but they have, he says, only two ministers left in New York State.

I have just received letter from A. T. Jones in response to the letter you sent him. You have a copy of the same. He says he has sent one to you. I am quite tired and will close.

Lt 81, 1890

White, Mary

Battle Creek, Michigan

March 7, 1890

Dear Mary:

I had a scrap book partly filled to send to the children, but I thought I would finish it before sending it. Now the very things I have been trying to find have been revealed.

Brother Smith's Charlie came bringing to me great loads of papers, and many children's papers are in them and many fine pictures, also. So I am glad I did not send them.

I am glad, Mary, that you have your husband with you. May the Lord bless you and him and your dear children. I would be pleased to see you all so very much, and shall probably see you when I return from California.

I am so thankful we have a God in which to trust and that He is your God and your children's heavenly Father. Trust in Him, look to Him, He is your mighty Helper.

When you need anything in the line of stockings just let me know. How are the children's stockings?

Much love,

Mother.

Lt 82, 1890

White, W. C.; White, Mary

Battle Creek, Michigan

March 9, 1890

Dear Willie and Mary:

Yesterday E. J. Waggoner gave a most powerful discourse. I have heard from many who were present, and their testimony was unanimous that God spoke through him. Elder Smith was present and they said, listened attentively.

In the afternoon we met in the office chapel. There was a large number present. Elders Olsen and Waggoner led the meeting. The Lord gave me a spirit of prayer. The blessing of God came upon me, and all knew that the Spirit and power of God were upon me, and many were greatly blessed. I spoke with earnestness and decision and many bore testimony and some confessions were made; but the break was not complete, and we did not have that complete victory I desired.

This morning we met in the east room of the tabernacle. A number of spirited prayers were offered, and many excellent testimonies borne. Then I spoke again. I was full, and poured out my testimony in warnings, reproof, and encouragement. There is a breaking away. We have meetings now that hold from half past seven until nine o'clock a.m. for prayer and social meeting.

Brother Olsen's testimonies are sharpening up. We believe we shall see the salvation of God. Brother and Sister Prescott were present this morning.

I have no brakes to put on now. I stand in perfect freedom, calling light, light, and darkness, darkness. I told them yesterday that the position of the covenants I believed as presented in my

[Spirit of Prophecy] Volume 1. If that was Dr. Waggoner's position then he had the truth. We hope in God.

They expect Dan Jones today.

There is a matter I wish to bring before you. Brother Waggoner is almost persuaded to go to Texas and go on in company with Sara and me to Fresno. I think it would be well for him to do this, for he may not have another opportunity so convenient and with so little expense. Write me what you think of this plan. I think it to be a good one unless you see some reason why it should not be carried out.

Write me if you think Sister McOmber would be wanted to be with Mary. She is, she writes me, coming to our house this week to take her sister to the sanitarium for a surgical operation. Write me as often as you can. I do not know what to set Mary Steward about. Brother Eldridge thought there was no place or work for Sister Clay for they have more than they can use now. I let her stay here for her board and keep, working on my writings. Captain Eldridge thinks this is the best thing that I can do, even if there was a place for her to take right hold of the class of work she intends to do. She is a woman I respect.

I think we can keep Edna at work in copying for Fannie. If she does not do this it will not be best to keep her, for we shall have no work for her to do. Now Mary, you sent me a dress in the telescope from Colorado. I thought I had a yard of the goods just like the dress in the box with the fruit. I designed to make new sleeves of this piece of cloth, for my sack sleeves are distressingly small. If you see such a piece of goods, please send it to me by mail, and I will have the sleeves made from it. There was a hole burned in the goods by a hot brick. I felt quite certain it was in the box with the dress, but it may not be.

Rheba rides out every day and says she is growing stronger. She is always cheerful—makes no complaints.

Much love to you, my children, to the little grandchildren much love, and to Mother Kelsey and Mary.

Mother.

Lt 83, 1890

White, W. C.; White, Mary

Battle Creek, Michigan

March 13, 1890

Dear Children, Willie and Mary:

Yesterday [Wednesday] I called a meeting of the prominent ones, Elders U. Smith, Leon Smith, Olsen, Fero, Watt, Prescott, Waggoner, McCoy, Larson, Porter, Colcord, Ballenger, Webber, Dan Jones, Wakeham, G. Amadon, Eldridge, Breed, and Prof. Miller. After prayer by Brother Smith, I said that Brother Waggoner had some things to say which I wished them to hear, which would disabuse some minds. He then took up the Sabbath School lessons, explaining the last lessons and the imputation that rested upon him as though it was done designedly. This, with Brother Jones' explanations, took about one hour. All had liberty to speak as they saw fit, asking any questions. All these things seemed to be satisfactory.

Then I commenced giving my experience in California with certain ones, and the ever-ready evading of the testimonies. "It is Sister White's mind, her opinions; and her opinions are no better than our opinions, unless it is something she has seen in vision." I told the outcome of the matter. I told of my labors to get the messengers and message to have a fair chance in Minneapolis. I told freely of the interviews I had with the [Review and Herald?] Board, of the prejudice existing in minds, of the talk in the houses, of the words spoken that angels had registered in the books of heaven, of the lightness and trifling of Brother Rupert in the room which Brother Smith occupied. I spoke of Brother Smith having no interview with me, not coming to me to find out where I stood, what I believed or did not believe, the unwillingness to unite in seasons of prayer.

The power resting upon me when I spoke to the people was abundant evidence that God was with me. But the old spirit, such as that of the Pharisees, possessed them and blinded their eyes and confused their judgment. They knew not any more than the Jews what manner of spirit they were of.

I spoke of the meetings here in Battle Creek since the conference—that my testimony had been made of none effect.

Waggoner spoke well. I know that a favorable impression was left upon minds, and there was no rising up, no spirit of opposition. I inquired, "How could you, Brother Smith, treat me as you did? How could you stand directly in the way of the work of God?"

It was finally simmered down to this—that a letter had come from California to Brother Butler, telling them that plans were all made to drive the law in Galatians. Then this was met and explained, that there were no plans laid. You can see how these explanations must have looked to those present. I told Brother Smith he ought to be the last one to hedge up my way, and by his own attitude give strength to doubts and unbelief in the testimonies. He had abundance of

evidence that my testimonies had not changed in character, in influence, since he had become acquainted with me. He knew more about them and the place they should fill in the work than any other man living. He had been connected with my husband and myself from his youth and therefore he was more responsible than any other one.

March 16 [Sunday]

I have learned that the meeting we held last Wednesday was very much a success. I think those who have made so much out of so very little, were much surprised at the outcome or showing up of the matter by E. J. Waggoner and myself. At the Thursday morning meeting, Brother Larson spoke, getting a little nearer the light. Brother Porter spoke, but there was a holding back—nothing free and clear.

I was almost hopeless in reference to expecting a general breaking up of the soul under the influence of the Spirit and power of God. I was weary, O so weary. Thursday I was sick. Did not sit up much. I was unnerved, and could not do any writing. Friday morning I was sick; did not attend meeting in the morning. I was exhausted all day. I was asked to speak Sabbath but had not the strength. I sent word for Brother [Dan] Jones to invite Elder Waggoner to speak. There seemed to be a little reluctance, but finally he was invited and gave a most precious discourse on the message to the Laodicean church—just what was needed. This was another rich blessing to the church.

In the afternoon another meeting was held in the office chapel. I was not able, but Brother Olsen seemed anxious for me to be present and I consented to do so. I spoke three times—very short twice, once a little longer. Elder Olsen talked well. He has been giving excellent talks. They are right to the point. Brother Porter talked, but was not free. Brother Eldridge spoke of the meeting held a few days before to investigate some things, as being excellent. He said that it was thought they had something to fight, but it was only a man of straw. He was relieved, for he was happily disappointed. Larson spoke well. Brother Porter spoke, but not as clearly and to the point as we might have expected. Oh, how hard for these men to die!

Brother Dan Jones then spoke. He stated that he had been tempted to give up the testimonies; but if he did this, he knew he should yield everything, for we had regarded the testimonies as interwoven with the third angel's message; and he spoke of terrible scenes of temptations. I really pitied the man.

After a while I arose and said some words to the point. "Now," I said, "I have heard your words, and if you have been, my brethren, so sorely tried on the testimonies, there should be something that you can clearly define in me, my work, or in the testimonies themselves, that has caused you all this doubt and unbelief. Can it be possible that men of sensible, critical minds will be so credulous as to receive the sayings of men and their suppositions, gather up

reports and place so great confidence in imaginings, and withstand all the evidence that God has been pleased to give them, at and ever since the Minneapolis meeting, to confirm their faith in the testimonies on Bible grounds, applying the test Christ has given them—‘By their fruits ye shall know them;’ a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit [Matthew 7:20]—and yet know not in regard to the testimonies, whether they are of heaven or hell?

“Will you thinking men please to put your thoughts upon these matters for a time, and then consider what spirit is actuating you, and has been moving you at and since the Minneapolis meeting? Your questioning would certainly be sensible if directed to the very things you might well question, and your faith become strong in these things you might safely believe. If you have not had evidence that the testimonies bear the divine credentials, will you tell me what will the Lord give you in the gifts to His church that do bear the stamp of heaven? Will you please let your reasoning criticize some of these matters and settle them satisfactorily to your own minds? Will you not be obliged, as candid men, to say you have been working in the dark, away from light and evidence and truth? This spirit does not bear the marks of the divine, but of the power and subtlety of the enemy of God and of man. I say it is from beneath and not in harmony with the Spirit of God, or with the message He has given His servants to bear at the present time. When the Lord sends us light and food that all the churches need, we may well expect that the enemy of all righteousness will do his utmost to prevent that light coming in its native heavenly bearings to the people. He lays hold of minds full of unbelief and doubts to wheel into his service, to serve his purpose, to intercept the light that God means shall come to His chosen ones.”

Brother Olsen labored well, but there was no decided break. Sunday morning, although weary and almost discouraged, I ventured into the meeting. I said nothing until the meeting was about to close, and then I made some very close remarks. I kept before them what they had done to make of none effect that which the Lord was trying to do and why. The law in Galatians was their only plea.

“Why,” I asked, “is your interpretation of the law in Galatians more dear to you, and you more zealous to maintain your ideas on this point, than to acknowledge the workings of the Spirit of God? You have been weighing every precious heaven-sent testimony by your own scales as you interpreted the law in Galatians. Nothing could come to you in regard to the truth and the power of God unless it should bear your imprint, the precious ideas you had idolized on the law of Galatians.

“These testimonies of the Spirit of God, the fruits of the Spirit of God, have no weight unless they are stamped with your ideas of the law in Galatians. I am afraid of you, and I am afraid of your interpretation of any Scripture which has revealed itself in such an unchristlike spirit as

you have manifested and has cost me so much unnecessary labor. If you are such very cautious men and so very critical lest you shall receive something not in accordance with the Scriptures, I want your minds to look on these things in the true light. Let your caution be exercised in the line of fear lest you are committing the sin against the Holy Ghost. Have your critical minds taken this view of the subject? I say if your views on the law in Galatians, and the fruits, are of the character I have seen in Minneapolis and ever since up to this time, my prayer is that I may be as far from your understanding and interpretation of the Scriptures as it is possible for me to be. I am afraid of any application of Scripture that needs such a spirit and bears such fruit as you have manifested. One thing is certain, I shall never come into harmony with such a spirit as long as God gives me my reason.

“You have not commended your doctrine, in some things, to my mind and to other minds. You could not have given a better refutation of your own theories than that you have done.

“Now brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith. It is exactly of the same piece that was manifested by the Jews in reference to the work and mission of Jesus Christ. The most convincing testimony that we can bear to others that we have the truth is the spirit which attends the advocacy of that truth. If it sanctifies the heart of the receiver, if it makes him gentle, kind, forbearing, true and Christlike, then he will give some evidence of the fact that he has the genuine truth. But if he acts as did the Jews when their opinions and ideas were crossed, then we certainly cannot receive such testimony, for it does not produce the fruits of righteousness. Their own interpretations of Scripture were not correct, yet the Jews would receive no evidence from the revelation of the Spirit of God, but would, when their ideas were contradicted, even murder the Son of God.

“These things will bear your consideration. Jesus found no place for the precious lessons He came to the world to give to those who would receive them. He represented the situation of the Scribes and Pharisees by old, dried-up skin bottles, that could not hold the new wine of His kingdom; and He had to make the bottles into which He could put the new wine. He found a place for His truth in the heart of a Samaritan woman, and she a sinner. He made a bottle for the wine of His kingdom when He called Matthew, the publican; He made bottles into which He could pour the new wine when He called the fishermen.”

Brother Dan Jones spoke in the Sunday morning meeting, after I had said things as above, and he looked as if he had had a spell of sickness as he made some acknowledgments and took his position on the testimonies. Brother Porter spoke to the point. He made humble confession with tears and broken utterance, and he regretted the course he had pursued. He said, “Sister White, be assured our prayers shall go with you. We will sustain you as you go forth to your

trying work. We believe that your work is of God." Here we saw that the Lord was moving upon hearts. We were gaining victories and we praised the Lord.

Monday, March 17

This morning meeting seemed to be solemn and the work deepening. Howard and Madison Miller were both present. Brother Olsen spoke as if inspired of God. The Lord helped me to say some important things. I then mentioned the names of Brother Madison and Howard Miller. Madison arose, and with much weeping said he saw himself as miserable, wretched, blind, and naked. He said he had been watching to see the work and those who were engaged in it. He saw that those who opposed their spirit to the spirit of the message that had come to us for more than a year, had not the spirit of labor, but were sinking down into darkness. He was not fit to labor himself until he was altogether a different man. His testimony was fully as much to the point as that of any who had spoken in the line of confession.

We expect Brother A. T. Jones tonight or tomorrow morning. We thought it best to make as thorough work as possible, that the laborers may go forth with the accompaniment of the divine Spirit. The Lord is at work, and we rejoice. When Brother Jones shall come, we shall have another select meeting to call forth all the objections that have been created, and we will get these snags out of the way and make those who have talked of these things bury them, if possible, never to be resurrected.

I write you these particulars because I know that you have a special interest in them. We mean, the Lord helping us, to have the plowshare of truth go deep and thorough this time. I believe the Lord will work in power. I have spoken every day since one week ago last Sabbath, and sometimes twice each day.

Dear children, I expect to leave next Thursday, unless the work forbids it. If it is best, I will leave Thursday. If it seems necessary to remain, I will not leave until Sunday.

Emma and I went to see Rheba last night. She was in bed. Said she had slept quietly most of the day. I had been unable to call on her for a few days. She is very cheerful. Has no pain, has good appetite. She rides out every day in rolling chair, when not too cold and stormy. She says her grandpa says she looks much better than she did.

I read your letters—Mary's, Willie's and Sister Kelsey's. I do not think Mary had better tax herself to write. She wants to be at rest as much as possible. I had a good season of prayer with Rheba. I am glad she is so cheerful and contented and all her wants are supplied.

And now, I have just read your letter in which is contained the advice in regard to Sister Clay. I will think of these things and try to move wisely. The money from Boulder came safely and I am

glad that matter is no more to be a worriment to me. I hope you will not keep under the high pressure plan. I hope you will be exercising all that is possible in the open air, Willie. There is need that we jealously guard our strength and that we do not work imprudently, and I believe the Lord will help us from His abundant mercy. I have not been able to do much writing for a few days. I have been too heavily burdened, but the Lord is good and greatly to be praised.

Afternoon. Sister McOmbler came today with her sister to take treatment. She is in good health, but I think she would not feel like going far from home, as her parents are aged and she feels she should be nearby. She and Emma are now visiting Rheba.

I think the change in [Spirit of Prophecy] Volume 1 will be well. I can see great advantages in this and it pleases me, although there will necessarily be a delay.

I am convinced that Satan saw that there was very much at stake here, and he did not want to lose his hold on our ministering brethren. If the full victory comes, there will go forth from this meeting many ministers with an experience of the highest value. We hope and pray.

Love to you all. I think of you and pray for you every day. May the Lord bless you abundantly is my prayer.

I have this afternoon received a letter in response to the one written to Smouse, that we could have the use of the money loaned to me for one year longer, but as it was given for only one year, I had better renew the notes. He would let me have the money for seven percent although he could get more, but as it is to be used in the cause he was satisfied with it; and he says at the end of another year, he can extend the time, he thinks, if I wish.

Lt 84, 1890

White, W. C.; White, Mary

Battle Creek, Michigan

March 19, 1890

Dear Children Willie and Mary White:

Attended morning meeting and listened to what others had to say, but did not talk myself. Many excellent testimonies were borne, but some whom we longed to hear from did not talk. I was so thoroughly exhausted I wanted the luxury of quiet, but could not get it. One after another must see me a few moments, and my time was so broken into I could not do much.

A. T. Jones was present and spoke short and to the point. We thought [it] best to appoint a meeting in the afternoon of the same character as the one we had held Wednesday evening,

the week past. Brother Eldridge had quite a long talk with me upon various things—books and writers and the present condition of things. He thought it would be best to have a second meeting, and deplored that these meetings of explanation could not have been held long ago. The same has been stated by others; but I explained that the state of their impressions and feelings was of such a character that we could not reach them, for they had ears, but they were dull of hearing; hearts had they, but they were hard and unimpressible.

We had our meeting. Brother Jones talked very plainly, yet tenderly, in regard to their crediting hearsay and not, in brotherly love, taking the matter to the one talked about and asking him if the report were true.

Willie, I talked as they had never heard me talk before. I went over again the transactions at Minneapolis and since that time, and I addressed plain remarks to Elder Smith. I told him that it was not so surprising that my brethren who had known but little of the work the Lord had given me to do should have temptations, but Elder Smith was not excusable. He had been acquainted with me and the character of my mission from his youth up, and he had seen my work, and it had been tested and proved by him for years; and that there should suddenly come a period of time when without any reason except the imagination of his own darkened, perverted understanding, he should so deliberately and coolly treat the Testimonies in a manner to make them of no effect, was a marvel to me.

I had reason to expect my brethren would act like sensible men, weigh evidence, give credence to evidence, and not turn aside from light and facts of truth and give credence to tidbits of hearsay and suppositions—wonderfully cautious in regard to matters of testimony which they had not any reason to question, and open mind and heart to greedily accept and publish to others the mere words born of prejudice and envy and jealousy.

I said to them that Brother Smith ought to have been the man to be standing and saying the very things I was saying, because they were truth, equity and judgment. He had not a particle of reason or foundation for his prejudice. Well, it was a solemn a meeting as I have ever seen. It made a deep impression. Suffice it to say the whole atmosphere is changed. There is now joy with Brother Dan Jones that I held to the point. He says he has made a fool of himself. Brother Eldridge says he feels subdued, like a whipped man, that all this maneuvering has been going on to meet obstacles that never had an existence. But I will write more.

I am writing in Chicago [about March 22] in the same room I occupied when the meetings were in session.

Brother Dan Jones says it would have been lamentable to leave Battle Creek without these two special meetings and the definite explanations made. He is a changed man. The Lord is at work. How Brother Smith will come out remains to be seen.

A few days since, Sister Butler was stricken down with paralysis and was unconscious for days. Yesterday a letter came that she is conscious, yet helpless. One-half of her is helpless. She cannot yet talk. Elder Butler must be passing through severe trials; I pity him from my heart.

I now ride out with Brother Starr and wife to see lots of land.

Mother.

Love to Mary and children and household.

Mother.

Lt 85, 1890

Children

Chicago, Illinois

March 23, 1890

Dear children:

I see that I did not enclose all of my letter to you, so this makes it necessary for me to write you again, and enclose the first part of my letter.

Yesterday, Sabbath, we had an excellent meeting, although Elder Olsen and myself were very much exhausted, having labored so hard and so constantly in Battle Creek. Yet we both spoke yesterday, Bro. Olsen in forenoon, myself in the afternoon.

Bro. Olsen had freedom and I was blessed with a measure of freedom and then we had a long social meeting. If you had heard the testimonies borne of gratitude to God for the truth they had heard, could you have seen the tears shed, you would have concluded that there were those who heartily received the Word with gladness. I spoke from John 16 [17?] and John 6:53-45 [65?].

One sister, who is quite wealthy, has believed the truth for something over one year, [and] was very desirous to see me and I consented to see her. She is a very intelligent woman and we had a social chat together. She did not know how to stop her conversation, but I promised her if I returned in two months, I would call on her at her home. She has an elegant home. She has all my books and claims to be thoroughly acquainted with me through reading them. She gave me \$5.00 and seemed loathe to be compelled to end our interview.

Then I was introduced to Mrs. Bradley, the great temperance worker in Europe. Her family is still in Europe, but she has come to America to disconnect herself from the temperance confederacy to which Francis Willard is connected. She conscientiously cannot harmonize with their position on the religious amendment question and the enforcing [of] the Sunday law. She is a conscientious, God-fearing woman and is having a similar experience in her line that we have been having in our line. She has enemies because she cannot accept all the positions taken by the Woman's Christian Temperance Association. She is investigating the Sabbath question. She is an active worker. Oh, I wish she might take her position with us. We have another talk this morning.

I am glad to report today [that] I have had two good nights' sleep. I speak again Sunday afternoon, then I shall do no more. I leave here, accompanied by Sara, Monday night, tarry in St. Louis and speak to them once or twice. I received a letter with earnest solicitation for me to do this as it was on my direct route to Arkansas. I shall leave Arkansas, April 1, for Texas. Shall leave Texas, if possible, as soon as the sixth of April. If I can, shall get away the fifth.

I am sorry that I sent you that broken letter, but I was so anxious that you should hear that the ice had at last broken, that I could not defer writing. The horse and carriage were at the door, and I enclosed the half of the letter. Excuse me for my mistake.

I do not think that there is a possibility of my becoming again rested. It has been an exceedingly trying ordeal for me. Sleep will be a new and refreshing medicine to me, for I have not been able to obtain but little of the precious article for some time.

I feel very grateful to my heavenly Father for this great blessing of sleep. I could sleep until four o'clock the two last mornings. It is a beautiful day today and we had a beautiful day yesterday, and the house was packed with people. O, they cannot get along with this little room for meetings, they must have more room.

I hope to receive [a] letter from you when I reach Texas. I am hoping that you are having pleasant weather now in Colorado and dear Mary can get out and ride. This month is the most trying for the sick. It is so changeable.

Much love to all your family and all dear friends.

Mother.

Lt 86, 1890

White, W. C.

Chicago, Illinois

March 24, 1890

Dear Willie:

I received your letter and your request in regard to Addie. She is a good hand with children. In regard to her coming to Colorado, I do not think she had better wait until her studies are through. The children need her now, and if Mary is failing, I would not advise you to leave the dear child. This, that you have written me, is a great affliction to me. I feel distressed, but the Lord's ways are not our ways. I wish I could pass through Colorado, but the time is so limited I think I must go directly to Fresno.

I will send the copies of the matter you mention to Africa; one copy was sent, but I know not to whom. I had more matter to send, which I will send to Battle Creek to have copied and forwarded at once to Africa.

Addie has not seen the letters you sent to her for she was and is at school. She will be home shortly and will speak for herself.

Mother.

Lt 87, 1890

White, W. C.; White, Mary

Fresno, California

April 14, 1890

Dear Son Willie and Daughter Mary:

We arrived here last Friday, half past 11 o'clock. I was solicited to speak in the afternoon and did so with freedom of the Spirit of the Lord, but I found myself very weak. Sabbath afternoon I spoke again to a large congregation and then we called them forward, and there were a goodly number who responded, more than one hundred. I thank the Lord that the testimony given me of the Lord seems to reach the heart and the opposition and resistance cannot stand against it.

The meetings are settling things in this place. I am very much troubled with weakness of the muscles which are exercised when I speak. Sometimes it seems that I cannot endure the weakness and soreness of the muscles as I attempt to speak. Meetings are doing good and now we shall begin to set things in order, Sunday after I speak at this meeting.

Sunday the tent was crowded. The wealthiest men in the city of Fresno were present to hear and to see that woman who put out that pamphlet. Sabbath some of the first men in the place said, That woman is alright. She is not a fraud. She speaks as if she knows these [things]. Another said he never had listened to such a discourse in his life. He wanted to hear Mrs. White every time she spoke. I spoke nearly two hours Sunday. The meeting was large and the tent full and all present listened with the greatest attention. I was a little stronger than on Sabbath and could speak with much less pain.

In the evening at six o'clock about twenty or thirty collected in Brother Bell's cottage and I made a plain, clear, sharp statement of things in Fresno and of the course Eld. Daniels and his wife had taken. They were present and Eld. Daniels began to confess. He seemed to have deep feeling and I could feel that the Lord was working with the poor soul. Both he and his wife went quite thorough. Of course, everything is not seen at once, but we see decided improvements in softening and in breaking of hearts before God.

This morning we had another meeting where I read some things pointedly for Brother Church in regard to his chart and his philosophy which I stated was not true, that they confused judgment and were ideas that himself had originated that could not in any way bring light and peace and assurance to the heart of believers, that God could not impress the heart unless these strange fancies were given up. These things which he brought into the church were a mixture of ideas and fragments of things pieced together—a little truth and a mixture of error. All his teaching [of] these things brought no light, but confusion and darkness. He arose and said, "If this had come to me five years ago I could not have received it." Said he received the testimony. He was not right. He must have a new heart and he was going to agonize for it day and night. I said, "Brother Church, the Lord has said, 'a new heart will I give you.' [Ezekiel 36:26.] You may labor, you may work with all your powers for a new heart and you will be just as far from your object as you are at the present time. You cannot prepare the garment of righteousness for yourself. You must put on the garment of righteousness of Christ which has been woven in Christ's loom. All your struggles and wrestlings are unnecessary. All you have to do is to believe the naked promise of God; cast yourself helpless and dependent on the merits of the blood of a crucified, risen Saviour. Christ says, 'Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' [Revelation 3:20.] All you have to do is to open the door for Jesus. Rest with unwavering faith in the promises of God."

Our meeting closed, and tonight we have another meeting of the same order. I may speak today, I cannot say. May the Lord direct.

There is a letter come to you from Bro. John Fulton. Letters come in thick and fast for me to come to the Oregon and Upper Columbia meetings, urging an immediate answer. I told

Brethren Underwood, Loughborough, [and] McClure I would go to these meetings, so the word has gone to the Upper Columbia Conference and Portland that I will attend their camp meetings.

Now, another matter comes in. Bro. Joe Hutchings proposes we come up to where he lives and rest a few days. Then he will not consent to anything else but that he shall take us on that trip to Yosemite. What think you of this? Will you please to write me at once what is your mind in this matter? It is a question with me whether I can attend the meetings east of the Rocky Mountains. I feel great reluctance in going east again. I find myself full of malaria. Everything I eat is bitter. I do feel that the strain has been so great upon me that I must have a change. Will you please to tell me what you think of what I have written? I have consulted my brethren in the ministry and told them I would follow their decision whether I attend the meetings at Healdsburg or go to Oregon. They have decided that I had better go to Oregon. I can attend meeting in Oakland, go to St. Helena, attend one week's meetings in Healdsburg, then go to Oregon.

I send you this letter from Brother Fulton. I also received one from Bro. Fero. Brn. Underwood and Loughborough received letters from Decker and Fulton with such earnest appeals for me to come to Upper Columbia meetings and Oregon that I think that I will go, trusting in the Lord that He will give me strength.

After that, I long to be somewhere for a little rest where I can be retired and write. I dare not venture east, books or no books. If I cannot write here and make connections, then I cannot keep up the book making. I think of you all, especially Mary, and offer up my prayers in her behalf that the best of heaven's blessing may rest upon her and her little ones.

Much love to you all.

Mother.

Lt 88, 1890

White, W. C.

Oakland, California

April 21, 1890

Dear Son Willie:

I have sent a telegram today to Battle Creek, and I have just written Edson six pages, very decided, but essential. I want you to see it and read it.

I have had a very distressing time with my heart last Sabbath evening, April 19. I thought I might not live. It came so severe and I was so utterly helpless to relieve the pain, Sara called up a brother and sent him to the druggist for mustard plasters. I put on two and let it burn its way into my flesh. I was somewhat relieved, but not entirely. Since reading your letter, I feel the threatenings again of the pain. I hope it will not come back, I can hardly breathe because of the acute pain when it does come.

I sent you a letter from Fresno to Boulder. I sent you one today to Boulder before I received yours. Perhaps you had better wait awhile before asking Edson for the letter and see if the letter has any influence on him.

I am decided that unless Edson will keep to his agreement to let every scheme of his alone and give me his whole time, his mind and tact, it is better to dissolve our business relations. I feel strictly forbidden of God to be connected with Edson in any way in a business line, for he will not only destroy his own influence, but destroy the confidence of my brethren in me. If he has no strength from God to withstand temptations to engage in his schemes, which has cost us so much and involved him hopelessly in debt, then our only way is to disconnect, let him stand on his own merits. In that case I do not wish to go east. I will remain this side of the Rocky Mountains.

My place is rented at Healdsburg for five months, twenty dollars per month. It is for sale.

I hear that Eliza Burnham is on the way from Australia to the Pacific Coast of California. If Edson will decide to be counseled, for he needs counsel, then will keep steadfastly to his word, if he will help me, give his mind to the business which he has promised to do, then I will return inside of two months. I cannot bear what I have borne of disappointment and of distress and anguish of mind. I must get somewhere that my mind can be at rest. I have had a long, hard pull in Fresno. Elder Daniels broke and confessed, but how long he will stay confessed is the question. I have come to see we can place no confidence in humanity unless Christ is an abiding principle in the soul.

I am now waiting to have a set of teeth made for my set is spoiled. I see troubles in the church everywhere and laborers are needed everywhere, but everyone seems to want to carry out their own plans and to take their own course and have their own way. May the Lord work for His people. The end is near and my prayer is, "Come, Lord Jesus, and come quickly." [Revelation 22:20.]

So many say they want to work in the cause of God, but, O, their own ways and will are a controlling power, and they make so much suffering of heart and so much extra labor for the servants of God that we are overburdened with their course of action. What can be done? Is there no rest for me until I lie in [a] little home, ten feet by four? What do these things mean? Is Satan working with all deceivableness of unrighteousness, and those who ought to know his wiles are asleep? What can I do? May the Lord show me my duty. If it is so, that Edson thinks he wants [to] be independent of all counsel and restrictions, change the order of things at once. I will settle in California, rent my two houses in Battle Creek, and I will call my workers here. But it will be a grief to my soul as long as I live, all my efforts to help Edson are a failure.

Whatever steps he has taken, whatever depth he has gone in violating his pledged word, if he will stop right where [he] is and with Christian integrity carry out his agreement, we will continue a firm; but on no other conditions will I consent to have matters as they have been. His covenant is violated with me when he goes into the scheme of boat making again unless he becomes right in this. We are to be no longer a company concern. I cannot give consent to that which God has shown me is a snare to Edson's soul and which gives Satan a chance to wound and freeze my soul through him. I want to hear as soon as possible the decisions made, but my heart pains me so I must stop. I can go no farther.

Not one line from home have I received since I came away which was four weeks last Friday. How is this matter? Why does not some one write? I dreamed this matter all out in regard to Edson's boat building.

Mother.

Lt 89, 1890

Children

Oakland, California

April 29, 1890

Dear Children:

Seated on the bed, I will pen a few lines to you. I could not attend meetings except on Sunday. Monday I went in forenoon, but that was the end. A storm was coming and I was sick all the afternoon, in a distressing fever all night.

Today is cloudy. It is now five o'clock. Burke telegraphed he could not attend—critical cases with patients. Church here only this forenoon and will be at the meeting in the evening. I have done literally nothing, and tomorrow morning I go to St. Helena.

The showing for the institute is four thousand dollars above expenses this past year. We have not seen Burke, but I understand he desires to manage, himself, saving the expense of a superintendent, in harmony with the Board of Directors. He says he must have this much control, else he will not undertake to run the Health Retreat. All say he keeps everything kind and smooth. [He] is very strict on [the] Health diet question and says it will be just as much the duty of the conference to place a chaplain at St. Helena to keep up the moral tone of the institute. A judicious person, he thinks, could do [as] much good as on any missionary soil, and he thinks it will pay fourfold. He wants to obtain the farm Bro. Harmon is on and employ a hand to take care of the cows and make them pay their way. He has, at Napa, twelve good cows on a hired ranch. We now pay, he says, twenty-six hundred dollars a year for milk purchased. He says he must have every leak stopped.

I think Bro. Biter is determined not to go back unless he takes his wife as matron with him. Dr. Burke says he has to contrive every way to keep the patients. He is sedate and stern. We talked the matter over with our brethren. They say, let him try it under a board of directors.

I have been so weak, unable to scarcely taste of food for about three weeks, that I can scarcely walk. I ate with a better relish this noon. Everything has been done with a cheerfulness and a tenderness that has touched my heart. Now, Willie, comes the Oregon question.

Now I cannot see the least light in taking that journey. When I said I would go, I expected to be able to do so; but my sickness has taken my strength and causes me great suffering. Every change of weather there is congestion of the left lung and I awake in the night sneezing, sneezing, and then it is cough, cough, cough. Then it is headache. So it is with me. We have fog and cold weather here, and the air is as a rasp to my lungs. My food—although as simple as a cup of milk, a bowl of farina and a little milk, greens sometimes, and a variety of things—I dare not touch. Hours after eating they are not digested and fever comes up. I think it is malaria. It is not safe for me to go into the south any time in the year except in winter. I find I was not safe at all this early in the spring coming across the alkali plains. We all had a bitter taste and all the food we ate was bitter, while at Fresno. This is now passing away. I have taken a bath nearly every day, for I had chills; then when the fever came a hot bath rested me.

I try not to think about anything, but to keep my mind off of every subject that is tiresome. I am so helpless I can do nothing.

Now I write to [ask] you what you thought of my going to the Yosemite. I hope you will answer me. I asked in a letter sent to you at Battle Creek what you thought of my going east in answer

to Bro. Robinson's call. He urges me [to] attend the camp meetings on June 24. I think I shall know better, when I see how I am to be. I do not have energy to make any exertion after going out Sabbath and speaking, which I am satisfied did me much harm.

The brethren have cancelled me some and I feel that there is danger of sending off workers that are far more necessary at home missions. The disaffection against Eld. Loughborough is far and wide. M. J. Church and Eld. [E. P.] Daniels and the many who are full of criticism are gathering up every tidbit of evil and scattering it like thistle down. We see confidence needs to be established in C. H. Jones about as much as in Eld. Loughborough. The Publishing Department comes out six or eight thousand dollars in debt. Men cannot all be moved to other places and [leave] the work Satan wants so much to destroy [to] run itself. The college, I think, could not be much worse and have an existence. The mission in Los Angeles is very low and many are talking [that] it better be closed, but Otto is trying to give it some strength. He is liked there. What M. J. Church will do remains to be seen. He is a hard ticket, unfit, wholly unfit, to be Elder, but clings to the position like ... [incomplete sentence.]

If I had strength I could write more fully, but I drop this line that you may not get anxious about me. I am in the hands of God. Let Him do with me as seemeth good in His sight.

But what to say! It is time something was said. Looking at appearance, I should say it is presumptuous for me to attend even one camp meeting, for I cannot see the churches and the people before me, when I am so intensely interested for them that I forget I have so little strength; and then hours of weakness and nervous prostration are the result. I have hardly dared express this, fearing that it would savor of complaining or of unbelief. The wave that struck me in that depot eight miles from Plano has seemed to shatter me to pieces as if it were a cyclone.

Tomorrow morning early on [the] first train we go to St. Helena, and Bro. Ings goes with us. There I shall remain until I am improved.

Mother.

I think of dear Mary and her children and all friends.

Mother.

Lt 90, 1890

White, W. C.

Oakland, California

April 30, 1890

Dear Willie:

Another hard night has passed. I had congestion of the lungs all day. Last night the pain of a week ago came back, relieved only by plasters. It looks rather hard now to think of crossing the Rocky Mountains. I am losing courage to attend camp meetings. Miscalculations in regard to preparations exposes me to weeks of sickness. I must go begging thoughtfulness in my case, begging to be cared for, begging a way be made for me. I always have lived and worked and they suppose I always will, so I have to plead and explain; and I am sick of the whole matter when worked within an inch of my life because of the resistance and unbelief of my brethren. Then travel, and those who do not know the cause of sickness say, Why doesn't the Lord heal Sister White? Why is she so feeble?

The time has come to call a halt. Books I have no ambition or anxiety for, since the management of Volume 4 [The Great Controversy] last year. I have no burden on this line and would as soon dismiss all my workers except Marian. I think this is best. To force myself into Battle Creek to stand under the pressure I have had to endure at the great heart of the work at home and abroad is a sad picture for me to look on in memory's hall. I want to escape from it all and, like a tired child, lie down and rest.

Your presence, could it have been here while it has been in Battle Creek, oh, how highly it would have been appreciated. I never saw the need of wise labor as now in California.

I go to St. Helena this morning. Would I had gone there two weeks ago. I can do nothing now, neither use pen nor voice, but as to plan in the future, I simply cannot.

Mother.

Send this to Edson, if you think best. I put no dependence on anybody or anything.

Mother.

Ellen G. White. All Rights Reserved.

Lt 91, 1890

White, W. C.; White, Mary

St. Helena, California

May 2, 1890

My Dear Children Willie and Mary:

We left Oakland last Wednesday morning. I do not expect to be able to do justice to anything and can only write by short stages what I have on my mind.

Your letter written to Dr. Burke made him feel very badly. He has had a very taxing winter. It has been no easy matter to keep both institutions in running order. He has not created special dissatisfaction. After working all day intensely, he had a cab standing at the door to take him at twelve o'clock at night to his patients in Napa City. He could not bear such a strain long. Yet he would not neglect his patients.

Brother Biter came to see me in Oakland and told me that Dr. Burke would not continue to serve at the Health Retreat longer. Brother Biter said monied men at Vallejo agreed to furnish him thirty thousand dollars at once to commence building an institution at Vallejo. The present facilities at Napa are very poor. Then Elder Loughborough and Brother McClure stated that Dr. Burke made the statement to them that he would not do as he had done at the Health Retreat. He must have more control. I stated some things definitely to you in my last [letter]. If he was to have his hands tied as they had been, he could not do justice to the Health Retreat and could not do justice to himself.

When your letter came he made his decision accordingly, as he had purposed. He said he had put confidence in yourself and your mother as the only ones with whom he could advise as reliable counselors. And when he knew his motives were so decidedly misjudged, that he seemed determined to rule or ruin, he thought if those whose confidence he appreciated thus judged him, it was no use for him to try any longer. He knew that he went into the Health Retreat with the best of motives. He had tried to do his duty in every respect, and knowing his mistakes and errors of the past, he confessed these errors and believed his sincerity must be evidenced by his course of action. To restore has been his aim and sincere purpose; to close his eyes and senses to everything in the shape of temptation that should prevent this work being done. This was not said all at once, but one and another would plead with him and then he would make some statements.

I had a little talk with him on the cars, for he stepped onto the train at Napa City, but I could not draw anything from him. Yesterday I had a few words with him. Brother Underwood wanted I should be present at an interview with Dr. Burke, and Brethren Pratt and Atwood. They would meet at my room, which is the bay window room in my cottage. I was lying on the sofa. Brother Underwood said Sister White had something to say. I said, "Brother Burke, I think you have something to say. Speak freely."

He then made statements about his desire to have control, and how far. It was in those things where none but a physician could act intelligently. He stated that it was necessary that he should have a voice in the diet question—that the helpers' table must be provided with just as

good food as the patients have. He said there is need of it if we expect them to do good work, and then there will be a peaceful, satisfied feeling all around.

If there are helpers or nurses who are fractious and distasteful to the patients, he always hears it from the patients. He says not a word to the helper unless he thinks the one can be cured, then he tells them what he will expect of them that they will help him to make the institution a success. He seldom fails to secure the desired end. If he finds the offense repeated after a kind, solid talk, he manages to have them dismissed so as to occasion no crisis. He tells his helpers that they are to have the same interest he has, and when they are having a large number of patients, he will give them wages accordingly. When the patients number but few, then their wages must be limited; and they are, he says, always satisfied and they feel the amount they receive rests largely with them. If they keep the good will of the patients, they carry a good impression with them and are an advertising medium.

He had something to say about exacting the last five cents, as has been the practice, which he says to his certain knowledge has turned patients away disgusted, to report to others the penny-littleness. He mentioned these things as things he could not conscientiously tolerate. He knew their influence, etc. He talked and I talked. I told him if he disconnected from the institution now, it would leave the institution in a far worse condition than before he came.

I told him that for his own sake, for the sake of the Health Retreat, I could not feel that we could let him go. I told him how M. J. Church felt, how spitefully he talked of the Health Retreat, and declared the curse of God was upon it. I told him what had been shown me years ago—and from time to time up to the present—of the location. I said, “We feel that you should be president of the board, for no other one can be as intelligent in regard to the workings of the institution. We will take hold together, pull in faith and to one purpose. This should be regarded as missionary soil. We will invite Brother Fulton to come back here to be elder of the church and look after the spiritual interest.”

He has perfect confidence in John Fulton. Says his influence over the patients is good. He is of good repute everywhere. After all had considered the matter, in my judgment and in the minds of the brethren, this was the place to be offered Brother John Fulton. A vote was taken by the board to that effect. There is Brother Butler urging him to go to Florida, but it would not be the best place for him. I am quite sure this climate is better.

Now Dr. Burke has some two months in which to close up his institute in Napa. He says he will work to that end. I would not have to be obliged to make another change in Health Retreat physicians for anything, although I think we could get Dr. Gibbs back, but Dr. Maxson and wife never. Brother Church is building an immense institute in Fresno. Dr. Maxson's wife's brother, Sanderson, married Dr. Maxson's sister and he is studying to be a physician. Danver Church is

also studying in San Francisco and they say that Riley, from the sanitarium, is coming to Fresno. I want that those who have talked dead against the institution shall see that God's hand is uplifting it. The showing of the figures is four thousand dollars in advance of all expenses the past year, notwithstanding the wood bill was immense.

Well, I have at different times written this and now I can write no more. I will stop where I am, but I tell you we have had a pull, and I believe it is successful. I will now stop and may think of some other point.

The question was asked, "Where will I put my patients?" I told Dr. Burke that something must be done to secure more room. I know the horrible debt fastened upon it—a large share of it by the unwise management. Yet Sister Gotzian has fourteen thousand dollars back on her place which they promise to send her right away. If this comes, she will loan it for a term of years for light interest. Would it not be best to secure it, if Dr. Burke takes a satisfactory position, and at once erect a building which had been contemplated before the old one was remodeled? I leave this with others to decide. We can now obtain the loan of the money to put up a respectable, neat building, plain, without extravagance or adornment, with plain, substantial, sunny rooms.

I have thought I could get this into the office before Sabbath, but the matter seems hopeless as it is nearly sundown.

June 5

Yesterday there were about two hundred out. I did not venture to speak. I shall try to say a few words today, for the people were much disappointed yesterday. I am gaining slowly. If I could only have some appetite! It has been six weeks since I could relish food. I will send this to you and write again soon if I have strength.

I will send this to you now and write more soon, but I tell you, Willie, I want to know just what it is best for me to do. I am convinced it is not best for me to attend the eastern meetings, and I am convinced I must have rest.

Sara and I occupy the two front rooms above the basement. Everything is just as beautiful as it can possibly be.

The powers that I use to exercise my voice seem to have broken down. I am so tired. I would be so glad if Mary and the children and yourself could be here now. Everything is so green and there are flowers, flowers everywhere. I am literally barricaded with flowers—roses, pinks, pansies and many others.

May the Lord bless you is my prayer.

Lt 92, 1890

White, W. C.; White, Mary

Crystal Springs, St. Helena, California

May 15, 1890

Dear Willie and Mary:

I have been sorely afflicted. Last night was very weak. Sister Lockwood is taking Sara. She left for to see to my things in Healdsburg. Yesterday noon she went; will [be] alone for three nights. I have had a hard time. Night before last the rheumatism attacked my left arm, causing me great suffering. Last night every joint in my body was full of pain. I could not obtain rest and sleep. I thought of the process I must go through with during the day in the vapor bath, which is [a] very taxing process in my weak condition with constant fear of the result on my heart. The pain commenced to dart through my heart about midnight.

Then suddenly the form of Jesus appeared to me so distinctly amid the gloom and the fog. His words were, "Fear not, the destroyer has been at work upon your body. I am the Restorer. I will heal thee. I will give thee peace and rest."

Oh, what a change came over me, a profuse perspiration broke over me and my heart and lips were filled with praise and gladness and rejoicing. I was instructed that I must not look to my pain and my infirmities, but I must look to the Healer. Look and live.

I am full of hope and joy and peace today and I will not distrust my dear Saviour. I was instructed that His eye has been upon me in all my feebleness, and some things were said which are a lesson to me in the future. I will not write much now for my eyes will not admit of it. I have had congestion of brain and inflammation of the eyes for about one week. Excuse this short epistle. It may relieve you.

Love to dear Mary and children.

Mother.

Lt 93, 1890

White, W. C.; [White, Mary]

Crystal Springs, St. Helena, California

May 20, 1890

Possibly addressed to May Walling, rather than Mary White. Dear Children Willie and May:

My eyes are growing stronger and I am gaining some. My nights are the most difficult. I awake about twelve o'clock every night, so sore in bone and muscle I can scarcely move. This continues more or less until I get up in the morning.

I have thought of taking May with me and she giving me treatment. I am somewhat perplexed to know just what I had best do. If I go back east, it ought to be next month before the hot weather comes on. I greatly desire to call at Colorado and see my children and my grandchildren. I do want to do just the right thing. I might perhaps have strength to attend the New England camp meetings if they did not expect too much of me and would make things convenient for me, that I shall not be exposed. If I knew the will of God, I am willing to do it at any expense to myself. But I have had, during these weeks of pain and helplessness, many serious thoughts. I am sure I shall never work as I have done and go at every one's beck and call.

You speak of my not going up to the Northern meetings. I think if you had any idea of my last sickness, you would not have any anxiety on this line, for I simply could not go. It would be impossible. I cannot walk but a few steps alone. I have not been able (to) sit up but a very short time, when compelled to lie down. My whole body suffers with rheumatism. Nights are long and tedious. Yet, I know I am improving. My diet is two or three rolls, a young onion and a little barley broth. I have not ventured on fruit of any kind, and shall not until I am thoroughly cleansed from the poison of malaria.

Last Sabbath upon the hillside they were as sheep without a shepherd. I agreed to make the attempt to speak to them. The chapel was well-filled. Patients, both men and women, were present. Some are men of position and wealth. Brother Biter helped me on one side, Sister Lockwood on the other, and I moved slowly as a funeral to the chapel. I had perfect freedom in speaking, although I found I could not stand. I sat in a rocker on the platform and talked with them.

As soon as meeting closed I was introduced to three women, none of our faith, who expressed their pleasure in hearing the words spoken. One lady said she should ever have these good words so full of light and comfort imprinted on her memory.

Well, the institution has an excellent class of patients and they are paying patients, too, and I was glad a good impression was made. There is a man of wealth and influence from Pennsgrove whose judgment was convinced of the truth, but his worldly standing has hindered him from making a decided stand. His wife is convinced of the truth, but a worldly woman, and could not

lift the cross to take her stand for the truth although her sympathies are with Seventh-day Adventists.

After the meeting they came to Sister Ings and inquired when her husband would return. They felt after hearing Mrs. White speak, they must both take their stand decidedly. They wished Bro. Ings to baptize them and they unite with [the] Petaluma church. He has a milk-white horse and nice phaeton which they offer to me whenever I wish to ride.

After Sabbath I have had several solicitations from the wealthy class for an interview. They want to talk with me, but I dared not tax my strength last night. I ventured, about five o'clock, to visit and converse and pray with one lady. She was very grateful. There is a banker and his wife here at present. She [came] for treatment from Oakland. There are others from Reno, Nevada; a member of legislature and also a judge. They seem to appreciate the simple truth spoken. I am so pleased, if in my feebleness, I can break the bread of life to some poor hungry souls. Never was I more fully satisfied that this is the place for an institution for health.

Dr. Burke is fully in harmony with us to make, he says, this institution just what the Lord has signified it shall be. He looks forward to the time when he can close up the one in Napa and center his whole interest in the hillside. He knows not how to accommodate the patients. They have from eighty to ninety in Napa. Where will they be accommodated is the question. The institution is full and although Dr. Burke's time is divided between the two, there is but little, if any, dissatisfaction. All have implicit confidence in his advice and counsel. He works constantly yet never seems to be agitated or in a hurry. He answers their questions with all deliberation and interest as if that one demanding his attention was the only person in the institution. If he is busy and sees one watching out for him, he accommodates himself to the situation and gives them an interview.

He says if Sister White will stand by him he will not flinch, but he will work in harmony with this people for he believes the testimonies the Lord gives to Sister White. Up to the time of the dedication of the chapel, himself and wife would receive nothing for their services. He says he has injured the institution and he can only do his best in restoration and seeking to redeem the past. He has great anxiety for the spiritual interest of the institution. He is also watching every leak, keeping no more help than they actually need. He says every cent must be saved that can be, [to] work off the debt already on the institution.

Well, I have just come back from my treatment. They have three girls to give treatments. Each have nine patients in the women's department. I took my treatment at eight o'clock. One girl, German, from Switzerland treats me. She is very thorough and tries to do her best for me.

Tenth of next month Brother Hutchings goes to Yosemite and has encouragement that I will go. Eld. St. John and his wife will go at the same time. I do not know as they will be in our party, for

I think there is to be another party who goes at [the] same time. Sara came back last night, having attended to my business satisfactorily. Disposed of the fruit to the college. The house is occupied by one of the best families. I am offering it for sale, for forty-five hundred dollars. This is as low as I can afford. What price do you put on your house? Several have wanted to purchase it. I sold my old platform wagon for thirty dollars and Jim, I expect, is sold to the Health Retreat for two hundred dollars with the privilege of my buying him back if I come to live in California. Jim is observed by every one—so large, sleek and proud. They say I could get three hundred for him. He is a beauty, perfectly sound and gentle. Bill is for sale at one hundred twenty-five. I need money now more than horses. I have sold two cows, forty dollars each. Have not received the money yet for fruit or cows, but it is all safe. I want to clean up these things as fast as possible.

Now Willie, had I better go to Battle Creek, if I continue to improve, the last of June? Go to Yosemite the tenth, be ten days or two weeks in making the trip and then go from Stockton to Battle Creek? Is this the best thing? Is it advisable to remain where I am if I have strength [to] write what I can, and send back to Battle Creek, on the Life of Christ? My eyes are now so that I can use them without pain. Please answer these questions as soon as convenient. I am perplexed over this matter of Mrs. Scott. I fear the note has run too long and I shall lose it. As soon as the paper is found, send it to Lawyer Adams.

I am trusting in the Lord. I believe He will restore me to my former strength if I have learned my lesson not to be presumptuous. I am tired and must rest. If it is not best for me to go to Battle Creek in June, I will return from the contemplated trip to Yosemite and find the best place I can to rest. It will be rather hot on the hillside, but this is really a missionary field. Several have embraced the truth. One old lady, Tracey, has taken up her abode in the institution as a boarder. Her children live in Oakland and try to persuade her to return home but she declines. She loves the society of these who love and serve God, and it is so very quiet here she cannot bring her mind to live the few remaining days with those who are full of the world. They consent she shall do as she pleases. How glad she was to hear me speak last Sabbath. Her heart overflowed in gladness. She could hear every word because, she said, "Sister White spoke so clear, slow and distinct." I would try to help them here as God should give me strength if it is the "way of the Lord," I have no will of my own.

I have written Edwin Jones a long letter which I hope will help him. I think of my children and grandchildren. Would love to see them, but know not where I shall be.

May the Lord bless you and me is the prayer of Mother.

White, W. C.

Battle Creek, Michigan

June 17, 1890

My dear Son Willie:

I have just received your letter written June 15. I am a little surprised.

We arrived home Wednesday night. Thursday or Friday I had Zolinski draw on my account a draft of two hundred and fifty dollars and send at once to you. You certainly ought to have received it, and I have been looking for an acknowledgment of the same. If not received, what does it mean. Shall I send again?

Addie wrote you Thursday of our arrival. I wrote you a few days since, but what is the matter. Are not the letters directed right, or what can detain the letters? I am anxious to know at once. Shall I send another draft? Telegraph and tell me.

Received your package of letters. I am growing stronger. I ride out every day a long time.

All the family are well, but so anxious about you all. Please go to the office and make more critical inquiry.

I thought if the matter was committed to Zolinski's hands, it would be done all right. I questioned afterwards whether he had sent the draft, he said that he had done.

We think of you all and pray for you.

In much love,

Mother.

Lt 95, 1890

White, W. C. and the Household

Petoskey, Michigan

July 17, 1890

Dear Willie and the Household:

We tarried in Kalamazoo two hours, then we stepped on board the cars for Petoskey without further change. Emma and I had berths in the sleeper. I slept well and I needed it as I was not able to sleep the night before longer than one o'clock. Brother Salisbury, Sister Webber, and Sister Dond met us and we rode up to Brother Salisbury's in Sister Dond's carriage. We had a good breakfast prepared by Sister Salisbury.

This place where Brother Salisbury has located is rural indeed, and far more pleasant and beautiful than I, or any one of us, had anticipated. Directly, we were viewing the scenery. In front of the house, south, and north, the beautiful blue waters of the lake delight the eye. The air blowing from the lake is cool and invigorating. I think I shall enjoy my visit here very much. I mean to feel that this is the line of my duty. But it is a circumstance so entirely new with me to go to any place to rest and recuperate that I seem to feel almost conscience-stricken and inquire, Am I in the way of the Lord? I expect to hold myself in readiness to obey the voice of God and do the bidding of the Lord.

In reference to yourself, do tell me why you need to be in a hurry about renting or buying. You are welcome to consider that the room you now occupy is at your disposal and the room above it. Mary and yourself and family may sit at my table and if this does not suit you, you can remove the carpet and have your table set in that room.

We will find a place for Jelinsky somewhere else, and you may use the bedroom as cookroom for the time being. Anything to save you expenses. You know we have plenty of house room and the children will not be in the way at all. If Linny will only remain at home they are easily managed. Only think, Edson is to be gone and we are to be gone east much of the time this winter and shall be away this fall, and the house room will be plenty, and for you to be paying rent or forced to buy is a shame. The increase of family is not much expense, and for you it is a positive pleasure to help you and have you compose my family. I think the children get along nicely.

I think if you buy, the Hunt place will suit you in every respect, as well or better than anything you can find. The barn is a good storeroom for trunks, a good woodshed for wood, a good playhouse for the children; the henhouses will be convenient for hens. They wish to sell their hens. The back lot for small fruit will be an advantage. You get the most that you want in this place, I think, but there is no hurry in your purchasing anywhere. Sister Sawyer now offers her place for \$1600, but the location is not favorable. There is a good shady yard, no barn, so that if it rains the children will be confined to the house. I want to see these children happy and not have their disposition hurt with too many restrictions. I say again, Willie, my roomy house I want occupied. It seems like a waste of means to pay rent when there is really no need for it. We did not know what to do with the milk before you came, but it is a gratification to me to see

it enjoyed by yourself and the children, and there is no dearth in that line. We, who are out to the lake, pray for you.

With much love,

Mother.

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Lt 96, 1890

White, W. C.

Petoskey, Michigan

July 24, 1890

Dear Son Willie:

I sent two or three letters to Battle Creek, but I have not received any word in response. I have been feeling much better in health since coming here. I receive treatment every day. I have not ventured on any excursion or to attend any meetings lest I should get a backset. I let all the rest go while I remain alone half a day. Yesterday [I] was alone all day from eight o'clock a.m. until six p.m. I am not at all lonely. I love to be quiet and write and think and pray. I want so much to obtain strength that I can labor.

A meeting house has been hired: three months for six dollars for the Sabbath and one meeting during the week. So next Sabbath I shall speak to, I hope, double the number we had last Sabbath. I have felt it was best to keep quiet for two days and nights after I came here. My heart beat fast and hard. My head ached all the time. But I am certainly improving. I have no horse and will not feel clear in conscience to pay out money—twenty dollars for one-half a day [for] four weeks—for me to use to ride out. I will save my twenty dollars and strengthen my muscles by walking. Shall have to purchase rubber bands to firmly protect my weak ankles, making it safe for me to stand and walk. I am sure the Lord will give my weak muscles strength. I have only one east window in my room and, Willie, I can now interpret the weakness in my eyes: I had too much light. I have had no weakness in my eyes since occupying this room.

As I read Brother Irwin's letter from Ohio and Battle Creek, I am inclined to say I will be at the Ohio camp meeting. This is the second letter which I have received from him, and I respect his anxiety and will try to ascertain my duty. Now, if I remain here trying to recover health, I do my part, and if the Lord blesses me with His healing grace then I can attend perhaps the Illinois camp meeting, then the Ohio camp meeting. I will consent to do this if Elder Olsen will come out here and spend a few weeks with W. C. White with nothing to perplex his mind, and try to rest. If he will do this, I will try so hard to gather strength to attend the two camp meetings, Illinois and Ohio, and give to these meetings all the help I can.

Brother Olsen, I must say to you, I believe this to be your duty. If your wife comes, all the better. We can take care of you and do it simply and freely and gladly. I know you need rest. These long council meetings are really wearing and you had a need of complete rest before you entered into them. Will you just be sensible and not strain every nerve you have until it breaks? You will do much better service in the cause if you will do this. The air here is invigorating. The lake breezes vivify one. We have no oppression from heat and all who see me say I look much better than before I came. Favorable changes have taken place with me. The old tiredness, the exhaustion, is leaving me and I am able to walk with less weariness. I do hope that in all this hot weather you will not be engaged in committee meetings.

I have had conversation with Dr. Lay and Dr. Douse in reference to the purchase of a house of worship. The Methodists or Baptists are building a new meeting house. The old one is small but well located and it will be for sale. Dr. Lay says from this little company hundreds of dollars tithe have gone to the conference. All here are poor, scarcely able to take care of themselves. Now the request I have to make is for the conference to buy this little meeting house. We want you all to consent to this, and the conference may own it until the church here increase in numbers and can buy it. There is positively no place suitable to assemble for the worship of God. Summers they can pitch a tent, but in winter this is impossible. This is a field where missionary work should be done, and it is certainly a good field wherein to labor. I make this my plea now, and I have other matters I wish to present before you soon. I have not tried to write much because my head ached, but I will do better in the future in attending to some important letters.

Mother.

Brother Olsen ought not to think on any subjects now, but his mind should rest. This I dreamed a few nights ago.

Lt 97, 1890

White, W. C.

Petoskey, Michigan

July 27, 1890

Dear Son Willie:

I told you our next meeting would be doubled, and it was. We had the small Baptist church, which was about full—seventy in all present; six were outsiders, the rest Sabbathkeepers. Quite a number were from Battle Creek. Elder Corliss opened the meeting and I spoke from the first chapter of I Peter, 2-9. The Lord gave me strength and freedom and it was easy talking to these souls that are hungering for the Bread of Life. Elder Corliss occupied a few minutes speaking to the point. Dr. Lay spoke well a few minutes, then thirty-seven excellent testimonies were borne and all expressed their gratitude for the meeting. The next Sabbath there will be more, for they now know I will speak every Sabbath. We had a good meeting.

I cannot see why this place has received no more attention. If there is a place in Michigan where there should be a mission both summer and winter, it is in Petoskey. There are places of resort within easy reach of this place and many guests are entertained. If something had been started years ago, at this time there would have been a flourishing church and mission. There are those who reside here who are friendly and who are really convinced of the Sabbath, but there have been no meetings in Petoskey since last fall. But since we came there is an awakening among all the scattered Sabbathkeepers at the thought that they are not to be left and neglected. Dr. Lay and Dr. Douse and myself are talking together and planning. Dr. Lay has no help, as you well know, in his wife or in his children.

Dr. Douse told me the conversation that went on between Lizzie Lay herself and some of the Sabbathkeepers who do not know me. She stated that their family did not place any particular faith, now, in Sister White's testimony. She said Elder Smith, Elder Butler, Elder Canright, and mentioned other names of the elders, did not any longer regard the testimonies as they once did, but they considered Sister White's work and influence was a thing of the past. We had got beyond the need of the testimonies. She claimed to know that she had good authority for her statements. She said a reproof was given to their family which was not true. Dr. Lay heard what his wife and girls said and he told Sister Douse not to let their words have any influence upon them. He said he was embarrassed to make the statement that his wife and children were not in a clear spiritual state, and he wished her to understand that he believed every word of the testimonies and those referring to their family he knew to be true, every word of them.

This statement is what I meet everywhere in regard to Brother Smith, Elder Butler, William Gage, and several others whose names I cannot remember. I felt sad to have such impressions

going out. Those who have been reproved fasten upon this doubting, unbelieving position of our leading men and feel at liberty to say the testimonies given for them were not true. Dr. Douse was a Seventh Day Baptist and but a short time in the faith. She told them that it was the testimonies of Sister White that were the means of her conversion to present truth, and when she gave up the testimonies she should give up all the rest, for the testimonies have their place in the third angel's message.

The people assembled Sabbath. Some came by boat from across the lake, others by cars from six and ten miles out in the country. A wealthy farmer and his wife, living about one mile out, came in. Once he kept the Sabbath. He spoke in our meeting well. We are going to see him the first of this week. Dr. Lay has been to see him a number of times. Dr. Lay says that there are several more keeping the Sabbath whom they could not well notify, but will get word to them before next Sabbath.

Well, you may inquire, How did the people look? They were nice looking, well-dressed, an intelligent appearing company. We are now trying to see what can be done in securing meeting houses. The Methodists are building them a new house. Their old one is for sale, but they have built the new very close to the old and they may object to Sabbathkeepers worshiping in this house so close to them. The Methodist house is much larger than the little Baptist church. But the Baptist location is good, two lots, room enough to build a parsonage and to add to the building. It will have to be enlarged, if purchased, at once, for there could not be seated more than one hundred, or a few more, in the Baptist church. I am hoping that the Lord will open the way for something to be done in this place. Help should be given to this place, and why our people do not take in the openings of such places as Petoskey is beyond my comprehension.

We should hold a position at Bay View. Here we can be exerting an influence when the assembly meet here for a couple of months in the summer. Then another class meet. The hay fever-afflicted ones come in, about as many in number as the assembly that was convened at Bay View. This class should have attention. There should be those who will visit them and give Bible readings to them. Well, I am much stronger than I was.

July 28

I have not been able to sleep after three this morning and I arise to write. Yesterday Dr. Douse came with her horse and carriage to take me for a ride. We were out several hours. We went up the west side of the town. The Salisbury cottage is on the east side of town. We saw some very beautiful places for summer residences.

As we were returning, we stopped at a house to make inquiry in regard to the owner of a maple grove. A man with dark complexion but a most benevolent countenance came out, and his wife—a motherly, intelligent-looking woman—followed him to the carriage. I asked how long

they had lived in the place they occupied and he answered, Only in the hot seasons. He was from Vermontville. His name was Henan. He came to Petoskey at this season of the year to find relief from the asthma.

Dr. Douse introduced me as Mrs. White. Then what an exclamation! "Why, we know Mrs. White. We are old acquaintances through her writings. We have her books." "And," said the woman, "I believe that way very much myself." How my heart longed to see these people embracing the truth!

I must have a horse and carriage, but to pay out twenty dollars for the use of a horse and carriage for four weeks, one-half a day at most, is rather steep, and yet I am beginning to think I cannot do better. One more trial is to be made and if I cannot succeed, then I must accept the first chance for I must ride. I wish I had shipped my horse here, and if I do not attend any camp meetings I will do it. But I shall, I think, attend the Ohio meeting and the Illinois meeting.

I find that there is plenty to do here, but our people have not done what they ought to have done in this place. It is a capital chance to sow the seeds of truth and we must not lose the opportunity. There are people from all parts east of the Rocky Mountains. There ought to be men and women of good address appointed as canvassers. I am glad I came here, for I see and sense what is needed. I am so sorry I have not, in such places, any means at my command to lead out and to say, I will invest so much, and try to get even the poor here to do something; but they cannot do much. I shall get a horse and carriage to go visit a well-to-do farmer. He was at the meeting last Sabbath. He lives about one mile out of the business part of the town. The place is growing, buildings are going up all the time, summer residences and also fine buildings for summer and winter. I am much pleased with the climate. This will become a place of considerable importance.

Lt 98, 1890

White, W. C.

Petoskey, Michigan

July 31, 1890

Dear Son Willie:

I received a letter from Addie last night, the first one that I have had from any of our people at home. I have peppered you with letters pretty well. I attended one meeting of the assembly and heard Mrs. Livermore speak. She is an excellent speaker. Marian attends all day long and so does Emma much of the time. I think this is going it rather strong for them. The large auditorium is full and there are able speakers and there is far more to this Petoskey than I had

an idea. I am pleased with the inhabitants of Petoskey. I think with proper labor there can be a large church raised up in this place, but it must be a workman that we have no need to be ashamed of.

If we have men affected with malaria or debility, this is the place for them to labor and grow strong. Confirmed consumptives better not come, but those who have throat difficulties and weakness only of lungs will improve in this climate. We are delighted with the lake view. We have some warm days but cool nights and the breeze from the water makes it very agreeable. We have just had a beautiful rain and now we can go out and pick red raspberries which are very plentiful around here, but very small. They grow wild everywhere. I have kept our people supplied much of the time.

There will be an abundance of blackberries and they are close by us, growing wild in a ravine, but it is too early for blackberries yet.

I wish Brother Olsen and yourself to come here and look over the ground in regard to [a] meeting house, what it shall be. We shall have one, anyhow, for we believe the Lord will open the way, but the question is, what dimensions? We want you to come here and stay a couple of weeks. Brother Olsen needs it, you need it. We want you to see the places of resort just across the bay. We see the field is favorable and we desire you to come. It will surprise you, the beauty of the place, the healthfulness of the atmosphere. Let Brother Olsen just lay off from the Michigan camp meeting that comes so soon, and let Elder Van Horn and others labor there, and he gather up strength in this place to attend future important meetings. I will still urge that this is in the line of your work. You must see and know for yourself, then you can speak and act intelligently.

I do not feel strong, but I expect I am improving. I am seeking the Lord for wisdom to know my duty that I may do it in the spirit and strength of the Lord God of Israel. Should you come we have a bed for two. There are rooms close by, all furnished, that can be secured, if others desire to come. I learn the winters here are not as cold as in Wright or in Battle Creek. The lake does not freeze over until January. Then it is some time after that before it is all frozen over. February and March and April are the coldest months. The snow falls here, sometimes deep; but potatoes do not freeze because covered with snow, and they are left in the field all winter. Well, come, come, come, come.

Mother.

Lt 99, 1890

White, W. C.

Petoskey, Michigan

August 8, 1890

Dear Son Willie:

I received a letter from Mrs. Hunt, stating they could not sell their place for less than fifteen hundred. I really think this is more than the place is worth. Please do not accept the property at such a price. Frisbie says there is a property he has in view he thought you could buy cheap. Remember, you are perfectly welcome to our home this winter, for I shall probably be in California during the winter.

I have not felt very well for a few days. Elder Corliss had an operation performed Tuesday. It was successful. The physician was an experienced surgeon from Ann Arbor. He says it is a marvelous thing that Elder Corliss has not lost his intellect. He said his good constitution was in his favor, but he told him plainly he might die under the operation. Tuesday night I spoke in the church. Dr. Lay had just told me that it was questionable whether he would rally. The physicians—there were five of them present—felt alarmed at the purple hue of his countenance. While I was speaking Sister Webber called Doctor Lay out and he left very quickly. There was a shock came to my heart that Corliss was dying or dead. I got through as quickly as possible. I learned it was another case from which a cancerous tumor was removed and hemorrhage had set in.

Next day I was so weak I could sit up but little. Yesterday was some better. Today I am still troubled with exhaustion, but I attribute it to the weather. A shower came up and the air occasionally coming from the land is oppressive. I am keeping quiet and mean to do all I can not to worry, but this is most difficult. I think and think until I am in keen distress. The Lord is good. Praise His holy name.

Mother.

This must go now to the mail. I speak tomorrow.

Lt 100, 1890

White, W. C.

Petoskey, Michigan

August 11, 1890

Previously unpublished.

Dear Willie:

Your letter just received and read with pleasure. Now you are at home, I must urge your coming here a few days or longer. Sara will help you and Edna [Kilbourne Steele] will be able to help you, also. Do come up if possible. I want to see you here and counsel with you. I want you to see this place. I feel sometimes as though it is a terrible neglect of duty to be here while camp meetings are being held, but I again consider it is the first rest I have had in my life. I speak, however, twice each week, write from twelve to twenty-five pages nearly every day, then when my head gets tired I go out in the berry patch. Marian and I scour around and get berries enough for table use. Raspberries are plentiful yet, at a distance; they are getting scarce here. Marian and I each picked one quart. Two quarts do us well for a meal. The ravine is full of blackberries not ripe yet. I picked half a dozen ripe ones today.

Elder Corliss is doing well. I am so glad. He has passed through this ordeal better than I expected. Dr. Lay has made great improvements. He is a good man.

I wish you were here this moment. I cannot consent to give this up. You must come and see us and the place. I am glad you feel as you do about my attending camp meetings. I feel guilty sometimes.

I must close this. I am not in my room but in the tent and am sending you these few lines in a hurry as the mail carriers, Sara and Edna, are ready to start for town. The air is just splendid. All are hearty and terribly hungry when mealtime comes. Excuse this scribbling. Be perfectly free to remain in my home and do not feel the least bit troubled if you do not get a home this winter. I wrote you not long since, not to pay Mrs. Hunt fifteen hundred dollars for her place, for it is not worth it. You do not say what Otto Godsmark wrote to you. I cannot see to write more. Love to the dear children.

Mother.

Lt 101, 1890

White, W. C.

Petoskey, Michigan

August 15, 1890

Dear Willie:

I was anxious that you come with Burleigh Salisbury, because he could get you here and return for a member of his family in his cottage. I hoped you would come, as important decisions are to be made. It seemed to me, recently, that I must be at the camp meeting in California and, if so, I ought to attend camp meeting in Colorado. Sara objects to my crossing the plains to California until later in the season. We could remain here some weeks, then go to California. But again, I feel that it would not be just the right arrangement to wait until all these important meetings close and then go to California. I should feel like a day after the fair.

I think I shall have to leave here the last of this month, and if that is your mind, I cannot urge you to come next week, although it would be a great satisfaction to us to have you do so. But you must judge of that yourself. This week for consultation was what I wanted and then I could make my decisions. Next week will be too late to do this. Certainly this is the best climate for me and this hillside the very spot for me. Close, yes, joining the property of Burleigh Salisbury is a ravine. There are small underbrush and small maples and very pretty scenery, but that which I esteem of the greatest value is dropping my writings and picking fruit.

It has seemed that the guardianship of the heavenly angels has been over me. I purchased a pair of heavy new rubbers and these I put on over my shoes and being rough on the bottom they hold my feet from sliding. I am sure wherever I stand. I climb up hills and down; the ground is very uneven but I have not even tired my ankles, although I scabble round walking big logs and picking berries. The ravine is dry and sandy. Marian and I and sometimes Sister Whitney go berrying. Yesterday I gathered above two quarts of berries, after writing fifteen pages, and the raspberries are now nearly gone and a raft of children are scouring the ravine. Sister Whitney was out in the afternoon and gathered one quart. Marian runs out whenever she feels like it. She gathered one quart. It seems to interest and please us all. And if we do not solidify our muscles it will be a failure for us to ever think of doing it. I know of no place where I could be as favorably situated. The location and scenery are the best.

You say, "I hear you have purchased." I told Burleigh I would take two lots offered me for one hundred dollars, fifty dollars each. I have no thought of building until next summer. I can sell them back to Burleigh for just what I give if I choose to do so. He let me have them because he desired me to have a home in summer near his house. There is a spring on my place to which, another year, I could find the channel and open a spring near where I should build. I have a nice little grove of maple trees on one lot, which I did not want to cut a tree to build, therefore took [an] adjoining lot where I could build and let the grove of sugar maple stand. No one living here in Petoskey can appreciate trees—maple trees—as I do. They are common growth here, the brown maplewood prepared for the stove [sells] at one dollar and half per cord.

The ravine is abounding in blackberries and they are just beginning to ripen. Our folks seem to have been getting ready all the time to live, and the girls, Sara and Edna, are our carpenters. They work like beavers laying floor to tent and they made a floor yesterday for a little kitchen for the stove. They saw wood and split wood and lug water from the spring and they forget they are civilized. They dress up in their woolen bathing suits and as we are out of town where the road ends, they are retired and are not seen. I tell them they will forget how to behave themselves when they get back to the city. We are all doing well. I am certainly improving. Slept the best, last night, I have for months.

Now tell me at once what you will do. If you come, you could see and counsel with Dr. Lay just as I wanted you should do, to know what can be done for Petoskey and surrounding towns. I think it would be well to come. The work is just as essential as any missionary work to be done. I hope this will be attended to, to set in operation some plan to do that work which ought to have been done years ago. Here is a missionary field right within the reach of the arm of Battle Creek and nothing has been done. This is the reason I wanted you to come, purely for the advancement of the work and cause of God here in this northern part of the state which has been so long neglected.

I must hurry this letter to go on [the] nine o'clock mail, reaching you evening after the Sabbath. Now let me know by first mail what you think I had better do. If it is your judgment I go to California, should I not go so as to be at the Colorado and Oakland camp meetings? This will shorten my stay here some weeks, but Sara presses hard against me. She thinks it will be hot to cross the plains. I do not think I shall suffer with heat, do you? Speak freely. In regard to the Osborn cottage, I think you will, as a house to live in, have far more conveniences as far as room is concerned, than at the Hunt cottage. My mind was pleased with the Castle place, but I think your decision is right. It will be a good home place, comfortable for winter, plenty of room. I must close. [The] trunk that Burleigh brought sits by my side this morning. All right. Please write at once; make no delay.

Mother

I hoped to have you here over Sabbath.

Brother Salisbury says you can get a half fare ticket so you had better come, Willie, if you possibly can, as early as possible.

Mother.

Lt 102, 1890

White, W. C.

Petoskey, Michigan

August 15, 1890

Dear Willie:

If you can come the coming week, do so. Stay one week. The girls will help you. Write. If you cannot stay one week, stay three days. The cause of God, I believe, demands this.

Why send Underwood to California? He asked me if it was his duty to remain so far away from his family, and they needed him so much.

I told him I thought he would understand his duty better than I could tell him. But if he hangs off, just let him remain east with his family and keep the rebellious element out of California if possible.

Mother.

Lt 103, 1890

White, W. C.

Petoskey, Michigan

August 19, 1890

Dear Son Willie:

Your letter was received yesterday morning. I was glad that you expressed your mind in regard to California. I suppose you read the letters that came from California. You read, doubtless, the letter from Elder Fulton desirous for me to come to the camp meeting. You mentioned you thought it might be duty for me to spend the winter in California. I thought if this was my duty it must certainly be the best thing to be at the camp meeting where I could reach the most people at once and would accomplish more than to have matters drag all through the winter, and I think so still, but I am not very well settled to go to California under existing circumstances.

It seems to me, as you present the situation in California, it is a poor time to make the change in California, transferring Elder Loughborough to another conference. As to Elder Haskell, to have merely a figurehead to manage in California is not doing much for California. I would advise no

changes be made until there is some one who will do better than Elder Loughborough. I know that Elder Loughborough has had a hard time and his health is poor, that changes should be made; and if Underwood is still in his opposition state, at war in feelings against A. T. Jones and E. J. Waggoner, keep him east; do not let him have a wide territory where he can circulate and sow broadcast the seed of envy, jealousy, and rebellion. I had hoped he had become more humble and that the Lord would use him, but if there is no one who can be trusted to manage California, do not make it worse for California by taking away Elder Loughborough. I know it to be where he will have less responsibility and more to stand by him and not work against him.

How long before Elder Haskell will go to California and do the work the conference demands? I suggest that there be no moves made until you know for certainty that you are helping California and not robbing the conference of the help they so much need. To take away Elder Loughborough and leave nothing in addition is not, it appears to me, just the way to work. I do not care to go to California unless it is my duty to do so. You will be in the East and to stand there against existing elements with no one who has sufficient influence to back me is poor policy. I believe I have had enough of it. If the Lord has a work for me to do, He is willing I should have the assistance of my children. They should help me, else it is my duty to cease traveling.

I would come back to Battle Creek now if I thought it was best, but Marian shows in her complexion signs of malaria. I want she should stay here long enough to get rid of this yellow skin. If the weather keeps as cool as now, we shall have to strike our tents and go to Battle Creek, for this house cannot accommodate us all and we do any writing.

I think now I shall take advantage of the matched flooring in the tent and the boards connected with it and board up a shanty. The tent is a poor, leaky, cold concern. When it rains and the wind blows, it is no sure protection. How is the weather there in Battle Creek? If I thought it was healthful, I would return with my workers; but it is more healthful here and I want to run no risks. I shall therefore dispense with the tent, put up a frame and rough board it for protection for kitchen and drying room and all purposes, put [a] stove in the drying room that Marian and Sister Whitney may be comfortable. They have no place for [a] stove, no room for [a] stove; two beds are in the room. It is a poor show for them. I have a good room with [a] stove in it.

I hope you will have wisdom, and I hope to have wisdom, to move discreetly in all things. I have sent to Healdsburg for money due me on [the] fruit and lumber wagon. With this I expect to purchase land to build me a cottage next summer. If I board up the floor that is now laid and take down the canvas, I think we will be just as comfortable as [in] the cottage of Brother Salisbury's. I shall write as well and [as] much as I can and not weary me.

I am anxious to begin on Life of Christ as soon as possible. I feel more earnest to get off my writings than to do anything like speaking. I had much freedom in speaking last Sabbath and shall speak next Sabbath, if the Lord wills.

I have Garmire to meet and I have put everything in writing so that he cannot misstate me. He has a fine family of children, very bright, good looking, and well-behaved. These children think everything of Sister White, and I want to save them if possible; but Garmire is a zealous worker, seems to be honest, seems to want to be right. Then comes in Parmalee and his wife and Sister Marks. They want to get a house here in Petoskey. I hope they will not do so, although I have no genuine evidence that Sister Marks is not a child of God and seeking to do the will of God.

August 20

I expected to complete and send this letter yesterday, but did not do so. Several things came up. Sister Parmalee and Sister Marks called upon me, and Sister Marks had a long talk in regard to things she said were said about her. She denied the verity of these things. I refused to become mixed up in them, and she complained that Elder Van Horn had not treated her as a Christian gentleman, neither had Elder Webber. She said they did not ask her or come to ascertain facts, but came to condemn her and she was abused by them. I can say but little and will not engage in this matter, and told them so. If the woman has been treated wrongfully, I am sorry. Since some have treated me as they have done, without the least occasion to do so, I think they will do almost anything and they think they are doing God service. I shall be extremely careful that I am not found on the side of those who censure and condemn from hearsay lest I offend one of God's little ones, for Christ says it were better that a millstone were hanged about the neck of such an offender and that he be cast into the depths of the sea. [Matthew 18:6.]

This interview brought so vividly to my mind the past—the rejection of that which I knew to be the message and works of God, and how offensive was the position of some of our leading brethren in the sight of God—that I shall not be one who will come down with severity on those who are honestly trying to have faith and do something, although they may make mistakes, and some ardent ones may receive ideas and impressions and carry things in their excitable spirit to extremes. Here I let the matter rest.

I received the envelope of letters last evening, and read them. You speak of the things that were at Fred Wallings being a bad-looking lot. I perfectly agree with you. If this had not been the case they would not have remained there as long as they have. There is a set of springs, upholstered. These I wish Andrew to take to the sanitarium and have overhauled and new cotton and excelsior or hair of cheaper quality put in them. Old quilts or comforters will do for [the] bathroom. They also should be taken to [the] sanitarium and thoroughly cleaned, then the

spring bed can be used by yourself or by me. The coarse clothing will do nicely in winter. The rag carpet can be sent to [the] sanitarium and washed, then that can do in [the] bathroom or trunk room. Let this be attended to by Addie.

I say with you, if Jones can use Rogers in the boarding house, he would do, I believe, first rate there. I shall advise him to do this.

I am not inclined to go to California Conference unless I decide to spend the winter there, and Marian means to be with me wherever I am that we can work together. You know that I have not done any of my book writing to speak of since I came from Europe, because of this terrible burden upon my soul of seeing men who are connected with our institutions so blinded by the enemy they cannot distinguish the voice of the True Shepherd from that of a stranger. They gather about their souls garments of unbelief and walk in the sparks of their own kindling. This has nearly broken my heart. With this is accompanied a spirit of iron. There is not the sympathy and love and tenderness of Christ, but an unfeeling heartlessness that is surely satanic in its character. All this has been so presented before me that I no longer feel it to be my duty to labor and wear out my life for this satanic spirit to come in and work with might and main to counteract all that I should attempt to do, either by pen or in letter writing or by voice. When my brethren decide to stand by me and second my efforts and call things by their right name, then I shall feel that God will have me attend the large gatherings.

A spirit has come in among us that is bold, defiant, persevering, to resist the Spirit of God. And I am bound not to kill myself, unless the Lord directs me to do it, in meeting and combating it. I shut myself up to my writings. But if I go to California this winter, I should be at the camp meetings where my voice could reach the many and not have to meet the underhanded spirit cropping out here and there at different points, with less power of influence to check it, and with so few staunch men to stand with me. No, if I go to California it must be to attend their camp meetings. I should feel better out of the sight and hearing of Battle Creek and those who have not the least interest in me except as they want me to give influence to something they may say or do, or to put myself in the gap if there are disagreeable things to be attended to.

The last lines in your letter advise me to work on The Life of Christ. This I intend to do, if I remain here. We like the atmosphere, but there will have to be some things done to make us more comfortable—not much, but a little—if we stay through October. I would make a little shanty of wood. Lumber is cheaper here than at Battle Creek, and then wood is cheap and stoves would do the rest to keep us warm in rainy weather. When the sun shines, it is beautiful.

Your letter is now answered. I will answer Jones' letter today. I have written Brother Church, as Brother Saunders requested. I have written to Burrough Valley urging that a buyer be found for my place. Brother Hagar told me when I was in Oakland that he was making every effort to sell

his property in Oakland and then he would buy the land I had in Burrough Valley. I received the letter from Adams of Oakland but do not understand what he means, whether it is the little house in Oakland I sold to A. T. Jones or the whole property. I think he means simply the house I sold. In that case I think there will be nothing particular coming to Mrs. Scott as the interest must have overreached the amount she paid for the property. You can reckon unpaid interest on the property for five or six years.

I think my letter is plenty long enough, and I will close this. You did not tell me whether you had made a trade for the Osborn property. Please mention this in your next letter.

Much love to Mary Mortenson and the dear children. The ravine is full of blackberries just beginning to get ripe. I wish the little ones were here. Sister Whitney and Marian, yesterday afternoon, picked five quarts of nice raspberries.

Mother.

P.S. Write at once what you think of this appeal.

I have sent you an appeal written to be put in the hands of the presidents of our conferences. I want to send one to Brother Jones but waited to hear what you thought of it.

Mother.

(Send manuscript of Life of Christ and old large letter book.)

Lt 104, 1890

White, W. C.

Petoskey, Michigan

August 23, 1890

Dear Willie:

I received your letter and will say I freely indorse any note you may send me in your behalf.

I have just returned from Garmire's. We see that nothing can be done for him at present. I am very sorry, for I hoped he had seen his error and would confess his wrongs and be a converted man. He holds fast to Annie's visions. He is all astray and a very smart man, and can by his apparent honesty deceive souls. He talks Bible but misinterprets the Scriptures, places their fulfilment in wrong places.

Why did you not send the note for me to sign? I could not see any note. I am not sorry that you have decided to take the Osborn place. I think it will make you a good home. What about the other money that must be raised? Where do you get it? Go to Brother Putman and ask him if he cannot loan you some money and I will indorse my name to the note if you wish.

I almost wish I was in Battle Creek. It is still very nice here. There has been some cold, stormy weather and I hardly know what to do. Today was beautiful but cool. I think sometimes I will come back directly; then I do not know as it is best. There are poor souls whom I have promised to see, four miles out, and they look to my coming with great anticipation. I spoke today with great freedom and the Lord was with us. Many tears were shed. One sister came to the door to bid me goodbye. Her shawl revealed the great drops of tears that had bedewed it. I understand Brother Parmalee is coming out all straight. Sister Parmalee is still not clear. Sister Marks goes very soon to Colorado, I understand. Garmire will be a hindrance to the work here in some things.

But I feel so anxious we should have, just now, Bible workers. The hay fever subjects are here and now the Assembly has broken up. We think some good might be done in canvassing for Volume 1 [Patriarchs and Prophets] and Volume 4 [The Great Controversy] if there were judicious persons to do this work. How would Sister Lane do? She could speak to the people on Sabbath when we leave and could canvass and could give Bible readings. Then have some one or two others come, and go to different places and see what can be done, and thus prepare now. The excitement of the Assemblies creates an interest in reading matter. I am sure this field should be entered and worked. I do hope it will be done soon. Elder Lay leaves for different places as soon as he can get off, but there is work to do right here and in [the] vicinity at present. I hope that some one will be here to speak every Sabbath for some time in the future. The church is hired for three months and paid for and the meetings should be kept up.

Sister Whitney and Marian exercise considerably. We are all hearty and doing well. Love to all.

Mother.

Lt 105, 1890

White, W. C.

August 25, 1890

[Dear Willie:]

I had hoped that May Walling, had according to your and my advice, decided to go to the sanitarium and remain there to take the business of nursing. She cannot do this and remain at home. I am sorry. Why did she not write to me and say something about the matter? I supposed she was doing just as I advised her to do. I think that is the only way she can get the practical knowledge she so much needs.

I have mailed a letter to Dr. Lindsay in reference to her giving May special advantages and I hope May will spend her whole time at the institution, for this is the only way she can get the knowledge.

I have an idea I shall come home soon and leave some of the family here, as they wish to stay longer. If I can safely remain in Battle Creek [I] will do so. I want to see you and the children.

Mother.

Lt 106, 1890

White, W. C.

Petoskey, Michigan

August 28, 1890

Dear Son Willie:

I do not know as I expressed to you the gratification it would be to me to have you visit Petoskey and Harbor Springs, and other places within a short distance, not merely for sightseeing but to see and then to understand the field better. And Bro. Olsen can be well accommodated and yourself. I thought I would go to Saginaw meeting fearing, I should not see you, but Sara and every one makes so great an ado that it will not be wise for me to go. We have an excellent chance to recruit here. If you come and remain a week, our workers will help you all they can. Marian thinks she must have the help you can give her in some decisions. You know she gets about so far then, unless she has some inspiration from some source, she becomes discouraged. This she told me today.

Well, I have but a few moments to write you. I hope Eld. Olsen and you will see it is best to spend a week or more if you possibly can in this place. We are all doing well and are cheerful.

Mother.

I sent the note with my name as security to Jim at Battle Creek. I sent [it] in a letter to Addie, fearing you might be away.

Mother.

Lt 107, 1890

White, W. C.

Petoskey, Michigan

September 2, 1890

Dear Willie:

I do not know where to address you. You wrote that you would attend the Saginaw meeting and then you might come from Saginaw here. I have been expecting you since Monday but you do not come. I looked for you on [the] half past five A.M. train. I walked where I could see if you stepped from the train, but I looked in vain, and now will you please to write me where you are and what you intend to do. We want to know if it is best to go to Battle Creek soon or is the weather unfavorable?

I am doing well here. Mr. Jarman let me have his horse, again, [for] a few days. Last Sunday we improved the occasion, went out twelve miles. Marian, Sara, Edna and I, and Dr. Lay, his son-in-law, his daughter Lizzie's husband (Lizzie Lay Pierce), a Miss Lay, and Lizzie's twelve-year-old son. We were in the berry patch of eighty acres as soon as eight o'clock. We found the berries of a superior quality, not so large as some but without a core and fleshy and small seeds. We four picked about forty quarts. After eating them freely on the tables, giving one quart to Sister Salisbury and two quarts to Sister Steward, we made eleven quarts of jam. We left the berry patch at four o'clock; rode three miles to Dr. Lay's son-in-law and found they have a plain but comfortable house. We stayed a short time. They provided us one bushel of corn, onions, cucumbers, about one pound and [a] half of butter and two quarts of milk. We took our dinner together in the berry woods, and we had an enjoyable time. Not a thing transpired to mar our happiness—of the nine in the party.

We had to travel about three miles to get to Bro. Pierce's, and then we [went] eight miles and a half to ride over some rough and considerably sandy road. And we traveled by moonlight home. We are thankful for this rural life.

Today Dr. Lay goes with us to Harbor Springs. We have special work to do. Bro. Parmalee is coming out all right. He feels keenly over his mistakes but his wife is so taken up with Mrs.

Marks that she seems mad—insane almost—if he seeks to get her, Mrs. Marks, to leave them. She is completely infatuated and she puts on Mrs. Parmelee such an exterior of sanctification, that from a short acquaintance you would think she was a saint on earth, but she leads her husband a dreadful life. She shows no saintly qualities toward him. There is an excellent couple, Parmer and his wife, who are being drawn in with them and we must do something to save them.

Dr. Lay has found me, he thinks, another horse. Monday morning Mr. Jarman left a line in the stable that he would have to have his horse from henceforth in the hay press business. Dr. Lay has done everything possible to make my visit here pleasant and useful. He goes with Sara and me today about fourteen miles to see Bro. and Sister Palmer. The road to Spring Harbor is beautiful, through a beautiful woods over well-graveled roads. I wanted to wait until half past one P.M., thinking you might come.

You may ask, How did you endure the work in the berry patch? Well, we were all tired, but that night I slept all night until five o'clock A.M. and was as fresh and active as I ever was. Edna and Sara felt sore and tired. I had climbed over logs and under logs. Roy Pierce was at my hand to conduct me to the best and thickest picking, ready to give me his shoulder or hand to help me on the top of high logs and over them. He is a gentlemanly little fellow. Lizzie, his mother, would introduce me to the very best picking, and I never saw anything like it in my life. I gathered, myself, ten quarts and Marian and Edna and Sara gathered as many or more each of them. It would do you good to eat them. They fairly melt in your mouth. I wish I could afford the time to pick more, if nothing more than for the pleasure and benefit I receive in this rough exercise. I wear rubbers always in the berry patch. The soles are rough and I never slip.

I am gaining in physical strength. I have not had a serious cold since I have been here.

Marian has been hoping that you would come and she could have a little advice. If you do not come we shall, if you think best, leave here soon. If it is not thought safe to be in Battle Creek now, we will wait a while longer. Dr. Lay thinks he has found me another horse for which I will have to pay two dollars per week and keep him myself. If I ever come here again I would certainly bring a horse and carriage. It costs \$13.00, and a man must go in the car with the horse, and his fare costs him no money.

I will hope to hear from you at once. If you cannot come please say so, and that will stop all expectation of your coming. We would be so glad to see you and Eld. Olsen. We can make you both comfortable, and it is the most favorable place for health that I know. Beautiful riding on the lake, and there are important points that you should visit that will cost but a trifle on the steamer for to reach these. Then you could take in the situation, and plan in regard to what should be done. There is no place I know that would do Eld. Olsen as much good to visit as

Petoskey. The atmosphere, even in hot weather, is exhilarating. I wish he could go out into the berry patch. Blackberries are in abundance—acres of fruit.

Dr. Lay has just come. He thinks no dependence can be placed on the man who said he could let me have his horse. The horse is old and it would be no credit to me to drive such a horse. So that scheme has proved a failure. If I cannot get a horse, I shall return home sooner than I had calculated to do. I wish to see you and the children. I have an excellent chance here to grow strong, but perhaps something else is to be thought of beside this. I am asking the Lord for wisdom that I may be guided aright.

I will close this letter and hope you will not keep me in uncertainty. I sent you the note with my name as security. And may the Lord lead and guide you is my sincere prayer. Love to all our friends, especially the dear children.

Mother.

Lt 108, 1890

Davis, Marian

South Lancaster, Mass.

October 23, 1890

Dear Marian:

I will try to write you a few lines this morning. I wish to say that it is time that you have a period of entire rest, and I hope you will now regard my wishes and take it. While out to your father's, do not try to write or fix manuscript. Just let the mind rest and be free, go anywhere you please, do anything you please, and rest. Your wages shall go on just the same. This is my decided wish, and then when I am through with this round of meetings, we will go into the preparation of The Life of Christ, fresh and earnest. Will you do it?

I am writing a little as I can on The Life of Christ, but other topics come in with my labor which I am obliged to give thought and trace upon paper. I will tell you something of how I have worked. Sabbath, I spoke in Adams Center to a full house. There were many outsiders present. They said more than they had ever seen out to any of their meetings. There was quite a turnout of the Seventh Day Baptists. They are strong at this point, have a large church. Their minister, named Prentice, was at the meetings, most of them. He does not seem to be prejudiced, as some of their ministers are. There is still another prominent man living at Adams Center. I cannot call his name to mind now. He is quite wealthy and he is not prejudiced as some of the Seventh Day Baptists. He came to our meetings and seemed to be much pleased. Our ministers

think that my labors at this meeting will remove a great deal of prejudice. I never had greater freedom in speaking. Sands Lane and Brother Place and Wilcox remarked they thought they had heard Sister White speak in power before, but they never heard her speak in so impressive and powerful a manner as at these meetings. I spoke three times, and I know the Lord strengthened me. I have spoken in this place five times with much freedom.

In all the schools I have visited, I have not seen so intelligent clear-looking [a] class of students together as at this place. Most of them are prompt in hearing their testimonies, and we hope and pray the meetings may do them real good. We see some noble, firm-looking men who have embraced the truth since we were here last. One is a man about my age, with a powerful voice, converted from [one of] the denominations. He was their chorister and he acted in this capacity here. He is educating the college students in singing. He comes from Nashua twice or three times each week. I am much pleased with his appearance.

There is another noble-looking man, not more than forty-five years old; himself, his wife and all his children, which number, I believe, are converted to the truth. He is a man much respected in Bloomfield, Connecticut. They have built a neat, commodious house of worship. There is something being done which pleases me.

I have now spoken five times. Yesterday and Sunday I spoke in the morning and afternoon, took dinner at the student's home, and yesterday kept outdoors much of the time because I was not able to breathe freely; but you see I did not give up, the riding out twice did me much good.

I did not go into their morning meeting, for we have important meetings yet before us. I must speak once each day from now on and Sabbath and Sunday will be, I think, days of earnest labor.

The people East here, are pleading with us to remain the winter here. I do not dare to promise anything. I shall wait and see what the Lord would have me to do. I cannot give encouragement that my time will be spent in New England and on the Atlantic Coast without I know for a certainty that this is the best thing for me to do. I find I cannot give so continuous effort in speaking as I have done. I have no chance to forget that I have a heart that needs special care and favor, but will it receive it, is the question.

I am writing every day important matters that are called forth by my labors in these places. I am doing considerably more in the writing line than when at Battle Creek. I think the atmosphere is some better here than at Battle Creek.

We had rain Thursday night and half the day Friday, [a] beautiful day Sabbath, then in the night it commenced raining and just poured all day Sunday, Monday and part of the day Tuesday. Yesterday was a beautiful day, the atmosphere clear and bracing, but I overworked the day

before yesterday and it was hard for me to breathe. I have had a severe attack of malaria, but it was not of a character to take me down because it worked off in looseness of the bowels.

I am very anxious you should feel entirely free to go anywhere, be at Battle Creek, ride out with the horse and carriage where and when you please, go into the country to Richard Godsmark's, to Brother Hillard's, anywhere it pleases you, but do stop work and recreate.

I will now go to breakfast. In much love.

Remember me to your father whom I respect in the Lord.

Lt 109, 1890

White, W. C.; White, J. E.; White, Emma

Lynn, Massachusetts

December 6, 1890

Evening after the Sabbath

Dear Children, Willie, Edson and Emma,

I have just come from the hall where the little company assemble to worship on the Sabbath. There were about eighty present. I spoke from (John 14), "If ye love me, keep my commandments." I had much freedom in speaking, then we had a social meeting and thirty-eight testimonies were borne. The older members did not take the time, but gave opportunity for those who had more recently come to the faith. I was much pleased to see the readiness to bear testimony and to see and feel the good spirit which prevailed. It was indeed a precious season to all our souls. I was just as sure that the presence of Jesus was with us as if I could see Him in person. The Lord blessed His people. There is a goodly number of intelligent, noble-minded souls who have embraced the truth and are made to feel what it means to deny self and lift the cross and follow Jesus.

An entire family have embraced the truth, father, mother, and four children. One is married, the other three are not married. This Burnham is a cousin to Edwin Burnham who was a most talented minister preaching in 1843 and 1844. He is the one who said he felt better after he had given the law a good run. He said the commandments were dead and buried and did not deserve a gravestone. He said it was an old bloody thunder and lightning law, a curse to man, a curse to all who kept it.

It is a critical time now with many. There are a number in the valley of decision, right upon the point of taking their stand. One is an overseer in the shoe manufacturing establishment. He has a family. He is a man of ability, but as soon as he takes his position then he can no more keep his place, and his wife is a bitter opposer. Oh, may the Lord help these poor souls. I think we must pray more for these persons, convinced, but who see the cross and dare not lift it for to do so would take away the support and they have families. They know the truth and feel deeply but dare not venture.

One of the Burnham girls has been a dressmaker or rather the cutter of dresses, having many women in her establishment for whom she prepared work. She made forty dollars per week, but now she cannot obtain a situation. She would be glad to go to Battle Creek to school, but has not the means. The question may arise, If she has had the chance to earn so much, why is she destitute now? Her father was a wealthy man of business, but lost all his money. He might have taken the bankrupt law, but decided he could not do this and if he did, he would not be an honest man. He gave up everything, but his wife had a little property in a house. It took part of this to settle the debts and he stands before God as an honest man, but stripped of everything. He came down from one hundred thousand dollars to nothing. The daughter's wages have gone to support the family and to pay the debt on the home. She says if she had means she would go to Battle Creek and learn to be a worker in the cause of God. She is passing through a tremendous struggle, but all the family spoke today, earnest and wholehearted. There are so many influences to draw away from heavenly realities to the earthly that my soul trembles with apprehension for those who see the truth and have not faith that they dare venture to obedience. Oh, that the compassionate Redeemer may be to those dear souls a present help in every time of need and they have grace to sing, "Jesus, I my cross have taken, all to leave and follow Thee."

I never saw Elder Fifield appear as well as now. Certainly he has success in arousing an interest. He feels the burden of souls on this occasion. He reins them up to a decision and then he says, I weep with sorrow of soul as I see the difficulties that obstruct their way. If any one feels the love of souls and is brought in interested connection with these souls who long to obey and do not have faith to venture, it will cause soul agony.

My heart is stirred within me. I want to say to the dressmaker who has taken her position, I will help you to go to Battle Creek and learn all you can, and see if some way will not open for her. One is a school teacher. She is not in the best of health and may have to leave her school. Another is an artist, and has an excellent situation in the city and can keep the Sabbath. If I had money, I know what I would do, I would help young men and women of talent to qualify them to become workers in the cause of God. But my hands are bound. I can do nothing and this grieves me to the heart. This is a hard place for those who want to keep the Sabbath.

Dr. Neil's brother has taken his position firmly on the Sabbath. He spoke today. A good work has commenced here, and I hope it will be ripened off. This is the reason I left Norwich, for it was a critical time for the interest here while the sheaves are being gathered.

Brother Robinson and Farman and Brother Whitters were left at Norwich. They were willing I should come, greatly desired I should be here and yet felt that it was a pity I could not be at Norwich over another Sabbath. I spoke five times, speaking three evenings and on Sabbath and Sunday. Wednesday night I was to speak. There were not many out. It snowed all forenoon, then at noon it began to rain, and towards night it just poured in torrents and the walks were icy and very slippery. I had not far to go to get to the meeting, but I had to cross ditches and the water and slush were over my rubbers, but I meant to be at the meeting. I related some of my earlier experiences in connection with the work and cause of God, and it was thought the meeting did much good.

Quite a number have embraced the truth in Norwich who have not been converted. They are self-important, wealthy, and unteachable, especially the Case family. Brother Case and his son Willie are in Battle Creek, and I hope that the meetings there will do these men good. As far as belief in the testimonies is concerned, I do not think they have any faith in them. I hope something will settle these men in this part of the work, for it would be a wonderful blessing to the church.

We met a very intelligent young man, a son of Father Case, who is altogether filled with the idea that no one is quite as smart as himself. He has been studying up the messages in Revelation and he thinks he has discovered wonderful light. But it is that wonderful light which will flash forth all along the pathway till the end of time, the theory that tears away and takes the vitals out of all the past experience in the messages. To see such a youth, of a babe's experience, turning away the pillars of our faith seems just terrible. Brother Robinson gave him a chance to speak out all he had to say and then gave them a chance to think of it and answer the matter. Our brethren will now present our true position without making any particular drive on him.

He says he wrote to Elder Smith and Elder Smith said he would answer him, but he has not said a word to him, for the subject was too deep for him. Now if Elder Smith keeps silent he will say he has something he cannot answer. He must not keep silent. He must say something. I talked of the experience we had in 1843 and 1844 and as did John, I declared the things I had seen and heard and my hands had handled of the way of life we know to be truth. Those who had no experience in this are not the ones to be proper judges of it.

The enemy has made his masterly efforts to unsettle the faith of our own people in the testimonies, and when these errors come in they claim to prove all the positions by the Bible,

but they misinterpret the Scriptures. They make bold assertions, as did Elder Canright, and misapply the prophecies and the Scriptures to prove falsehood. And after men have done their work in weakening the confidence of our churches in the testimonies they have torn away the barrier, that unbelief in the truth shall become widespread, and there is no voice to be lifted up to stay the force of error.

This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life. They will claim Scripture as their evidence, and deceptions of Satan in every form will prevail.

I know that Elder Smith and Elder Butler and Morrison and Nicola have been doing a work in their blindness that they will not wish to meet in the judgment. I feel thankful to the Lord I have peace with Jesus Christ. I have the power of His Holy Spirit as I speak to the people at Norwich. The prejudice was swept away from many minds. I know the Lord gave messages for them and the testimony of the Spirit of God cut its way through everything like prejudice and unbelief. But the brother so intent on his new light did not come to hear me but once.

I slept last night about ten hours; praise the Lord, praise His holy name. I believe He will give me strength and grace. I am making my home with Sister Ellen Warfe, one of the number, a kind family. We have things here convenient and pleasant. I shall go to Danvers Wednesday. I have been so deeply interested in John, chapters 14, 15, 16, and 17 that I am writing on the subject. I have written twelve pages today upon (John 14), for fear I should have the force of the subject wear away from my mind. This will come in Life of Christ. I have in all forty pages written.

I am glad I attended both these meetings in Norwich and in Lynn. My testimony was greatly needed. I do not feel all the time that those who have known me and known the work that the Lord has given me to do are seeking to counteract my labors in order that men and women who have not the least experience in connection with me or my work should not have faith. I expect they will have prejudice. They will not all believe, but their doubts and unbelief cannot bring guilt upon themselves as can the doubts and unbelief of those who have known my going out and coming in, who have had the evidence of the Holy Spirit testifying to the messages God has given me, to treat them with such comparative indifference because they reprove their course of action and do not agree with their ideas. This looks to me like speaking against and denying the Holy Spirit. I have no liberty with such men. They are without excuse. They have seen and been acquainted with men who joined hand to hand in dissimulating, in doubt, and to strengthen unbelief. They have seen just where these men have gone, yet they are traveling in the same path, repeating the same course of action, and the result will be the same.

I have loved Brother Smith next to my own husband and children because he has had a part in the work for so many years. I have highly esteemed Elder Butler. But these men have left me alone—these men to whom the Lord has spoken several times that they should stand united with my husband and myself in closest union till the close of time. They have caused me such sadness and grief of spirits as I cannot describe. I felt my husband's death, O how keenly God alone knows, but I have felt the cruel course of these men toward the work of God He has given me to do more keenly than the death of my husband. I have sorrow in my heart continually on their account because they will not, cannot be saved in their present attitude. They persistently hold to the course of wrong they, in their blindness, have taken, and until they shall see and confess their errors they stand in no better place before God than other ministers who have resisted the Spirit of God and done despite to the Spirit of grace. I know their position perfectly. It is kept before me in many ways until the only relief I can get is to keep away from Battle Creek where the influence of these things is prevailing and active. May the Lord help me to move wisely.

Lt 110, 1890

White, W. C.

Danvers, Massachusetts

December 12, 1890

Dear Willie:

I came to this place from Lynn last Wednesday. Brother Fifield accompanied us to this place.

I spoke Wednesday night to about forty or fifty. I was not expected to speak. There was a mistake made in the appointment. It was given out in the paper I would speak Thursday night. Well, I have spoken both evenings. The first night there was quite a number of outsiders and First-day Adventists in. Last night there were about one hundred present, about one dozen First-day Adventists and a number of outsiders were present. The Lord gave me much freedom in speaking upon the faith once delivered to the saints. I know I have a message for the people. They hear, they feel and respond heartily to the words spoken. Oh, how I long to see every church a living, missionary, working church.

I hardly know what to expect of you as you make no mention of your plans. Sara has not been in good health in all respects since she has been with me on this route. Her knee has been swollen and has been quite troublesome. She has had a diseased tooth which I am thankful she had extracted yesterday. Then she stepped off of two steps thinking there was one and

wrenched her ankle. We neither slept much last night in consequence. She got up at midnight and fomented the painful foot. This morning she is having no pain, but dares not bear any weight upon it. She went to meeting with me, walking some little distance and back, and when she removed her shoe, there was no swelling but much pain.

I feel grateful to the Lord that I am as well as I am. I write some every day. I am troubled with the coal stoves, but while it is mild weather, I manage to get air from opening the windows. But the gas will trouble me some, of course. I cannot do the writing I desire to do being so broken up, changing from place to place, having all times of eating and all kinds of beds; but none of these things trouble me to keep me wakeful. Sara and I sleep together and I keep her awake sometimes and she me, but we have nothing to complain of except I cannot do much, broken up as I am on The Life of Christ.

My testimony is much of the time of the same order as at Brooklyn. The people need these talks just now in every church. The Lord is very gracious to me. His presence goes with me, and the power of His Holy Spirit makes me cheerful and joyful in God. So none need to worry about me. I am not worrying, for I do not get time to worry.

I have not a word to say in regard to your work or where you should be. Let the Lord lead and guide you in His way, and if you follow His counsel, you will not go wrong.

I would love to see the children and see you all in your new home, but we cannot live to please ourselves. I am thankful to have physical strength to give to the people the precious light that God has given me. Ease and comfort and convenience I do not expect.

Every one has their ideas, their ways which are not my ideas and my ways, but I fall into line and adapt myself to the situation and eat breakfast frequently at nine o'clock, dinner at three; but I have, with few exceptions, suffered nothing in this, for I was so engaged in writing I was fully absorbed.

I think that our visiting the churches at this time was opportune. I think some things were nipped in the bud that, if left to blossom, would have borne [a] strange kind of fruit.

If you come to Washington, please to bring some things mentioned to Emma.

I do not justly understand the arrangement of Philadelphia, that if Elder Robinson would be at the meeting, you and I would spend further time in New England. There are places enough to visit, calls enough come in to keep me all summer; but I give no answer to those calls, for I know not what to say. One thing I wish could be done; that we could get Zolinsky another place to board. I do not insist on this, but it would be my preference.

When I see you, I will talk with you in regard to some things which I have not time to fully express in this letter. I have not regretted my purchasing a place in Petoskey. I look forward with great pleasure to my seeking this place of retirement to work during the summer months if I do not go to California. This spring I want the trade closed up with Burleigh Salisbury as soon as possible. I owe him two hundred fifty dollars. It is just the situation I want and mean to keep if I can do so.

I sometimes feel that I ought to attend one round of camp meetings. May the Lord direct. I do not want to be anywhere near Battle Creek when the General Conference convenes unless there are some solid conversions with the men in responsible positions. I am pained so, to the heart, with their works.

I will now close. With much love to Ella and Mabel and Mary.

Mother.

Lt 111, 1890

White, W. C.

Lynn, Massachusetts

December 18, 1890

Dear son Willie:

I received your letter and draft in the hall last evening, where we had gone to attend my appointment Wednesday evening—in a pouring rain. I was glad to hear from you and glad of the draft. We had borrowed money to buy our tickets from Elder Robinson, but as we must have money in order to travel, [and] may not see you at all in Washington, we will let the matter stand as it now does, and Elder Robinson makes me debtor to the conference. Certainly the conference cannot expect us to travel without money. I had twenty dollars of my own which I have had to use in traveling and in getting shoes and some little things for winter.

In regard to Philadelphia, Elder Robinson is anxiously waiting to learn something from you in regard to the matter of the meetings in Philadelphia. There should be some understanding in this thing. I do not know anything further than Washington. Brother Robinson has no light and you have none. I think I will return home after the Washington meeting and unless there is a decision that I had better attend the meetings following the Washington meeting. I think, as the means of the conference is limited and your work important in Battle Creek, it would not be advisable for you to come to Washington. Sara and I will get along with the help Brother

Washburn can give us. Of course, it is my choice to have one of my children with me, but I would not be childish if I am entering my sixty-fourth year. Hitherto the Lord hath helped me, and my health is good.

I speak evenings and go home and sleep well; this, you know, I have been unable to do for years. I realize the blessing of the Lord resting upon me and His presence with me in a sensible manner. I realize that I have a testimony from the Lord which the people need, and which they feed upon like hungry sheep and respond to in a decided manner.

In regard to the movements Edson is making, I can only say I am sorry. It does not present itself to me as moving in the counsel of God. Certainly, the office he already has, he fitted up to suit himself, and why does he not use it in the place of adding expense to expense?

In regard to the breaking up of the family I do not understand the matter. It is so sudden, it almost takes my breath away, but it does not look right to me for the reason [that] I do not know what these hasty movements mean. I am not yet prepared to make changes that sudden and the whys and wherefores unexplained to me.

It is a pleasure to be with my children, to have them with me. Emma and I have never disagreed. She has been kind and respectful and thoughtful of me. But I will not moralize upon these things till I know more about them.

I have written some things in regard to the spiritual interest of the entire family which I think was in place. I want to have a family, and [I want] it to be a good, devotional family. I want that every soul shall be just what the Lord wants them to be. I want [that] the fear of the Lord shall circulate through my family and my house. Certainly, I felt at one time such a pleasant prospect of Edson connecting with the work in a special manner, but as he seems to have no inclination to do this, notwithstanding all the light given him of God concerning the matter, I gave that up and have not urged him and shall never urge him more, and shall never keep his mind stirred up on these things. For I think when I began to work earnestly in this direction, the enemy works so much more earnestly upon his mind in an opposite direction, and prevails, that I will let Edson fall in the hands of God. I have nothing to say and build no impossible hopes, but leave all things in the hands of God.

I have felt keenly the want of spiritual help in my family from all, and it has been a burden to me; and it has brought great sadness to my heart; and I have prayed and entreated the Lord to set things in order in my home. When I know that Edson has for years disappointed the Saviour, robbed God by misapplying his talents and has been losing a rich experience which I have been shown that he might have, because he was inclined to follow his own inclination, I can but feel a depression and very much anxiety in regard to his eternal welfare. I feel that God looks upon all things and weighs actions, and his going so persistently and continually against the light

causes me to tremble for his soul. I think this last move is a piece like all the other moves made, a Christless move. If he had cleared his soul by humble confession, if the household had shown that they were anxious to come up to the help of the Lord and written to me to relieve my mind, Edson and Emma and all the workers, I think God would have looked with pleasure upon such action. Then our souls would have been in a better condition, and I should have felt relieved. But as all my solicitude and all my warnings and appeals seem to make all more earnest to have their own way at all hazards, I will keep still, although my heart may be oppressed. The breaking up of the family will not cure the matter. It is a work to be done between God and their souls.

I have, myself, a determination to have God's will done in, by, and through me. I see the end of all things is at hand. Christ lived not to please Himself and I am His property, bought with a price, and I will glorify God in my body and my spirit which is God's. I cannot save the souls of my own children. I can only commit them to God. I am made aware that I am as much alone in the world as if I had no children and as if there was not one to whom I can look and rely upon among brethren, friends, or relatives and have, therefore, nothing to be disappointed in any more. I stand alone, yet not alone, for God is with me. This I know without any question.

I do not wish, my son Willie, to add one jot or tittle to your burdens. I do not feel that you would slight your mother or in any way neglect her, but your work is of a character [that] I cannot depend on you justly and not do you harm in adding to your perplexities. You may think this is a queer strain, but nevertheless, I have felt that I was looking matters squarely in the face, and what my future course may be the Lord knows. He hangs a mist before my eyes that I shall only see the present, and I am content it should be thus. I am resting in the love of God with a peaceful trust and a happy assurance. I am not worrying about the future. I know the Lord will do all things well. I am always inclined to look ahead and to make plans, but I have committed myself to God and all that I am into His hands. I am ready now to go to California any time the Lord may direct, ready to go to Australia or to go to Europe, or any place in the world the Lord may see fit to send me. I am His property and I lean heavily upon the arm [of] God, and it is strong and will bear me up. Do not interpret what I have written as the slightest reflection on you, for I do not feel thus. You have your work, it must not be neglected for it demands all that there is of you. I gave you to the Lord before you were born. I gave you to the Lord after you were born. You are the Lord's. Do His will and His work and you will receive a crown of glory that will never fade away.

You can let Edson read this if you think best. In much tender sympathy and love.

Mother.

P. S. Do not feel that you must come and in our great expense. I shall feel all right about the matter. Now I think we will get along nicely in Washington.

We take the cars from Boston tonight, nine o'clock, and go through without change to Washington. Arrive there at 11 o'clock a.m.

Lt 112, 1890

White, W. C.; White, J. E.; White, Emma

Washington, D. C.

December 22, 1890

Dear Children, Edson, Emma and Willie:

We left Lynn, Dec. 18 Thursday evening. We had all the help we needed in getting us to Boston and on board the sleeper. As the price for one berth was three dollars the entire distance to Washington, Sara decided to save the three dollars and go into the day coach. The porter told her not [to] go into the day coach as there were several berths unoccupied. He told her after the sleeping car conductor had taken his berth, he would make her up a berth. This she refused to accept. She told him it would not be strictly honest and she would take her chances in the day coach. The porter then went to the conductor and talked with him and the conductor then asked her to remain. They did not make her up a berth, but gave her two seats to make herself as comfortable as she could. She slept well through the night. I did not sleep as well as usual, for my arms would become almost paralyzed with the hard bed. I was obliged to rub them and work over them, for they seemed about helpless.

We had beautiful weather. The air was cool and bracing and the cars were not overheated. We found in the morning we could not reach Washington on time at 11 o'clock, for we were three hours behind time. We tarried one hour in Baltimore and reached Washington at 3 o'clock p.m. As there was no one to meet us, the porter secured a hack, and the hackman took us to the mission. We were thankful to get trunks and all arranged before the Sabbath. After this we shall always endeavor to make arrangements to get to our place of destination on Thursday.

They had about given up our coming, but were glad indeed to see us. Sabbath I spoke upon Isaiah 58. I had freedom, as I have had in every instance in speaking on this tour. We had a hall well filled and we had an excellent social meeting. We know the presence of the Lord was in the meeting. The softening, subduing influence of the Spirit of God was there and the testimonies borne were good.

I was at the forenoon meeting on Sunday. The reading of the article of Eld. Olsen's was deferred for this day. Bro. Washburn selected a portion of the article for several to read. A Methodist exhorter and his wife are soundly converted to the truth, Baker I think, is his name. While reading the portion assigned him, which was a quotation from the Testimonies, he tried and tried to read it, but he had to wipe away the tears so often and then his glasses, of course, were dimmed, and when he came to some portions of the quotations he just broke down and cried. He turned to Bro. Washburn and handed him the paper and said, "You take it, I cannot read it." But all these pauses on that occasion only made the effect more impressive. Bro. Washburn told him to take his time and read on. Then, after the reading, we had a solemn season of prayer. I had the spirit of intercession and there was deep feeling in the congregation. I then spoke about thirty minutes with much of the Spirit of the Lord upon me. All speak of these two meetings as being excellent.

Sunday eve, even a larger hall was obtained, and I spoke to a goodly number of outsiders as well as the church. I had much freedom, and all listened as if spellbound. I do not choose to speak evenings, but I can see no other way to get the congregation. A collection was taken up which more than covered the expense of the hall. They have a hall engaged for three evenings in the week. This hall was secured for only one evening. It was a dance hall. But there was excellent ventilation. All seem to be much pleased with the congregation last evening.

I have an appointment for tonight. Sunday we had a little shower but it was all clear in the evening. All the help I have here is Eld. Washburn. This will throw considerable labor upon me, but I shall try to be careful. I had a malarious attack but not serious. I am feeling quite strong and of good courage in the Lord. I tried to have them release me two evenings this week to speak twice in Baltimore, but they are unwilling I shall go so I am in for it over next Sabbath and Sunday. All were disappointed that you did not come. And as you did not come to the first of the meeting, I do not think it would be advisable for you to come now. I thought it would not be best to visit Philadelphia after this Washington meeting, for we would have to return back here to use our permits. We will go [via] the Ohio and Cincinnati roads and visit Battle Creek, and then I can make arrangements for a new departure if it seems to be duty. We shall have been from home three months engaged in continuous labor.

I expect a letter from you as soon as it can reach here. This is an important place and perhaps it is well for me to put the strength of labor, as the Lord shall sustain me by His grace and power, in this place.

I shall have Bro. Davis attend to my teeth while here. There are several cases who are in the valley of decision. We hope they will decide to obey God.

Sabbath next will be a special day of fasting and prayer and earnest labor for me. And I shall trust in God, Who is my helper and my God for strength. He has graciously helped me and I believe He will help me still. In anticipation, I rejoice that the scenes on the day of Pentecost will be repeated and that, indeed, the power of the grace of God will be bestowed in a wonderful manner.

I think of the meditation of Christ and the promise, "I will not leave you comfortless: I will come to you." John 14:18. The agency of the Holy Spirit is to combine with human effort and all heaven is engaged in the work of preparing a people for to stand in these last days. The end is near, and we want to keep the future world in view. The burden of my prayer is that the churches may be aroused from their moral torpor and awaken to earnest, interested endeavor. Oh, that they could see and understand that in this last conflict the Captain of the Lord's host is leading on the armies of heaven and mingling in the ranks and fighting our battles for us. We shall have apostasies, we expect them. "They will go out from us because they were not of us." [1 John 2:19.] "Every plant, which my heavenly Father hath not planted, shall be rooted up." [Matthew 15:13.]

The angel, the mighty angel from heaven, is to "lighten the earth with his glory" while he cries mightily with a loud voice, "Babylon the great is fallen, is fallen." Revelation 18:1, 2. Oh, how I wish the church to arise and shine because the glory of the Lord has risen upon her. What can we not do in God if every human agency is doing its very utmost. "Without me ye can do nothing." [John 15:5.]

We would lose faith and courage in the conflict if we were not sustained by the power of God. Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men and, as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought. And that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. What is this? Grace, grace! The power of the Holy Ghost must be upon us and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle.

Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us, and these things will be sure indications of the presence of Him who has directed in every aggressive movement, who has accompanied the march of His cause through all the ages, and who has graciously pledged Himself to be with His people in all their conflicts to the end of the world. He will vindicate His truth. He will cause it to triumph. He is

ready to supply His faithful ones with motives and power of purpose, inspiring them with hope and courage and valor in increased activity as the time is at hand.

Deceptions, delusions, impostures will increase. The cries will come in from every quarter, "Lo, here is Christ! Lo, there is Christ!" "But," said Christ, "Go ye not after them." [Mark 13:21; Luke 17:23.] There will be one fierce struggle before the man of sin shall be disclosed to this world: who he is and what has been his work. While the Protestant world is becoming very tender and affectionate toward the man of sin, shall God's people take their place as bold and valiant soldiers of Jesus Christ to meet the issue which must come, their lives hid with Christ in God? Mystic Babylon has not been sparing in the blood of the saints, and shall we be wide awake to catch the beams of light which have been shining from the light of the angel who is to brighten the earth with his glory? Wake up the mighty men. Let the messages of the past fifty years that have been sounding now be seen in their true force and bearing by repetition. Let the same spirit which attended these messages come into our hearts in these last days. These things are not [to] be mentioned with gloom and sadness.

We are [to] think how heaven regards these events and to be in harmony with the transactions going on in heaven in preparing a people to stand in this, the day of the Lord, and having done all to stand. Let the light and power of the sunbeams of righteousness enter into the soul. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are His judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." Revelation 19:1-6

We are not to be of sad countenance. We are not to mourn and lament because of our trials, although we shall sigh and cry for the abominations done in the land. But I did not think of writing on this strain. I will stop where I am. May the Lord bless you and make you stand firm, wholly on the Lord's side. The bell rings for breakfast.

Mother.

Lt 113, 1890

Children and Fellow Workers in my Home

[December 30 or 31, 1890]

Dear Children and Fellow Workers in my Home:

I have long known that the want of religion in my household was a great drawback to my influence in Battle Creek. That those connected with me and with my work, handling matter which the Lord has moved upon me to write and bring before His people, are so little influenced by these words of counsel and reproof, is constantly starting questions in the minds of others, as to the validity of the work God has given me. If of God, why does it not have more influence upon her family, those of her household? Sure enough, this is the question. What does it mean?

This is a weight upon my soul every time I return to my home. I feel responsible for the influence going out from my home, and when Satan is working so earnestly to make of none effect the testimonies given of God for me to give to the people, the weak spirituality of my own family and the atmosphere in my own house is counteracting my influence in the church at Battle Creek.

I deeply regret, now, that I made the preparations that I did, to be at the expense of fitting up rooms for my family and workers. I am pained at heart when I consider how stands my family, not in a position to give me spiritual strength, but to keep drawing upon my power and vitality to keep even the appearance of religion and form of godliness in my home. This is why I consented to take this journey. This is one reason why I have partially consented to be from home all winter. Those connected with me do not try to lift with me, do not feel any special responsibility to be workers together with God.

The members of my family ought to feel their individual responsibility to keep my mind free from perplexities, to individually keep their own souls in the love of God so that they can increase my usefulness. But their ideas are so low, the standard of piety so vastly different from that which the Lord presents before me, that the testimonies given me of God are counteracted in the living examples in my own household. My usefulness is curtailed, and those who come to our house expecting to see at the table staunch health reformers and at the altar of prayer a vital, living atmosphere, find themselves disappointed because the self-denial, the lifting the cross, the carrying a weighty individual responsibility in connection with light and knowledge [are lacking]. There is an apparent irreligious atmosphere surrounding the individual members of the family that is the subject of remarks anything but favorable to me and the spirit and influence of the sacred work given to me.

I have been repeatedly told that those who compose the members of my family are a puzzle to many. How can Sister White harmonize these elements with the work and these testimonies she bears to others in regard to the order and spirituality of their home life? The remark is

made, "There does not seem to be any more grace, any more signs of the moving of the Holy Spirit upon the individual members of the household, Marian excepted, than in families who have been rebuked and admonished."

I see this, I feel it keenly. My family should be a strength to me and not weakness, an increase to my usefulness and a strength to my influence and not a constant source of anxiety detracting from my influence. They should be, according to the light coming to them, living jets of light in the temple of God, the moral treasures of the church. If the light constantly shining from heaven upon them does not improve their spiritual condition, it has an influence to condemn. If the multiplied agencies of heaven are not properly cherished and appropriated, it leaves them in greater shadows of darkness, for the light and blessings unimproved become darkness to them. If they do not heed the instructions and admonitions given to others, they are deepening the darkness about them. They become less and less susceptible to the influences of the Spirit of God, and their hearts become hardened under the much light given, because they are not softened and humbled and subdued by the light God has set before them.

What does it amount to for me to collect a household around me to help me to do the work which is supposed to arouse others to feel their spiritual necessity and to be sanctified through the truth, when those connected with me have no real depth of feeling or experience in relation to the work and make no decided changes in life or character, but are apparently unmoved, uninfluenced? In the place of being laborers together with God to second all my efforts, to uphold my hands, they work by their influence and example on Satan's side of the question and counteract my work and my efforts; and my work has not power to change this order of things.

Every one connected with me should be all the time better qualified for the service of God and manifesting an intelligent, increasing zeal and earnestness to know how to put to the best use all their powers in the service of Jesus Christ. "None of us liveth to himself." [Romans 14:7.] The words and works are fruit that we bear and are either advancing others in the way to heaven or drawing them apart from God.

I have looked at the right hand and at the left, before and behind me, to see what I could do to change this order of things, and the current is too strong for me. I have not strength to keep up a perpetual conflict. When I come home, I want peace and rest and to see that the love and fear of God is the atmosphere in my home. To keep up any form of religion, I have to carry the burden. There is little spirituality in the home, but a dead, settled, irreligious element that brings upon me such regret, such remorse, that it is a relief to be away from home. When I see God working upon human hearts in my home, when I see some advance in Christian experience, when I see a living principle to carry out and follow the light shining from heaven

upon the pathway of each one, then I shall feel that home is a place for me, that angels of God will be in my home, that my family honor God and fear to walk contrary to His expressed will.

As it is now, I have no home. I have a place to sleep and to eat, but that which constitutes a home for me in the highest sense, the presence of God that I so much prize, the fear of God, that which makes a heaven of my home, is not there. And I am growing old, and sick and tired of lifting and carrying the burdens in active labor away from home. And when I come to my home I cannot have relief for a moment, for there are burdens that I must still lift and keep pressing and urging to keep up even an appearance of religion in the home; and I know there is no heart in the work.

Who are laborers together with God and with me, who are increasing in spirituality, who have a growing, earnest desire to be strong in God and the power of His might, who are training up for God's service? What is the sum of their moral responsibility? Are these members of my family channels of light through whom God can communicate light? Are they instruments of righteousness, or are they channels whom Satan can use to hedge up my way and make of none effect my influence?

I want piety and devoted Christian influence around me. That which God wants I should have, all those who fear God and obey His will. Activity cannot supply this necessity. There is need of a moral fitness for the work of God, disinterested devotedness to be helpers with me in the gospel, to save souls unto Jesus Christ. I want those who are sober-minded and yet cheerful, carrying a weight of influence proportionate to the importance of the subjects which they are handling. If these sacred matters have so little influence on those who handle them, how can I expect they will have any mastering effect on others' minds?

How can I plead and speak effectively for the pure and undefiled religion to be brought into families with its transforming power, when it is the very element so necessary in my own household, and then I must plead for religion in my home? How can any work for God, to be a light and example to others and to save souls, when there is not evidence [that] the reclaiming power of Christ has changed their characters, when self is indulged, when idols are cherished and worshiped?

These things should arouse every soul. Self-indulgence reigns. Self is a controlling power. How can I expect to have any thorough, saving influence in Battle Creek unless the rules and principles I am compelled to bear to others are respected and honored in my own home? How shall my family cooperate with me in the work of saving souls to Jesus Christ when they are light, trifling, irresponsible? The world is selfish, indulging self. How can we hope to save them unless we show a marked transformation in our own habits and practices under the grace of Jesus Christ? If we are not, individually, the models of grace and disinterestedness, we are

stumbling blocks to sinners. What can be the record in the books of heaven of those who know the way of truth and salvation and live to please themselves?

Christ is drawing the world unto Himself. The followers of Christ are the agents through whom He works. If these agents are not a peculiar people, distinct from the world in good works, how can they be laborers together with God? Worldly selfishness, or unconsecrated characters in any respect, cannot be operated on by the Spirit of Christ. There must be in Christ's workers a complete contrast to the world in taste, in habits, in disposition. This is the preparation essential to success.

Oh, for such a working force connected with me, instrumentalities for God, workers who are discerning, penetrating, and possessed with a conviction of Christian consistency in being like Christ, feeling that they are not their own, marked with the blood of Christ, set apart for Christ's service, resolved that through the grace of Christ they will be wholly for God and will work with God in deep humility.

Jesus calls upon us individually, Go work today in My vineyard. [Matthew 21:28.] Will we seek the Lord while He is to be found? Will we call upon Him while He is nigh? Will we devote the last remaining hours of 1890 in humbling ourselves before God, casting ourselves at the feet of Jesus, confessing our sins that they may go beforehand to judgment, removing every stumbling block out of the way of sinners? Let us not close our eyes to our guilt and our deficiencies, but confess our sins while it is called today, seek forgiveness of those we have hurt by our unconsecrated influence, and improve now in character. Christ is waiting to be gracious. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." [Luke 18:14.] God will work with those who prepare the way by tearing away the rubbish from the door of the heart, by confession, and by opening the door so that Jesus shall come into their hearts. The measure of our success in spiritual things is according to our present humility. Unless this humbling of self shall take place under the mighty hand of God, the most painful discipline will come to us, in the providence of God, that will humble us.

We must sympathize with Christ in all His work in acting from the highest possible views of Christian motives and duty. How seldom do you individually look to heaven and in the light of Christ measure every enterprise as God looks upon it, enquiring, "Is this the way of the Lord?" We cannot have our own will and our own way, regardless of God's expressed will and His way, unless we separate our souls from God and take the way that Satan beckons us to take.

Who in our household makes the work of Christ his own? Who is feeling the value of the human soul, the value of his own soul, that all the powers entrusted to him of God shall be fully developed—not to do work for Satan but to do the work of God intelligently, that his own soul shall be strengthened, established, settled in doing the way of the Lord? There must be

compassion for the suffering souls out of Christ and great carefulness to keep your individual souls in constant communion with Christ, the source of all light and power. Then we become channels of light. The simple action of mind on mind will make every soul in communion with God a light-giver to the world. Shall our household have the converting power of God on life and character?

The question was asked by the lawyer what he should do that he might have eternal life. Christ bade him answer his own question, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." Luke 10:26-28. Here, dear household, are the conditions of eternal life. It is well to intelligently count the cost, now, and decide whether eternal life is worthy of the renunciation of everything else to obtain it.

Mother.

Lt 114, 1890

Olsen, O. A.

Denver, Colorado

June 9, 1890

Dear Brother Olsen:

I received your letter addressed to me while at Boulder. I was glad to hear from you. I cannot write much today, although anxious to communicate much. I must wait until I am stronger.

We left Oakland Sunday, June 1, for Battle Creek by the way of Boulder, Colorado, desirous to see Mary once more before she sleeps in death.

I received a letter which stated her condition. I knew that condition meant speedy dissolution. Sara and I ventured to take the journey, although I was weak. Brother Edwin Jones and his wife, Sara, May Walling and I, and two passengers besides us were all that were in the car. We were favored in being the only ones. We had feared oppressive heat and dust, but we had not heat and but little dust. The first two days I was so exhausted it was a question if I could go through to the first stopping point, Boulder. But the third day I was able to sit up a very little. The faint, exhausted condition left me, and I grew somewhat stronger.

We were delayed twelve hours because of a burnt bridge. This delay necessitated other delays which put us twenty-four hours back, and when we arrived at La Junta we were obliged to wait five hours for the train from Kansas to Denver. We heard that the cars were crowded and that every berth was taken. But Sara was on hand the moment the train stopped and pleaded for a berth for me. There was just one berth and she made sure of that. But it was twelve o'clock at night before I could lie down in my berth and I didn't sleep until one o'clock. The rest of the party had no chance to lie down in the passenger car and they had a hard night of it.

We arrived at Boulder Thursday morning about nine o'clock. Friends were waiting for us. Mary was, we found, very low, but not suffering much pain. We met the suffering child and were glad to see her once more, but saw the stamp of death was upon her.

We had, that day, a desire to see the sick ones and bear to them fruit, cherries which were picked one week before in Healdsburg from the trees of my own planting on the farm now owned by Brother Leininger. The fruit was fresh and good. We called on your brother, left the fruit and visited a little, which seemed to do him much good. He could barely taste the fruit. We see that he is quite low, but he trusts in the Lord and has only to tell how good the Lord has been to them. This is a glad note. If sounded more it would be better for everyone.

I called on Brother Matteson and had a few minutes' chat with him and left some cherries. His lung difficulties seem to be much better. He has bought a small house, which we think is a wise thing for him to do.

We called on Brother Wilber Whitney, and he is improving, but quite slowly. He has a little bit of a shanty to live in and a tent pitched, but he cannot manage to live much in the tent, for there are strong winds which would make it perilous for him. We left our present of the beautiful cherries and visited a short time, but I was getting very weary and had to return to W. C. White's tarrying place.

He has put up a little office of rough boards because there was no room in the house for him to work. Thursday night we had a very precious season of prayer. The Lord came into our midst and blessed us. I felt that special strength was imparted to me, and Mary was much blessed. She had an attack of severe bowel pain and this continued a part of Tuesday.

Sabbath we had a precious talk with her and a season of prayer especially for her. She was again greatly blessed, and I was blessed in a special manner. The burden of our petition was that the Lord Jesus would remove from her mind every mist and cloud of darkness and give her His peace. Our prayers were answered. Mary rejoiced in the Lord and was happy and perfectly resigned to live or to die, up to the time I left this morning at seven o'clock.

After this exercise, I spoke a short time to the church in Boulder on Sabbath afternoon.

Sunday I called on your brother again. Brother Edwin Jones accompanied me. We had a season of prayer for the sick, and the blessing of the Lord came to your brother. I tried to lay out clearly before him the strength he might obtain by simply trusting in God and not going back to hunt up his mistakes and defections of the past. This, you know, is natural to do when the soul is letting loose its grasp of this life and looking into the eternal world. If anyone ever has a distinct view of his own imperfections, it is at this point in his experience. But the Lord blessed the words spoken, and he said he could now better understand that his business was “to look and to live” [Numbers 21:8], to take the robe woven by Christ Himself in the heavenly loom, and rejoice in the worthiness and righteousness of Christ. He wept and he rejoiced.

The case of your brother, I fear, is beyond human skill. God alone can heal him. I feel sad to see so many of our workers going down. Oh, that the work would be taken up by a larger number who will consecrate soul, body and spirit to the Lord’s vineyard so that a few will not work themselves to death because so many are idling.

Edwin has done his work earnestly, heartily, devotedly, and he will receive a crown of righteousness that fadeth not away in that day when the Lord makes up His jewels. But may the prayer ascend to heaven that God will raise up laborers, for we need them so much in every branch of the work. Here, right here in Colorado, one hundred workers are not enough to go out into the byways and broad ways to proclaim the message of truth.

Oh, cannot we pray in faith for a mighty movement in this direction—converted men and women to take hold of the work and carry it forward and upward. I must speak forth the praises of God that He has wrought for me again in His great mercy. About two weeks since, while in discouragement at St. Helena, the Lord Jesus appeared to me in a distinct form and His words were, “Satan is the destroyer, but I am your Restorer. Pain and affliction will try your faith, but be not discouraged. I am your Restorer.”

Immediately I felt peace and happiness. Joy filled my whole being. My feet seemed placed on solid rock. I was no longer discouraged. I told my friends I should recover, but not at once. Another trial was before me. The whole of that day I was full of joy and light. I told them I would speak the next day in the Retreat.

But lo, another phase of affliction came. My kidneys were causing me great suffering. I had such acute rheumatism that I could not stand or walk, but I determined to speak. I could not get into a carriage, but we went, one on one side of me, another on the other side of me, sustaining me, and thus I entered the chapel. Many were present. The wealthy class of patients were my hearers. I was helped onto the stand. I could not kneel, neither could I stand but a few moments, but I sat in my chair and spoke to the people and the Lord helped me in a remarkable manner while I dwelt upon the great love of God in giving us Jesus.

The women, rich and proud, sought an introduction and expressed their joy at the words that I had spoken. One woman said, "I will never forget these words. I see things now in a clearer light. Oh, try to help me more if you can, that the mist and fog which you mentioned, which have hidden Christ from my view, may be dispelled. I want to know how to bring up my children that they may have Jesus as their Saviour."

I visited this lady two days after, and talked with her—found her very intelligent, conscientious. I prayed with her and she was relieved and blessed. Other patients begged a few minutes' conversation with me, but I was not strong enough to do more.

Friday Dr. Burke was at the Retreat with his wife, and I spoke in the evening to the helpers and all the workers. I was not able to stand, but it was a most solemn occasion. Dr. Burke sanctioned all that I said and gave some items in his experience with good effect. I then spoke with much freedom and the grace of Christ was imparted to us.

On the Sabbath, oh, how thankful I was that I could stand even a short time and speak to people who, although unbelievers, had ears to hear and hearts to feel, as was evidenced by the tears that were shed.

While some of those who profess the truth are hardened with unbelief and do not know the time of their visitation, there are those who have not had this great light, who have not rejected light and truth, whose hearts respond to the messages God gives me to bear to believers and unbelievers.

Well, I will not write more now. We take the fast train for Chicago this evening. I leave Sara behind because Mary was solicitous for her to stay while she lived. Addie and May Walling go with me.

With much love to Sister Olsen.

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Lt 115, 1890

Olsen, O. A.

Battle Creek, Michigan

June 21, 1890

Dear Brother Olsen:

I just returned from an eight-mile ride in the country. Your letter was found on my table. Thank you for writing to me. We answered the telegram from Nashua that Willie's wife sleeps, that the funeral will be next Tuesday. But it cannot be before Wednesday. They leave Boulder today, June 21, and cannot get there before Tuesday. You see at once that I could not leave at this time. After the funeral, it is possible for me to go Thursday and be with you over Sabbath and Sunday. But I would have to have an attendant, and would it not be a needless expense?

W. C. White is desirous I should be here at the meeting of the Ministers' Council in July. So you see, I would have to come directly back over the ground again. I have decided it would not pay to attend the meeting at so great expense, and it might be very wearisome to me.

I expect a letter from Willie with particulars, what arrangements to make for Mary's funeral. I thought it is the least we can do to show as much respect as possible for the faithful one.

I question whether I could bear the taxation of any camp meetings this season. That notice was put in the Review without one word spoken to me, without one word of encouragement from me. I made no statement from which inference could be drawn that I would attend one meeting this summer. My whole burden is to get my writings in shape for publication. I have not spared myself, but I have labored, I may say, day and night without periods of rest. I have been so burdened that I could not sleep. The Lord was setting things before me and He strengthened me to meet the different issues that were arising. When the meeting closed at Battle Creek I should have had complete rest if I could find it, for I had labored early and late, writing out important matters to meet and correct the prejudice, the misconstruing of things, the misinterpretation of matters.

I will ask no pay of the conference for the remainder of the year, for I am not in a fit condition to travel and labor. I fear, without special direction from the Lord bidding me to go and bear my testimony, I shall be presumptuous. I know that Jesus is my Restorer, but [I shall be presumptuous] if I do as I have done, carrying the burdens I have carried without change or rest, and going wherever invited because I fear I should show want of faith if I do not go. Thus I have worked ever since I stepped from the steamer upon American soil, and Satan had worked up matters so that my burdens and labors could be fifty-fold greater than there was any need of these being. Brother Butler has been at the foundation of it all, but he makes no confession and writes in the papers as though he were all right.

Now unless the Lord bids me, I shall not address the church here in Battle Creek until Elder Smith and those who have been in harmony with him show their colors. I set no stakes in this, but I will know that the Lord bids me before I get the burden on my soul for the ones for whom I have labored so hard without the least acknowledgment or response or retraction on their part. I have had to vindicate myself and my brethren, press with all my powers against the

prejudice, unbelief, false statements, and misrepresentations until it almost gives me a nervous chill to think of the blindness and unreasonable Phariseeism that has been adjusted as a garment about men in prominent positions. If they have changed their course of criticism and scattering the seeds of doubt and unsettling the confidence of the churches in the testimonies, I ask, who is the wiser for it? What confession and restitution and restoring of confidence have they done? Will the past be blotted out of the books of heaven where they are registered without one humiliation on their part for wounding and bruising the souls of God's people by their jealousies, evil surmisings and opposition to that which is pure Bible truth, just because they were unwilling it should come from the source which the Lord chose to send it?

Well, Brother Olsen, I do not, cannot, believe it is duty for you to work on the high pressure plan. You may do this, and the more you do, the more it is considered you can do, and the lesser burdens others bear. Hold on, Bro. Olsen, put down the brakes, give yourself periods of rest and you will go forth fresh to endure another strain. But work less. For the sake of Christ who has bought you, work less. You have no right to draw from the bank until the last farthing is withdrawn. Leave a deposit, my brother. If the example of the men you mention, laborers for God who are going down into the grave, is not a sufficient rebuke to you and to me and others, please tell me what greater evidence we can have that it is duty to unload and to be careful to walk circumspectly and not presumptuously. Unload, Brother Olsen. Freshen up with periods of rest.

You are attending too many camp meetings. Your presence is desirable and will be claimed, but it is duty for you to learn to say, "No, brethren, I will give you all the labor I can consistently and not imperil my health. If I should be laid upon a sick bed as is my brother, which will probably prove his dying bed, then my work ceases forever. I cannot give you either counsel or encouragement. Please then, brethren, I will do all I can and not abuse the powers God has entrusted to me to use wisely. May the Lord help me to do this."

My whole soul is grieved beyond expression as I see the dearth of laborers. I tell you, something is wrong. We want to see where we are making mistakes. Our conferences are not strengthening and growing in the knowledge of God and working as missionaries to create a missionary spirit, not merely for foreign fields, but they can look right about them and see the fields all white, ready for the sickle. Home missions have been sadly neglected. May the Lord work mightily upon human hearts and correct existing evils is my prayer. Elder Olsen, you complain of not being able to do one-half of what you ought to do. Is not this because there are so few doing anything?

I have just received a letter from Sara giving the first account we have heard of Mary's death. She died praising the Lord. Mary bade farewell with cheerfulness. Her children, especially, received her attention. Then Ella went upstairs weeping and she said, "I feel very sad, but

somehow my heart is happy. It will be only a little while and I shall meet my dear mother, and I mean to so live that I can meet her in heaven." Ella is nine years old the seventeenth of next January. Mabel, four the first of November next. Poor little motherless lambs! But the Lord will gently lead the lambs of the flock. Poor Willie is indeed bereaved. He never is demonstrative, therefore he will mourn alone and feel it deeper. My heart is sore and sad. They will be at Battle Creek Tuesday afternoon. I have received no news when the funeral will be. Suppose it will be Wednesday.

I have just received a letter from the president of the Ohio Conference making an earnest plea for me to be at the camp meeting. Now that that notice was put in the paper I expect to receive many such pleading letters. But the way my testimonies have been treated by those who should have sustained me has made my most earnest labors with them and others whom they influenced of none effect. Let them now substitute that which they suppose is a better, safer thing than the labors of Sister White. Let these good brethren come in and strengthen the things that are ready to die. Brother Irwin says that spirituality is at a very low ebb all through the conference.

Will those who have withstood my labors and made of none effect the light given of God for the people now take this responsibility and labor to bring in a better state of things? I am troubled deeply, but I have no light to attend any camp meetings. I do not see what use it is for me to bear my testimony, and the ministers that hear it feel it their privilege to receive or reject it as best pleases them. Let them work until they shall be convinced that God is in earnest with them.

Well, I am praying for strength. My heart is weak and I am pained for the outlook which you mention. But do not kill yourself, for then we will have one less laborer who is enthused by the Spirit of God to work.

Will you present to the camp meeting the necessity of handling Volume 4 [The Great Controversy]? It contains warnings and the prophecy of future events which will come. All should be informed that they may know how to meet these things—trials, deceptions, delusions of the devil. Here, again, Satan has wrought to keep from the people the very light needed for the present time. And no pen or voice is raised to set this thing before our people in its true bearing. I invested \$3,000 to enlarge Volume 4, and have only received twelve cents and a half per copy. I own the plates and paid for the publishing of the book myself, and then our people shoved in the Bible Readings, a cheap book easily handled, and nearly every canvasser dropped Volume 4 to handle that book.

Those educating the canvassers could, if they saw the necessity of this work, handle the matter in such a way that Bible Readings will not be all absorbing and be carried to the neglect of the

very books containing the knowledge which the people need now. With proper instruction, the relative importance of the books handled could be set before the canvassers. But the understanding is blunted in this line as well as in other respects, that the light God has given to guard and instruct His people should be made of little or no account. The door is closed by their own course of action. The instruction given to me and bidden me give to the people that all may be enlightened is made of no importance. This has burdened me beyond expression. I must take my pen and lift my voice in urging the work on books that the Lord has signified to me must be brought before the people without delay. But who of our brethren has felt a burden to carry out the mind and will of God in this matter?

There lie the books scarcely touched on the shelves. They fall dead from the press, and my money to reproduce books is tied up in these books unhandled. I thought I would have means coming in on the strength of large sales which were held up before me. I donated some fifteen hundred dollars the first year of labor in America after leaving Europe. All the money to meet these donations I hired at seven percent interest. I do not regret the donations because they were really needed. I have had to work every way to pay my helpers making books. I am going deeper and deeper in debt, and if this is the way the matters are to go I shall have to take my books in my own hands and see that the people have what God designs they shall have. I have given away copies of Volume 4 that amount to above \$100. I cannot go on in this way much longer. I must stop working in getting out books unless there is a different principle that moves our brethren to circulate them.

Volume 1 [Patriarchs and Prophets] is coming out nearly completed, after a long tedious delay for want of corrections. But I shall be driven to do something. Now the talk is, Volume 1 is out, and Volume 4 must lie over unhandled another year. I will not consent to it. If the system of canvassing is such that both books cannot be handled, one by one set of canvassers, another by another set of canvassers, then let Volume 1 remain still and Volume 4 be circulated.

I have to confess that I have not felt that my work has been understood or appreciated. If God has given light for His people in these last days, what does it mean for brethren to let everything else come in and close the door to the very special light for this very time? How long shall this thing continue and I keep silent? If the machinery of canvassing has to run in this way, that they must have the whole control of the book selling, and in their work drop out the very works God has signified should come to the people, shall my hands be bound that I can do nothing? Shall I not make every effort in my power to get these books before as many as possible?

I have thought of having boxes of books shipped to camp meetings, selling Volume 4 myself—it need not pass through the hands of canvassers if they are so reluctant to handle them—and I receive the profits after all expense is met.

I have come to the positive necessity to plan and devise, and then change my plans and devise again, to get means to meet running expenses. I refuse to live in this way any longer. If my brethren allow me to carry this burden longer in this way, I will certainly know that God does not lead them and me. One of us is not moving in God's order. I think it time to call a halt and see what powers are moving us.

Every Sabbath-keeping family should have Volume 4. But have they? No, indeed. And then the world should have all that can be got before them, for it bears witness to the truth. I am not satisfied. I can but plan and devise some means day and night to carry out the purpose of God made known to me. I have waited for my brethren to act as long as I can afford to do this. Now, in the name of the Lord, I shall do something. My children hold their peace because they fear they will be charged with having selfish interest. The Lord looks on to see who has any burden, while Satan is moved from beneath to thwart the work of God with his hellish deceptions at this time.

The Lord presented the matter before me and said, "Write all the things thou hast seen, and bear faithful witness to the people and prepare the way of the Lord." Who has the responsibility of preventing this work from being done? Have I done all I should do, is the thought that worries me and robs me of sleep.

Well, I will say no more on this point. But be assured I shall not much longer wait for my brethren in positions of trust to do their duty. If they see no need of doing anything, if they remain silent, then I shall not let the matter rest as it has done for more than one year. If their pens and voices have nothing to say, then God will hold me responsible to whom He has given light and said, "Write the things that thou hast seen and let the light go to all nations, tongues and people, into all the byways and highways. My angels shall prepare the way." But Satan will work with masterly power not only among unbelievers, but believers, to close the door that the very special light shall not do its work. What am I to do, Elder Olsen? I have no rest day nor night in spirit.

Much love to Sister Olsen.

Lt 116, 1890

Olsen, O. A.

Petoskey, Michigan

August 27, 1890

Dear Bro. Olsen:

The enclosed testimony I sent to the Ohio Conference especially, but the Lord has shown me that the very same evils which are reprov'd in that conference exist in other conferences. Churches are in need of personal piety and a deeper, far deeper experience in the truth and in the knowledge of Jesus Christ. The spirit of resistance that has been exhibited in presenting the righteousness of Christ as our only hope has grieved the Spirit of God; and the result of this opposition has required the delivery of this matter the more earnestly and decidedly, causing deeper searching into the subject and calling out an array of arguments that the messenger himself did not know was so firm, so full, so thorough upon this subject of justification by faith and the righteousness of Christ as our only hope. The subject has been brought before many minds. The sad part of the matter is that some who ought to have stood in the clear light on this subject were working on the enemy's side of the question.

It has caused me great sadness of heart to see that those who ought to be giving the trumpet a certain sound from the walls of Zion, wholly in accordance with the work to be done for this time, to prepare a people to stand in the day of the Lord, are in darkness and have stood as sentinels to bar the way [so] that the confusion they create would bring [more] confusion and misunderstanding. Satan sees it is his time to make a strike. Fanaticism and errors will prevail, and the men who ought to have stood in the light, their voices heard on the right side of the question, were exercised on the wrong side to oppose that which was of God and resist that message which the Lord sends. Their position is seen to be wrong by very many, and they cry, "Danger, fanaticism," when there is no heresy and fanaticism. When these evils really appear and they see the peril and try to avoid it, they cannot do it. Many are more firm in the error, saying they did just the same when the Lord sent a message to His people.

He was certainly wrong then and he is wrong now. We cannot believe that he recognizes the Spirit and that which ought to have had in it at all times a certain sound, so that when it is heard it will receive attention. But it has no weight of influence. Satan fixed up the matter according to his own devices. Because the message of Sister White in testimonies given did not harmonize with their ideas, the testimonies were made of no account, except [as] they indicated their ideas. So persistently have they followed their own ways in this matter, that should reproof be given to the evils that shall arise, the ones reprov'd will say, "Sister White's testimonies are no longer reliable. Brn. Smith, Butler, and other leaders no longer have confidence in them." These men have sown the seed and the harvest will surely follow.

Now the churches have a stumbling block placed before their feet not easily removed, and if the ones who have been engaged in this do not see and realize where they have grieved the Spirit of God and make confession of their wrongs, darkness will surely gather more densely about their souls. They will be blinded and call light darkness and darkness light, truth error and

error truth, and they will not discern the light when it shall come, and will fight against it. In regard to the testimonies, God has given them all the light they will ever have. That light they have cast aside as unworthy of their respect. The state of the churches is thus: should reproof come to those who are wrong, they will quote the leaders who do not receive the testimonies. And while no temptation comes because no reproof is given to them, they have little confidence in the men who have stood out in opposition to that which they believe to be the truth. So if these men say and do these things right in principle, it does not have any special weight with some. Thus the enemy's work has done that which has made the work of God of but little account. Now when they shall see this and confess their mistake, then the Lord can heal the wounds made, and their defeat may be turned into victory. But while they stand as they do, God's work is not appreciated and confusion and want of unity is the result.

I send you the enclosed. It may have effect on some honest in heart that they may be warned and correct their errors and reform. You can take a lead pencil and erase that which is personal and read this to the camp meeting if you see fit. I leave it with you.

I am enjoying the pure air. I wish you could spend at least one month here and recruit up before the cold weather comes. I was never where I realized a purer air. I asked that Willie and you might spend a short time here. Willie can have all the help in writing that he will need, and then you could ride some and see what there is to Petoskey and surrounding places of resort. If this place should be thousands of miles away and the advantages be presented of advancing the truth, there would be thousands of dollars spent to take advantage of the opportunity presented. But as it is within arm's reach it has been passed by indifferently and nothing has been done. I think now is the time to send in workers, canvassers, and those who ought to have been here for three months in the past doing earnest work. But I have said so much on this point I will stop. I cannot do anything, only present the matters before you. I hope and pray that the Lord will create a decided interest in home missions that are so terribly neglected.

With much love for God and His work, I remain true to my duty.

Lt 117, 1890

Olsen, O. A.

[Petoskey, Michigan]

August 3, 1890

Elder Olsen,

I have been talking with Dr. Lay and Dr. Douse. They say [to me], Do not think of such a thing as leaving in August or September; your muscles are very weak, and it will be losing all you have gained if you go.

Well, do not make any appointments. When the time comes, I shall understand my duty. There are four weeks yet for me to improve, but the malaria strives hard for the victory. I am praying for strength every day, and I believe the Lord will work in my behalf.

I hope that you will not remain in Battle Creek and keep your mind on a continual strain. You must have a change. You can get it here in rest, taking your mind off subjects that you are in the habit of pondering over, and give a little period to complete rest. I know this would be a blessing to you.

It is very warm here, but a cool breeze is blowing. I have secured a horse and now desire to secure a carriage—think that I shall today—and be ready to ride out tomorrow, perhaps tonight.

We pray most earnestly for you who are in council. May the Lord give you wisdom and understanding, that every plan may be that which the Lord has devised.

This letter I prize. I want Willie and you to see it. It [has] done me good to read it. Love to yourself and your family.

Lt 118, 1890

Olsen, O. A.

Harbor Springs, Michigan

September 3, 1890

Dear Brother Olsen:

I wrote a few lines to you and directed it to Saginaw camp meeting. I again urged you to come [to] this place for to rest and recruit your exhausted energies. We can make you comfortable, and we can pray for you, but the Lord God of Israel alone can make you happy and free you from infirmities. I do think this is the most pure, wholesome atmosphere I was ever in. I want you and W. C. White to know what there is in these places of resort.

We came to Harbor Springs, Emma and myself, this morning, and rode out four miles to Brother Palmer's. Here we are, located in a blackberry patch. We are surrounded with luscious, ripe blackberries.

I speak to the people tonight. The schoolhouse will be full. I have spoken every Sabbath, and the Lord has blessed me, and I am confident that I was needed here at this time. There are elements here that must be met and the backbone of their influence broken. Brother Parmelee and his wife came here with Mrs. Marks. Brother Parmelee has his eyes opened, to see all was not as he thought it was, and he feels now very bad about this matter of his strange course. They have attended meetings every Sabbath.

Last Sabbath I had some very plain words to speak in reference to what constituted sanctification through the truth. I had [in mind] the discordant Garmire influence, and I laid before them Bible principles. I spoke of those who were ever drawing apart from the body, and [who] flatter themselves that a more correct church will grow from their peculiar ideas and methods; those who were drawing away from the body would bear to be watched. You will find them in the Korah, Dathan, and Abiram party, accusers of the brethren, making capital of the errors of some in the church to build up themselves.

Well, I have the matter written out, and will let you have it after it is edited.

September 4

Last night I spoke in the schoolhouse, one mile and a half from Brother and Sister Palmer's home. It had rained all the afternoon. They were so anxious for a meeting that I told them I would speak. Brother Palmer and Brother Wood and another brother started off in the rain in different directions and notified their neighbors, and in the evening we climbed into a lumber wagon and rode to the schoolhouse. There were 37 present—I thought a goodly number for such a night. Some men and women walked two miles and some three miles to the meeting.

We opened the meeting with singing, and I prayed, then spoke to them about one hour. There was the best of attention, and I had perfect freedom; spoke with ease. I kept thinking of the parable of our Lord in the call to the supper, "Go out into the highways and hedges and compel them to come in, that my house may be filled, for those that were bidden and refused shall not taste of my supper." [Luke 14:23, 24.]

It rained hard when we climbed into the wagon again and drove to our stopping place, Brother Palmer's. I gave out an appointment for next Sunday afternoon.

I can come from Petoskey in the cars to Harbor Springs, and then Brother Palmer's lumber wagon will be waiting for me to take me four miles to his home. This is an excellent, large-

souled couple, Brother and Sister Palmer. Everybody is poor around here, but precious souls in the sight of the Lord. They are hungry, starving for food, the Bread of Life. They have but little labor bestowed upon them.

I am so thankful that the truth reaches into all the highways and byways of life. I am anxious that you should look over the field in this section of country and see the many places of resort, and then you will be surprised that years have passed and no decided efforts have been made to reach the many who come from all parts of Michigan and Indiana and other states, to the Assembly, and then the hay fever subjects pour in. I cannot see why these openings should not have attention. I think it is time to have home missions receive some thought, and plans be made to reach the people close in the shadows of our own doors.

Some half dozen good workers ought to have been here as soon as the month of June, and get an intelligent knowledge of the field. I have been shown these places. I have pled that something be done. I have seen it was a mistake, while putting forth so much effort in foreign missions, to leave home missions neglected and unprovided for. I shall begin to bear my testimony for home missions.

We might have had, years ago, a place in Petoskey and Bay View, and workers on the ground, not only to learn to educate themselves, but, in their turn, to educate.

Well, I have said something from time to time, but it has not amounted to anything as yet. I am glad I am on the ground myself. I am glad I can labor a little here, and I mean to do what I can, but [I am] at great disadvantage because nothing has been done as yet to awaken an interest. I think but very few of our people know anything about the advantages to be gained in these places around Lake Michigan. There are men run down. Exhausted vitality keeps them feeble. Here in northern Michigan is a climate preferable to Colorado to which they can go and recuperate with little expense.

Well, I will stop writing now, and say, "Come and see." [John 1:46.] Had there been something done at the very beginning of June, and onward up to this time, I think good results would have been realized. If men troubled with malaria would spend time here where they could labor safely, taking advantage of the situation, a holding influence might have been gained here which we do not now have. But no more time should be lost. I am troubled over these things.

Elder Parmelee has his eyes opened as to his situation. His wife and he have parted for a time at least. He is in poverty, without means. Mrs. Marks and Mrs. Parmelee are one in spirit. What Mrs. Marks will do I know not, but I am afraid of her. We feared Garmire and this Mrs. Marks would unite to make a strong team to do harm, but the Lord will not permit it.

Yours with respect.

Love to your wife and children.

Petoskey, September 11. Home again. I found important letters from you and W. C. White. I approve of your arrangements—have telegraphed WCW. I will, the Lord helping me, attend the Eastern meetings.

Lt 119, 1890

General Conference Committee

[Battle Creek, Michigan]

1890

To the General Conference Committee:

Brethren, is it not wise to make some provision for [the] Battle Creek Church? Is this large church to donate to the General Conference so much as it has been deemed just and the best thing to do, and then this large church be left to piece out with hit and miss help as it shall come along, taking up with any kind of help? It is not the help [of] smart ministers that is needed, but earnest workers, men who will be able to set others to work to organize the church into working elements. If you know the needs, do something. Why should the great heart of the work be neglected? Why should these great responsibilities be left to run themselves? If healthful religious experience is needed in any part of the field, in any branch of the work, it is right here at Battle Creek. Men are caught up, like Elder McCoy, full of temporal business, all through the week, and then [he] comes in to feed this large flock of God.

There should be workers appointed in whom the Word of God shall dwell richly, that they may give to every man his portion of meat in due season. I thought Elder Durland [?] was to be left here but I see his name is booked for California. It is not sermonizing that is essential, but educating—someone who knows how to labor for the young. It is doctrines, promises, precepts, warnings, examples, reproofs, correction in righteousness, setting things in order. There needs to be a rightly dividing [of] the word of truth, giving to every man his portion of meat in due season. This means more than sermonizing. This means well organized plans for labor.

The Lord is always ready to communicate divine instruction to those whose minds are open to receive it. He will be their present help in every time of need, to open the understanding to the Scriptures. This requires active, earnest piety and meditation, and communion with God and earnest labor. We can have seasons, as did the disciples upon the mount, when they could say,

“It is good to be here; let us make three tabernacles, one for Thee and one for Moses and Elias.” [Luke 9:33.] But we must engage in conflict, stern struggles with temptation, endure hardships, face opposition, meet deception in our very midst, meet impiety and irreligion in the very ones who should be the most vitalized by the Spirit and love of Christ. We will meet stubbornness and have to deal with wrongdoers.

Faithful men must be selected to hold the fort in Battle Creek. Men of ability, wherever they may be, must be recognized and connected with the work in our institutions—solid, God-fearing men who will not be swayed by any influence away from piety and experimental godliness, but will feel that there is greater, far greater, need of piety and watchfulness and seeking the Lord with full purpose of heart. They can so connect with God and have His fear before them that they will lead the people in the right way, not on a sidetrack, not away from the vital interests and principles that have made us what we are—God’s peculiar people, zealous of good works. While the Lord is not dependent on any human being, He proposes to take man into partnership with Himself.

Lt 120, 1890

Loughborough, J. N.

Battle Creek, Michigan

February 21, 1890

Dear Brother Loughborough:

I send you these articles to read and put in the book you talk of getting out, and I have sent the same to M. J. Church. If he does not bring the matter before the church you have the matter and can see that they have the whole thing. I expect M. J. Church will carry matters with a high hand, but God lives and reigns. Be sure and act with prudence. Get the help of Brother Underwood and the most responsible persons you can to see this matter placed before the church.

Lt 121, 1890

Olsen, Brother and Sister [Andrew D.]

Battle Creek, Michigan

July 11, 1890

Dear Brother and Sister Olsen,

I have thought of you much in your affliction since leaving Boulder, and I have prayed for you many times. I would be pleased to receive a few lines to know how it is with you now. There are many interested in your case, many praying for your physical and spiritual prosperity. I believe that angels are in your room to comfort and to bless you. You have your life hid with Christ in God, and when He who is our life shall appear, then, oh, then we shall see Him as He is, and be made like Him, because we see Him as He is. You have not written your name in the sand, but in the Lamb's book of life. Entertain no doubts; rest peacefully [and] trustingly in the love of God. He will be your comforter.

You may say with assurance, I have committed the keeping of [my] soul to Him as unto a faithful Creator. He will keep that which is committed to Him against that day. The robe of Christ's righteousness has been woven in the heavenly loom, and its texture never waxes old, never will decay. This is the wedding garment, and one that is wholly in keeping with the place, securing admittance to the palace of the King of heaven.

This is a world of sorrows, disappointment, and anguish, rending asunder the very heartstrings. We are on life's battlefield, striving to win an immortal crown, although you may lie restless, nervous, and the hours wearily pass, [with] painful nights and wearisome days, learning the lessons of faith and submission and moral discipline in suffering. You long for clearer light to break through the clouds of darkness that seem to intervene between you and Jesus, but in simple faith say, "I know in whom I have believed. Jesus has given His precious life for me. He values my soul. Jesus will care for His own property. He wills not that one of His little ones shall perish."

You have thrown your whole energies into the work, and the Lord has a tender care for you, my afflicted brother. Your trials, your afflictions, are working out for you a far more exceeding and eternal weight of glory. The Lord does not require you to fight and to struggle now. Your Substitute and Surety will do this for you. You have only to believe that Jesus loves you, and whether you live or die, you are the Lord's.

I am glad the weary will have rest. Where God is, there is light. Oh, the precious haven of rest! There is no wearisome sighing. All tears are wiped away. No wearisome nights in heaven, no sad partings.

The dying exclamation of the apostle Paul was, "I have fought a good fight." What depth of meaning in these words! This was no shadow of a warfare, no pretense of battle, but stern, earnest conflict. He had on the whole armor of God. He adds, "I have finished my course." The work of life with him was done. His probation was ended; his mission accomplished on earth. He had kept the faith, and now the faith kept him. "Henceforth there is laid up for me a crown

of life, and not for me only, but for all those who love his appearing." [2 Timothy 4:7, 8.] In dying is the triumphal song of victory. He was a conqueror. He had overcome the world.

My dear, afflicted brother, Jesus loves you. Jesus will be your helper every moment. He is close by your side. Lay your hand in the hand of Christ and He will lead you when your trembling hand of faith can scarcely grasp the promise. The light of the celestial city is full in our view. Its glories beam upon us. The Sun of righteousness has been drawing nearer and nearer to your side and appearing at times as if almost viewed by mortal vision. Sunshine, beautiful sunshine of the Saviour's presence! The Day-star on high hath visited you. You can feel and rejoice in His mercy. You can hear the sweet voice of Jesus saying to you, "It is I; be not afraid." [Matthew 14:27.]

I will now close this letter. Be hopeful in God. He loves you; He blesses you. Be of good cheer.

Sister Olsen, we think of you and pray for you, and we believe the Lord will sustain you every hour. Cling to Jesus, press closely to His bleeding side, and know that He will not give you furnace heat more than you can bear. You have evidence that Jesus loves you.

